

THE ENDEAVOUR MAGAZINE



SPRING 1991

Volume 10 Number 1

EDITORIAL MATTER

Readers 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.

THE MAGAZINE COMMITTEE

Ken Camplin
Sheila Harris
Philip Kirkman

Wilfred Lambert
David Preston
John Weaving

Final Editing—George and Ruth McHaffie

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 magazine is published on the 18th day of the last month of each quarter.

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 USA \$1.
South Africa 50 c.

THE ENDEAVOUR MAGAZINE

SPRING
1964
No. 11

FOR CHRISTIAN
THOUGHT AND
ACTION

CONTENTS

Page 2	---	EDITORIAL
Page 3	—	THE TRINITY—A MODERN EXAMINATION
Page 12	---	I'VE GOT A PUNCTURE!
Page 15	—	DATING THE PAST (1)
Page 21	—	CHRISTIAN BEHAVIOUR IN THE SECOND CENTURY
Page 22	—	A LIFE OF JESUS (6)
Page 27	—	THE ENDEAVOUR MAGAZINE—WHY?
Page 31	—	BOOK REVIEWS
Page 34	—	STILL ANOTHER LETTER TO DAN
Page 35	---	CORRESPONDENCE

OUR COVER DESIGN

“He is not here ; He has been raised again.”

These thrilling words announced the bodily resurrection of the Lord Jesus ; “and if Christ was not raised, then our gospel is null and void, and so is your faith ”

Editorial

IT is with heavy hearts that we gather together our material for the Spring issue. As many readers will know, Sister Mary Camplin, wife of Brother Ken Camplin, died suddenly on 13th December, leaving a baby son twelve weeks old.

Mary was a great help with the work of our magazine. Not one of our workers has been more diligent, willing and reliable than she. And now, as we consult the records written by her hand and the pages typed by her fingers, we experience a feeling of blankness, realising that we can no longer have her companionship and no longer turn to her for help. Those to whom she wrote in the Isolation League will feel a similar loss. Never again will they receive her cheerful and encouraging letters.

As a little girl of six, Mary was snatched from the horror of the Nazi régime and brought up in the home of Sister Humpherson and the late Brother Walter Humpherson. There she came to love God and found the promise of immortality. During her lifetime, her interest in refugee work was heightened by her own experience and, even in her death, the hungry were helped. Knowing what her wish would have been, her husband suggested that rather than our sending flowers to the graveside we should send aid to the suffering. Mary was a Jewess who became known for her goodness. Not only her brethren and sisters but also many of those in the village where she lived, worked and let the light of Christ shine, followed her to her resting place.

The God Who made us able to feel sorrow made us also able to reflect. And so, like many before us who have been shocked by grief, we ask, "Why?" Why was one so good and so young taken from the scene of life? Why is there so much suffering in a world created by a loving God?

We have our theoretical answers. We realise that man cannot be free unless he can choose to do good or evil, and that often he

chooses to harm his fellows. We know that disease can be caused by man's neglect of nature. We know that suffering can be redemptive, that it gives birth to sympathy and love, and that the patient endurance of the sufferer inspires us to greater faith. We realise that our universe must be stable, that we cannot have gravity which holds us to the ground but which ceases to operate when we fall: we cannot have vehicles moving at speed which will not strike if impeded, nor knives which will cut only when well used, nor fire which will save us from freezing but which will not burn. We cannot have the mountains and plains of our countryside without having a living, moving earth with its potential of volcanoes and earthquake.

But when we have given these answers so many problems still remain. With Jeremiah, Habakkuk and Job we cry out, "Why?"

We can only find the solution in the limitation of our knowledge. Only when Job saw God did he understand. When, in eternity, we see the whole picture then we shall comprehend the littleness of our mortal life. Then we, too, shall understand. "For I reckon," says Paul, "that the sufferings we now endure bear no comparison with the splendour, as yet unrevealed, which is in store for us."

Death brings us face to face with reality. We realise that life is but a vapour. Each one of us knows, "I, too, must die." We may lay another to rest confident that she or he will be granted the splendour of immortality. But for ourselves we are uncertain. By faith we are saved and not by works. But are our hands so firmly placed in our Father's, and are we so filled with the Spirit of Christ in our daily walk, that we have already made our peace with Him? Or do we fear to stand before our Creator?

In the dark days of the year we lay in the earth seemingly lifeless forms. And with confidence we await the spring. The winter winds blow and the snow falls, but our confidence never wavers. Soon the garden will be filled with the brilliance of golden daffodils.

In the dark days of life we lay our sleeping dear ones in God's garden. And with confidence

we await the spring. The winds of life blow and difficulties come, but our confidence never wavers. As the daffodils glow in beauty so also shall they whose lives are hid with Christ in God. For, see, "the tomb is void where our Redeemer lay!"

And so, as we offer our deepest sympathy to Mary's loved ones, and while we pray for wisdom and strength for those in whose arms her little one is cradled, we wait in hope. Now we feel the heartache, but soon we shall know the joy.

THE TRINITY

— A MODERN EXAMINATION

By George McHaffie

The doctrine of the Trinity is one of the most commonly affirmed beliefs of Christendom today, yet few who profess it know just what it is, and many of their teachers find it an embarrassment. The doctrine is not a simple one, and an attempt is made here to present it in ordinary language free, as far as possible, from the specialised words which have become associated with it over the centuries. A concise account of the meaning of the doctrine and what it has come to mean is given. The Biblical teaching on the points involved is then outlined. Finally, Bible and Creed are compared and a lack of agreement found.

(New Testament quotations are from the New English Bible.)

I

CONCEPTIONS OF GOD

BELIEFS are important. Beliefs about God are most important of all.

Whatever a man's god, so he will be. In the past this has been seen in the association of a war-like people with a war-like god. Today, belief in an over-indulgent god is likely to lead to an undisciplined people, or no god at all to lives governed by selfish human values.

There is another possibility. Uncertainty about God can make uncertain Christians.

Before Christ

Gods and supernatural heroes of the ancient world were many. In Greece the major interests of life, love, war, the corn and grape harvests, the city,

the field and the home, each had its patron god. The characters of these gods were not morally superior to those of men. The scandals of their doings and the immoral effect of stories about them were condemned by the best of the Greek thinkers.

The religion of Israel was different. Israel worshipped only one God. "I am the Lord, and there is none else, there is no God beside me . . ." (Isa. 45: 5). The one God is the source of all morality and holiness. The condemnation expressed by Israel's prophets on the social evils of their day, the oppression of the poor by the rich, the unfairness of the law courts and the lack of concern for neighbours, were all based on their belief in the oneness, the holiness and the righteousness of their God.

In the year A.D. 132 the Jews revolted against the Romans. The emperor Hadrian crushed this revolt and threw down all but a small portion of what remained of the temple in Jerusalem. According to tradition the spiritual leader of this revolt was the aged Rabbi Akiba. The Rabbi is said to have been put to death by the slow torture of having the flesh scraped from his bones by iron combs. He endured this suffering all day and towards evening recited the *Shema*, the first command of the law, "Hear, O Israel, the Lord our God is one Lord." When he completed the recitation he died. In this martyr's cry he proclaimed the greatest characteristic of Israel's faith: the one God.

The Christian Reaffirmation

The God of Israel was also the God of the Christians. Paul, the apostle to the Gentiles and a Jewish Christian, worshipped "the God of our fathers" (Acts 24: 14) and described Him as "one God" (1 Tim. 2: 5).

Nevertheless, the coming of Jesus Christ did raise some problems. He claimed a unique relationship with God as Son. Over the course of the first four hundred years of Christianity various attempts were made to define precisely what this relationship meant. In the 4th and 5th centuries a majority view was reached and creeds were drawn up by church councils, first at Nicea (A.D. 325) and finally at Chalcedon (A.D. 451), which set the pattern of what was understood to be the Christian view of God for centuries to come. An outcome of the decisions of the Councils is seen in the Athanasian Creed.

The Athanasian Creed

The origin of the Athanasian Creed is obscure. It appears to have been composed at some time between the 4th century and the 6th. It was named after Athanasius (A.D. 295-373), Bishop of Alexandria, and it defines the views he championed. Although little used today, this creed well illustrates the definition of the Trinity widely accepted in the early centuries and its language is still reflected in modern church teaching. Selected passages are quoted here for reference.

3. *And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;*
4. *Neither confounding the Persons: nor dividing the Substance.*

5. *For there is one Person of the Father, another of the Son; and another of the Holy Ghost.*

.

7. *Such as the Father is, such is the Son: and such is the Holy Ghost.*

.

15. *So the Father is God, the Son is God: and the Holy Ghost is God.*

16. *And yet they are not three Gods: but one God.*

.

25. *And in this Trinity none is afore, or after other; none is greater, or less than another.*

26. *But the whole three Persons are co-eternal together: and co-equal.*

In this creed, belief in only one God is emphatically stated. Yet it is difficult to avoid the impression that Father, Son and Holy Ghost are three separate persons, each God in His own right. Does the creed, despite the assurance in article 16, require belief in three Gods? There is no easy answer to this question. From the time the creed was first written to the present day, scholars of the church have sought to expound the meaning. Their conclusions have differed and their ideas are spread over many books.

A satisfactory explanation is not reached easily because the men who drew up the creed belonged to an age and a way of thought which is so different from our own. Unless we recognise this, the creed is inexplicable. Some explanations are given below.

The meaning of "Person"

(i) The original Latin word of the creed for "person" (*persona*) has as one of its leading meanings "a mask" and indicates a rôle played by an actor. "Person" in this sense means very much less than it does in modern speech, for an actor can appear in different rôles without really being someone else. The one mind of the one God could therefore be revealed to men in different "parts." These "persons" or "masks" were not, however, thought to be merely labels for God's activities. They have been described as being more than a "principle" but less than an "individual." This is difficult to conceive and there is no modern word carrying the same meaning. (What precisely the ancients meant by this will probably never be known for they left no definitions on record.)



GREEK MASKS

ONE MAN ASSUMES THREE ROLES

life on earth. Today we would be more inclined to think of this as a moral problem of how the perfect character of God could be revealed in a human life among men.

Athanasius' Redemption Idea

(iv) Athanasius believed that sinfulness in man was like a corruption which could only be removed by the Son of God living through all the stages of human life and, so he believed, in some magical way, cleansing them. This necessitated, in his mind, that Christ be truly of the being of God in the fullest sense or the cleansing could not be achieved. Athanasius' view on this explains much of the tenacity with which he pursued his exposition at church councils. This view was shared by many and did not die out in Christian circles until the 12th century.

From these explanations it should be seen that the creed does not set out to establish that there are three separate, fully self-conscious, individual Gods. Rather does it set out one mind, one ultimate being (described as substance) with three ways of expression — Father, Son and Holy Ghost. The extent to which the three attain the status of "persons" in any modern sense remains obscure and rests on outmoded 4th century ways of thought.

II

What is an individual?

(ii) In the 5th century, scholars did not work with a clear definition of what an individual person was. Modern definitions would be: a single mind; one source of consciousness, thinking, willing and feeling; an "I" as distinct from a "thou." Prior to the 18th century this had not become obvious and the creed makers could think of one mind being shared by three "persons." The one mind of the one God could be shared by Father, Son and Holy Ghost, and the distinction between "I" and "thou" in this relationship be blurred.

Emphasis on "Being"

(iii) The church leaders of the 5th century were influenced by the assumptions of Greek thinking, most of it from pagan sources, which stressed the enormous gulf between the form of being of God and that of man. It seemed to them that the birth of the Son of God raised a problem of how the being of God could really take up a limited human

THE POSITION TODAY

FROM the 4th century to the present day searching attempts have been made to give a satisfying interpretation of the meaning of the creed. Inevitably, popular views on the subject were developed; for example, God was sometimes represented as a man with three heads. Refined and subtle views were also expressed and there was much opposition. The sceptics however found life difficult and there were martyrs. Even in England the law was such that the death penalty for denial of the doctrine of the Trinity was not lifted until 1677, and the penalty of imprisonment not until 1813; though it would be fair to say that neither law had been imposed for some time before its repeal. As a result of the years of discussion and dispute, there is now no significant point of view which can be taken which has not already been adopted in the past. The end result of the past argument and counter-argument is that supporters of the Trinitarian doctrine today may be grouped broadly, and not inappropriately, into three main, though not necessarily exclusive, classifications.

(i) **"Person" used in the modern sense.** There are those who hold that there are three people, each God in the fullest sense and yet together making up one God. The nature of the unity of the three "people" is held to be one of the divine mysteries not explicable in human terms. In the 19th century this view was the popular one and to some extent it is still so today in evangelical circles. The evangelical affirmation that "Jesus is God" is an outcome of this way of thinking. It draws strength from the clear indications in the Bible of the separate self-consciousness of Jesus in relation to His Father. It is difficult to see, however, how this view can escape from being a belief in three Gods rather than one. The ground of unity can hardly be stated as more than that of a common aim.

(ii) **The Three "Persons" are not wholly individual.** This view brings us back to the difficulty of understanding "person" in a non-modern sense,

but has the advantage of modern efforts to restate the case. The view seeks to avoid the "persons" being thought of as impersonal, yet as having a degree of independent action though not being fully individual. Support for this approach is sometimes drawn from theories about the nature of personality. Personality in man exists in the best sense in a society of people. Indeed, without inter-action between friends, neighbours and enemies, a man or a woman would not develop a personality in any normal sense at all. It is also the case that our personalities tend to blend with those of our friends, with the result that we can act as one with them. If we transfer these observations to God we can arrive at a belief that to be fully personal the Father requires, eternally, an object of love which is the Son. The Holy Spirit is then brought into the group to share the fellowship and to act, in some way, as the bond of love. Divine personality is then thought to be fluid and capable of intermingling with another so that individuality is reduced.



ONE MIND: THREE PERSONS

This view is not borne out by the nature of human society. The people who have least individuality are primitive people living in a tribe. The tribe is considered to be the real bearer of the personality, and the individuals comprising it count for little. The same phenomenon is seen in the reversion to primitive ways in modern fascist and dictator states. The more we arrive at a group relationship which is based on love, and so nearer the divine, the more do we find that the persons in it become distinctly individual. They are mature, responsible and purposive personalities although the qualities which make up their characters, especially love, are diffused throughout the group. The church of Christ when fully redeemed will be like this with each member a perfect individual.

This second view is forced back, therefore, to three highly individual Gods and not one. Yet it is a searching attempt to interpret the creed for the present day.

(iii) **The "Persons" as Dynamic Qualities.** The third view sees in the "persons" dynamic ways of declaring the qualities which have eternally composed the character of God. God is known to us as One who acts after a certain pattern and this pattern is an outworking of what He has been from all eternity. This pattern taken from the New Testament usage is threefold in Creator (Father), Redeemer (Son) and Sanctifier (Holy Spirit). The birth of Christ, His life, death, resurrection, ascension and coming again are the expression of the redemptive activity of the one God being shown in

the historical person of Jesus of Nazareth. On this view Jesus is not God but One in whom God is revealed in fullness. A man may appear to another in different rôles, as for example, guide, philosopher, or friend. In a similar way the one God may have distinctive rôles or activities and this view makes use of the interpretation of "persons" as "masks." The problem remains, however, whether the restriction to the three activities which justify the name "Trinity" is a complete statement of the diversity of the divine character. God is, for example, also a lawgiver and a judge.

It must be observed that there is a very big difference between the first and the third view.

III

BIBLICAL EVIDENCE

SUPPORTERS of the creed maintain that it is a way of thinking about God which necessarily arises as a consequence of reflecting on the experience of the church as revealed in the New Testament. The relevant passages which form the basis on which this experience can be understood and interpreted are here gathered together with some comment.

(i) *The Father (God), Jesus Christ and the Holy Spirit are united together repeatedly in a threefold way.*

This can be observed in many parts of the New Testament. The most notable occasion is in the commission of Christ to the disciples in Matt. 28: 19:

... baptise men everywhere in the name of the Father and the Son and the Holy Spirit.

A number of instances are found in Paul's writings:

There are varieties of gifts, but the same Spirit.

There are varieties of service but the same Lord.

There are many forms of work, but all of them, in all men, are the work of the same God. 1 Cor. 12: 4-6

The grace of the Lord Jesus Christ, and the love of God, and the fellowship in the Holy Spirit, be with you all. 2 Cor. 13. 15

I implore you by our Lord Jesus Christ and by the love that the Spirit inspires, be my allies in the fight, pray to God for me.

Rom. 15: 30

Other examples are 2 Cor. 3: 3, Gal. 3: 11-14, Eph. 2: 18, Eph. 2: 20-22, Eph. 3: 14-16, Col. 1: 6-8, Titus 3: 4-6, 1 Pet. 1: 2, Jude 20-21.

It should be noted that the formula is frequently God, Jesus Christ and the Holy Spirit, rather than distinctions within God.

(ii) *Jesus is an object of Worship and Prayer as is God.*

Jesus says, "... it is his will that all should pay the same honour to the Son as to the Father. To deny honour to the Son is to deny it to the Father who sent him." John 5: 22-23

Let all the angels of God pay him homage. Heb. 1: 6

The doubting Thomas assumes an attitude of worship on having his doubts removed, and says to the risen Christ, "My Lord and my God!"

John 20: 28

In Isa. 45: 23 we read, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear."

Paul alludes to this passage in Phil. 2: 10-11, but relates the bowing of the knee and the utterances of the tongue to worship of Christ, "... that at the name of Jesus every knee should bow — in heaven, on earth, and in the depths — and every tongue confess, 'Jesus Christ is Lord' to the glory of God the Father."

The martyr Stephen's dying prayer is to Christ:

Lord Jesus, receive my spirit ... Lord, do not hold this sin against them.

Acts 7: 59, 60

Paul evidently prayed to Christ (2 Cor. 12: 8. "Three times I begged the Lord." The Lord's answer is "My grace is all you need; power comes to its full strength in weakness." "Power" is identified as the "power of Christ" in verse 9.

If God should send a Son among men in all points representing Himself it would not seem surprising that such a Son should be worshipped and, as one having all authority in heaven and earth, should be the recipient of prayerful requests.

(iii) *Jesus claims a oneness with God.*

The references in support of Jesus' claims to oneness with God are few.

My Father and I are one. John 10: 30

Believe me when I say that I am in the Father and the Father in me. John 14. 11
But Jesus prays of the disciples:

May they all be one: as thou, Father, art in me, and I in thee, so also may they be in us.

John 17: 21, 22

The oneness spoken of here is not, however, a oneness of being. This would be of no significance between the disciples. It is a oneness of spiritual purpose. It is not confined to three but extends to all believers who share it with God and Christ in the Spirit. (Eph. 4: 2-6)

(iv) Passages in the Old Testament referring to God (Yahweh) are in the New Testament referred to Christ.

This point is not immediately obvious but in the New Testament Jesus is given a rôle which the Jews would have considered one for God alone. For example, in Isa. 43: 11 we read, "I, even I, am the Lord; and beside me there is no saviour." Jesus is the saviour in the New Testament and similarly Jesus is a judge, and He is "Lord of all" (Acts 10: 36). Such references indicate a very close and unique association between the work of God and the work of Christ. A closer association can also be shown. In Joel 2: 32 we read:

And it shall come to pass, that whosoever shall call on the name of the Lord (Yahweh) shall be delivered.

This passage is quoted twice in the New Testament (Acts 2: 21 and Rom. 10: 13). In the former quotation the reference is not clearly to Christ but in the context of the latter, verses 9-13 relate the action to Christ. (Compare also Acts 9: 14, I Cor. 1: 2, II Tim. 2: 22 for the use of "calling on the Lord.")

In Isa. 8: 13-14 we read:

Sanctify the Lord (Yahweh) of hosts, himself . . . and he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both houses of Israel.

In the New Testament (Rom. 9: 32-33 and I Pet. 2: 7-8) the "stone of stumbling and rock of offence" is Christ.

Another example is in Isa. 48: 12-13:

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth.

This passage is related to the risen Christ in Rev. 1: 17-18:

Do not be afraid, I am the first and the last, and I am the living one; for I was dead and now I am alive for ever more. . . .

Whatever may be the implication of these passages, they can hardly mean that there is no distinction between Father and Son and that they are both one and the same person.

Much importance was attached by the Jews to a person's name. It expressed the character, function, power and presence of a person. This was also the case with the name of God. To a 20th century mind the way in which the name of God can represent the presence and power of God may seem very curious. Nevertheless this is how God's name is used in Deut. 12: 5, 11, 21, and 14: 23, 24, where God is stated as choosing to put, causing to dwell, place or set His name at a particular locality. Similarly, "My name is in him" is a statement in Exodus 23: 21 about an angel acting with the authority of God.

The same could be said of Jesus: "I have made thy name known to the men whom thou didst give me . . ." (John 17: 6). The sense in which this was possible was in so far as men could see Jesus and so see the Father (John 14: 9). Just as in Jerusalem of old, Yahweh had caused His name to dwell, so "God was in Christ" and has "bestowed on him the name above all names" which is associated with "Lord" in Phil. 2: 10, 11.

Christ acts on the authority of God and carries out God's will, and therefore the name is in Him. As agent of God He carries out what, in fact, are God's acts. In this way we can understand how Old Testament promises relating to the work of God can be referred to the work of Christ among men.

(v) The Holy Spirit is sometimes referred to as a personal agent.

In both the Old and the New Testaments it is by the Spirit that God makes His power and presence known among men. There are numerous references indicating that the Spirit is a pervading influence linked with power.

I will pour out upon everyone a portion of my spirit. Acts 2: 17

You know about Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power. Acts 10: 38

There came from the sky a noise like that of a strong driving wind . . . and they (the disciples) were all filled with the Holy Spirit Acts 2: 2-4.

In addition the Spirit is referred to in a personal way and, for example, speaks. "The Spirit said to Philip, 'Go and join the carriage'" (Acts 8: 29. See also Acts 10: 19, 11: 12, 13: 2). The Spirit takes decisions (Acts 15: 28), pleads for believers (Rom. 8: 26 — compare verses 14 and 15) and is described as a Comforter or Advocate (John 14: 16, A.V. and N.E.B.).

It is not possible to make a good illustration from man's power to explain God's power. The Spirit is the means God uses to make His will known and by which His presence can be among men. If a child is ill he may gain comfort from his mother's hand. It is not simply the physical pressure of the contact, hand to hand, which gives the comfort, but the presence of the mother which the contact means. This is a pale shadow of the meaning of the presence of God through the Holy Spirit. The Spirit is more than an energy; it is the presence of God and all that this can mean in comforting, strengthening and enlightening. For this reason there are so many passages in the New Testament which are personal. The Holy Spirit speaking is another way of saying "God speaks". If the Holy Spirit is sent to guide this is a way of saying that God comes to guide.

The Spirit is never an object of worship in the New Testament.

The Status of Jesus

No summary of the evidence from which conclusions about the nature of God may be drawn would be complete without a statement of the New Testament references to the humanity of Jesus and His relationship to God.

Jesus lived a very human although perfect life. He became hungry, thirsty, tired, suffered agony and death. He prayed to God, calling Him (as a Jew would have been expected to) the One who "alone art truly God" (John 17: 3). "He offered up prayers and petitions, with loud cries and tears, to God who was able to deliver him from the grave" (Heb. 5: 7). His experience had a real effect in maturing His character — "he learned obedience in the school of suffering" (Heb. 5: 8). He is dependent on God, "the Son can do nothing by himself; he does only what he sees the Father doing" (John 5: 19). He does not know of happenings as God would be expected to know. "Where have you laid him?" He asks concerning the dead Lazarus (John 11: 34). "But about that day or that hour no one knows, not even the angels in heaven, not even the Son; only the Father" (Mark 13: 32). Not only is He inferior in status to the Father during His earthly life, "If you loved me you would have been glad to hear that I was going to the Father; for the Father is greater than I . . ." (John 14: 28), but even after the ascension to Heaven "Christ's Head is God" (I Cor. 11: 3). Though He could say "Full authority in heaven and on earth has been committed to me" (Matt. 28: 18), yet the eternal condition of Christ will be subordinate to God:

" . . . the Son himself will also be made subordinate to God who made all things subject to him, and thus God will be all in all " (I Cor. 15: 28).

In all the New Testament we are constantly faced with Jesus clearly depicted as a person in the modern sense of the term, a distinct individual not sharing in full all that belongs to God, but a unique recipient of honours and standing given to Him by God.

IV

WHO WAS CHRIST?

THE crucial problem is how we are to regard Christ in relation to God and particularly with regard to His divine origin.

The specialised use of "person" in the creed owes its beginning to the use of the terms "word" and "wisdom" in the language of the Bible.

The beginning of the gospel of John reads in the New English Bible:

When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through him all things came to be; no single thing was created without him. . . . So the Word became flesh; he came to dwell among us . . . (John 1: 1-14).

The meaning conveyed by this passage is no doubt that of a being mysteriously called "the Word," who lived with God, was perfectly like Him, and in due time became flesh (or man) and went about as Jesus of Nazareth. It is important to realise, however, that this form of speech belongs to an ancient mould and must be explained by its own setting. A similar and clear example of the same way of writing is found in Prov. 8: 22 ff:

The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When he appointed the foundations of the earth then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him.

The subject here who speaks is "wisdom," which is given the character of a woman who lives with God. Similar ways of writing were used by Jewish expositors. W. F. Howard in *Christianity According to St John*, pages 50 and 51, quotes parallels from the writings of the Jewish rabbis who use law (torah) in much the same way.

Seven things were created before the world was created; namely the Torah, Repentance, the Garden of Eden, Gehenna, the Throne of Glory, the Temple, the Name of the Messiah.

Through the first born God created the heaven and the earth, and the first born is no other than the Torah.

A similar usage is in the term "mirror-image." Wisdom is described in the Wisdom of Solomon 7: 25 ff in this way:

... the brightness (R.V. effulgence) of the everlasting light, the unspotted mirror of the power of God and the image of goodness ... in all ages entering the holy souls. She maketh them friends of God and prophets.

Language of this kind can readily be seen to be a means of saying that God acts with wisdom and according to the processes of law in all He does. He creates the earth wisely; man, his worship and his redemption all come about by a righteous scheme formed from all eternity in the divine mind.

Words

When we speak we reveal our inner characters. If we try to speak beyond our knowledge or out of character, our words will eventually betray the real inner man. The words of God are by analogy a revelation of what God is. So John 1: 1: "... What God was, the Word was." When therefore "the Word became flesh" we are to understand that all that God was in character, in love, compassion, goodness, and had been from all eternity, was made real and known directly to men in the person of Jesus Christ of Nazareth.

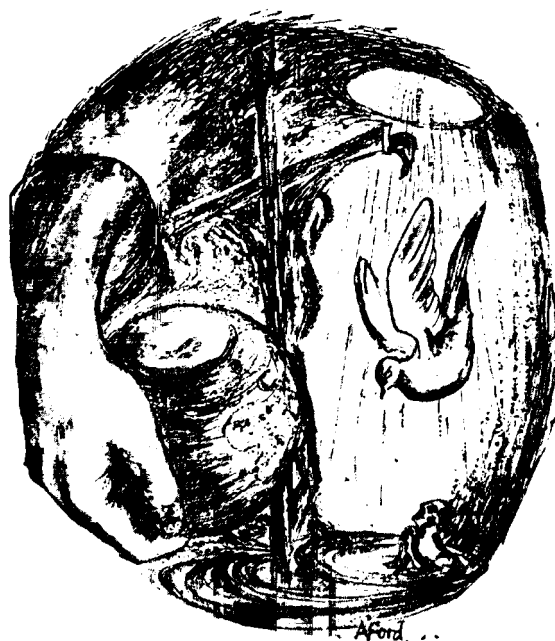
V

THE GOD OF CREATION

MODERN people are stirred by the immensity of the universe. The knowledge of space and of the inhospitable coldness which exists over countless millions of miles makes God seem utterly remote from ourselves. What does He think of us? Is He indifferent? Is He well disposed? It might seem impossible for us ever to find out. If we would know the answer we must turn to Christ. In Christ's life we see the moral nature of the Creator and know that no matter how much the evil in the world may puzzle us the purpose behind creation is one of love and goodness. Jesus is the embodiment of the love and wisdom by which God created all things. Paul used the expressions which the people of his time knew to be used of wisdom when in Col. 1: 15-17 he writes in praise of Christ:

He is the image of the invisible God: his is the primacy over all created things. In Him everything in heaven and on earth was created ... he exists before everything, and all things are held together in him.

When the ancient writers used terms such as "word," "wisdom," "spirit" and "law" as though they were persons living with God in heaven, they intended more than to give a general description of God's character. They were expressing in a dramatic way that God is active to create and to sustain wisely, according to lawful means, and that He can be trusted not to be indifferent but to promote actively the ultimate good of all. Now that Jesus Christ has been born He attracts to Himself all that was meant by "wisdom" and "word" and they in turn become embraced under the general heading of "Sonship." In Heb. 1: 3 the Son is described as "the effulgence of God's splendour and the stamp of God's very being." Here we have the descriptions which Jewish writers gave to "wisdom" related to "the Son" as "active" in the creation of the world. The simple meaning is that the ethical principles we see so carefully drawn in the life of Christ were the principles which God used in the world's creation.



THE ACTIVITY OF GOD AS
CREATOR, REDEEMER AND SANCTIFIER

The Son

... he whom God sent utters the words of God, so measureless is God's gift of the Spirit. John 3. 34

The supreme work of the Spirit is seen in the appearance of Jesus of Nazareth, Son of man, Son of God, who could say, "Anyone who has seen me has seen the Father" (John 14: 9). While we cannot pretend to understand how God accomplished this in Christ it is a different problem from the one raised in the 5th century of how a supreme being could become a man with human limitations. Man was made in the image of God. He has therefore within himself all the moral qualities which can be made perfect. The existence of these qualities uniquely and perfectly in Christ made Him a perfect image of God and therefore the true Son of God.

The creed, whilst using for "Christ" the term "Son" so equates the Son with the Father as to obscure the sense of "sonship." By recovering the sense of sonship through which we see Jesus in the New Testament we remove our thoughts of Him from the difficult realm of philosophic categories. We can see Him as a different individual from God and yet so akin to God as to receive divine honours. We can take account of His status in relation to God and yet recognise Him as "Lord over all." We can realise a kinship with Christ as one made "like these brothers of his in every way" (Heb. 2: 17) and can be encouraged thereby. The oneness of God is in no particular compromised but an avenue is opened so that all may be one in Christ, that God may be all and in all.

VI

CONCLUSIONS

ANY statement setting out a Christian understanding of God for our worship must conform to certain requirements:

It must be simple.

It must uphold the oneness of God.

It must acclaim Jesus as not just another prophet but uniquely the bearer of God's image.

It must uphold the Holy Spirit as not just any spirit but uniquely the presence and power of the one God.

The Failure of the Creed

The Athanasian Creed as a representative statement of the Trinity of God has been examined; also its modern interpretations. It has been found to require highly specialised meanings to be attached to words even to understand it. It is not, therefore, simple. It affirms a status of Christ which is not confirmed by the writings of the New Testament. The creed cannot, therefore, promote understanding of God today and its antiquity cannot disguise its shortcomings.

The interpretations given have been considered. One tends to uphold three Gods, another requires a definition of person which has no counterpart in our experience, and is not confirmed by revelation; a third, while reflecting the threefold way in which God is revealed at work in the New Testament, seems capable of extension in more than three ways.

Some Simple Propositions

The examination has proposed —

(i) That what is revealed in the activity of God in Christ through the Spirit reflects what God has been in character from all eternity.

(ii) That we recognise that the personal way in which the ancients described God's attributes is not a basis for thinking that each is a personal being.

(iii) That Christ is Son of God, born of the human race by the activity of the Spirit, given authority, power and status to act in the world as God would act, and be revered accordingly.

(iv) That we may recognise God's presence and power in the Holy Spirit without requiring a separate divine person as an agent.

(v) That we see the oneness of God extending as a fellowship which God intends all who respond to Christ should share through eternity.

It is intended to publish this article in pamphlet form shortly. The subject does not lend itself easily to illustrations but as understanding may be assisted by their use an effort has been made to produce sketches demonstrating some of the points made. Comments on this article and the use of illustration are invited.



I'VE GOT

A PUNCTURE!

"I'VE got a puncture!" John, arriving home from school, put his head round the door and made this announcement with obvious delight. A puncture, I should have thought, was a disadvantage but John evidently found it a cause for rejoicing. Why, I wondered. By the time it was mended and before the triumphant gleam had left John's eye I decided it was because it made him feel happy to have a difficulty which he considered an adult one for, as most of you will agree, it is fun to leave behind the ways of "small fry" and to take some older responsibilities.

As time goes on John will discover that, though the experience of growing up will hold many happy adventures, there will also be disadvantages. People will expect more of him than they have done before and his behaviour of a year or two ago will no longer be acceptable. He may get muddled between growing up and trying to look big. He will find that some of the boys he knows will make themselves look silly by trying to copy older youths whose characters are not admired by wiser and more thoughtful people. They will enjoy the "big man" appearance given by a cigarette dangling from their lips while bad language and sex jokes add to their feeling of "no longer being a kid."

The anti-smoking campaigns which have been held up and down the country will have shown the sensible boy the foolishness of poisoning his body with nicotine, he will take note of the many people who say, "If only I had never started to smoke. Now I can't stop."

The bright young man of the world looks upon petty thieving and cheating not as dishonest but as clever. "Why not make a little extra where you can?" he says. To sneak chocolate and the like off counters, to travel on a bus without paying the fare, may be looked upon as fun by some boys but those who have a better understanding of what is right see that such practices are not even good citizenship, let alone Christianity. Cheating in exams may pay for a little while but it is sure to end in disaster. To be "slick" even in the smallest of ways is not grown-up: it is childish.

No boy wants to be thought a pansy, but perhaps because he wants to be friendly, or because of curiosity or because he finds it hard to stand alone, he may let himself go just that little way on the wrong path and then find, once he has gone that little way, like a ball rolling down a hill, how hard it is to stop. The wisest way, is then for him to explain about it

to someone who is more experienced, someone who can be trusted, best of all a parent but if not a parent then a friend who will, almost certainly, prove much more understanding than he expects.

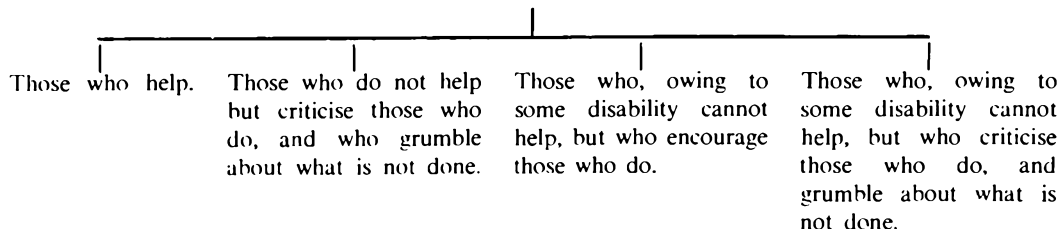
There are so many articles and letters written in the press and in magazines deploring the behaviour of teenagers that we might easily be led to believe that any who do not behave badly are "queer." One article I read was headed "I Hate Teenagers." We might see a more balanced picture if those who find teenagers often eager, lively and attractive were to describe their experiences. All parents do not look back wistfully to the times when Jimmy was a delightful infant in a pram, but instead they enjoy the changed Jimmy. It was fun at the dinner table during baby days (he looked charming when he gaily perched his empty upturned pudding dish on the top of his curls), but now there are numerous, absorbing topics to discuss, teenagers and parents alike interested in each other's activities and adventures. In spite of all we hear to the contrary, there are homes where parents and adolescents can enjoy each other's company, where they can laugh together over "teenagism" and "parentism," where they can recognise that at times they can all be silly, tactless and lacking in understanding. And, after all, if problems arise where could they be better sorted out than in the easy familiarity of home — where one can say the most astonishing things and be sorry and forgiven in the space of five minutes?

Whether or not it can be like this depends

largely on the parents (I do hope when John becomes a father he won't forget!), but there are many parents who are really anxious to get on well with their teenagers but who do not manage it and who cannot understand why. Perhaps the teenager knows — and he might, in a reasonable way, even be able to offer a helpful explanation. One teenager I know recommended his parents to read an article on "How not to let your children rule you" (intended to be applied to the younger members of the family, of course!). If any of you happen to have "impossible" parents why not invite them to a good discussion? If you tread very carefully and try to make them understand you better it could be well worth while. The strange thing is (though you might find it hard to believe) their awkwardness and critical attitude is often because they care so much about you. I suppose it must be horrid to take a lot of trouble trying to bring up a child and then to feel he does everything one thinks he ought not. It must seem like a lot of wasted effort, don't you think? Or maybe it's like being punctured all over.

But to get back to John. When he belongs to the ecclesia he will make a discovery, that is, if he has not made it before. He will find that people fall into groups. I will draw you a chart to show you what I mean. It will look like one of those alarming things in history books. But don't worry — no examiner in the world will ever ask you to reproduce it.

ECCLESIA

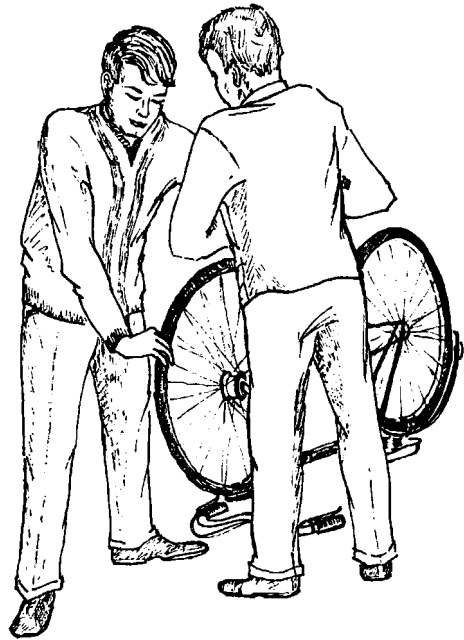




We won't examine all the groups but we will have a look at the first two. It is something like this. A fellow comes along on his cycle and finds his tyre is flat — he has a puncture. Along comes another fellow who hurries to help. Neither of them has a very good repair outfit but they do the best they can. Meanwhile up rolls another youth on a beautiful, new cycle. He finds the repair job of interest — from a distance. So he sits comfortably on the grass verge and eats his sandwiches and admires the shiny leather case containing his brand new repair outfit. The other two struggle on with the puncture. "What a stupid way to do it!" our smug friend thinks. He eats another sandwich. He begins to feel lonely and thinks "those two" might be friendly to *him*. He feels hurt that *he* always seems left out by other people.

You can see what I mean, can't you? If John is one of the helpers he will enjoy ecclesial life, but if he just sits and criticises then he will find what he calls "no love." The people who find real friendship in the meeting are those who enter into its activities. Those who find real fun at the Youth Group or Sunday School party are not those who arrive late and who hurry away at the end — "I must go. I have to meet a friend," or who airily wave a hand saying, "Cheerio, don't work too hard." They are those who help make the preparations or who afterwards sweep the floor or wash up the last cups — they are the ones who find the friends.

But from what I have seen of John he



appears to be a jolly nice boy. I think he will have sense enough *not* to sit on the grass verge, and even sense enough not to be hurt by the criticisms of those who do.

Britain's streets are full of teenage gangs and schoolboy herds. Young folk, whether Beatle fans or not, like to hang together. It is understandable because they have so much in common and they like to exchange views. Often, too, they feel awkward with older people. But it is a pity if, in our ecclesias, there is too much of this separation into age groups. The youth who is growing up (and not just growing older) will make an effort not to isolate himself but will add to the spirit of co-operation in the community. He will be eager to leave behind him what is often the crudeness of a schoolboy and replace it, not with worldly "cleverness" or fopishness, but with Christian manliness. Only those who achieve this will, as the years pass, be able to lead others suitably in prayer and give exhortations to which their listeners can give heed.

But John has a long way to go before then. First he has many punctures to mend. Next

time his tyre goes flat he will not enjoy it half as much. The time after that he will not enjoy it at all and from then on punctures will be horrible bores. But that, John will have to learn, is part of life, nasty irritating little things going wrong just when he wants them to go right. When he was small he shed tears and gave up when things would not go the way he wanted. But now he is older and wants to grow up. If

everything always went right for him he would become a weakling, but because from time to time he has to struggle against difficulties, patiently and carefully mending, correcting and trying over again, he has the opportunity of making himself a real man, one who, because he has learned to face and overcome the snags of life, can be counted amongst the people who make a real success of living.

DATING THE PAST

By John Weaving

IN a former article in the Spring Issue, 1963, the geological formations which make up the crust of the earth were considered and theories postulated to account for the present shape of the earth's surface were examined, together with the evidence on which these theories were based. While some of these theories were not provable in a truly scientific sense, many facts stood out clearly. The main observation in this latter category was the stratified nature of the earth's crust; from which the reasonable assumption is deduced that where sedimentary rocks have been laid down, and not greatly distorted, then the lower rocks would be oldest and the top the most recent. In this way a relative chronology may be built up. Geologists do this systematically in a way similar to the divisions of a book. There are two sets of divisions, the names of the strata themselves and the intervals of time they represent.

How reliable are the dates quoted by scientific workers in making up their time scale of the natural world? To enable readers to judge for themselves a survey is presented here of the leading methods used to date the past, ranging from the oldest rock formations to specimens archaeologists produce from early civilisation.

Table 1, columns 1, 2 and 3, shows the main division from early pre-Cambrian times. If it is possible to fix the dates of some of these strata then an absolute time scale may be laid alongside the table giving us a general picture of God's method of creation of the earth and some idea of what is meant by "In the beginning." Great interest then lies in the fact that if the strata can be dated then the age of the fossil remains of animals and plants in these strata becomes known.

Dr Young in his article published in the Summer Issue, 1963, relied for his conclusions on the certainty and accuracy with which the fossil bearing strata and archaeological discoveries could be dated, in particular the final retreat of the ice sheet in the great Ice Age. He quotes de Geer for the beginning of the retreat of the ice from the mainland of northern Germany as 13,000 B.C. De Geer himself published more work since Dr Young wrote his article and many other methods of dating have been discovered. These are frequently termed "natural clocks." While Dr Young was only interested in the Quaternary age we propose to examine most of the major methods of dating back to the earliest ages.

<i>Divisions of Book</i>	<i>Divisions of Strata</i>	<i>Corresponding Intervals of Time</i>
VOLUME	GROUP	ERA
CHAPTER	SYSTEM	PERIOD
SECTION	SERIES	EPOCH
PARAGRAPH	FORMATION	AGE

NATURAL CLOCKS

Trees

The first natural clock is the simple tree (Fig. 1). The rings are caused by the regular seasonal changes in the climate. In spring, sets of large cells are produced but as the season advances the cells become smaller and the walls thicker and finally cell production ceases. In the following year the process is repeated and a distinctive demarcation line is produced between the old summer wood and the new spring wood of the following year. As the tree gets larger the width of the rings becomes narrower due to the increased circumference. However, in occasional abundant years larger rings are produced and contrari-wise in droughts small rings. This feature is very useful, for it not only enables the age of the tree to be deduced but individual years to be identified. In order to extend the time period back it is possible by taking a limited locality to plot the width of each ring over the period of years for one old tree and to compare it with a plot of a more ancient beam from a building and if this is seen to fit clearly into the pattern, then the date at which the beam was cut may be identified and also the time scale pushed back, thereby further extending the scale. Clearly trees that are greatly separated or in climatically different localities cannot be compared in this way, so that this application (cross dating) is limited but very useful due to its accuracy when properly applied.

The so-called "Californian" big trees, the *Sequoia Washingtoniana*, are not only the largest living things but also the oldest, and by these trees the time scale has been extended back to over three thousand years.

Varve Analysis

Baron Gerard de Geer during his field work near Stockholm as long ago as 1878, was struck by the regularity of the laminations present in certain clayey deposits. These layers which are called "varves" in Swedish are still being produced today and Zeuner (1) describes the method of their formation — "Varved clays were, and still are, formed where glaciers discharge their meltwater into quiet water. The latter may be a

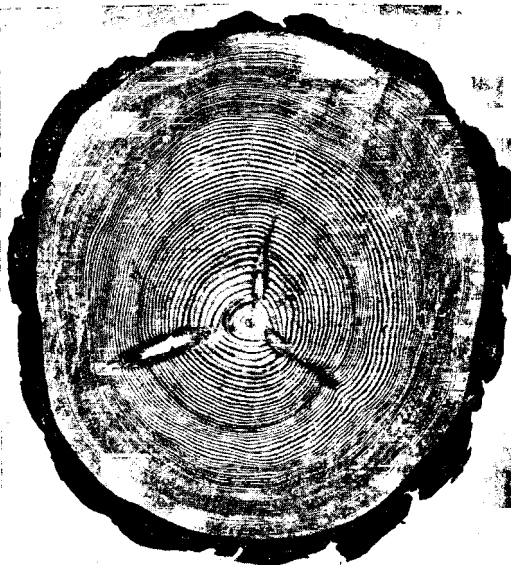


Fig. 1—Tree Rings of a Scots Pine (89 years old when cut)

—Crown copyright, reproduced with the kind permission of H.M. Stationery Office

lake, in many cases one dammed up by terminal moraine built by the ice at an earlier stage or it may be a bay or sound of the sea, or even a quiet river. Let us consider the case of a lake. In the summer, when melting is intense, a lake ponded up in front of the ice receives a large supply of meltwater which is laden with a fine suspension of sand from erosion by glacial action. This suspension, called 'Gletschermilch' — Glacier's milk — because of its opaque, often whitish colour, generally spreads over the whole lake and very slowly settles down. During this process of sedimentation the coarser grains contained in the suspension fall to the bottom more rapidly than the finer, and they form the first layer of the deposit. This layer, however, is never quite pure since a certain amount of fine grains which happen to be near the bottom will be incorporated in it. Yet on the whole coarser material settles first from the suspension, finer materials later, and the finest may remain in suspension until winter comes and the gradual freezing up of the lake helps it eventually to reach the bottom. In the following year, after

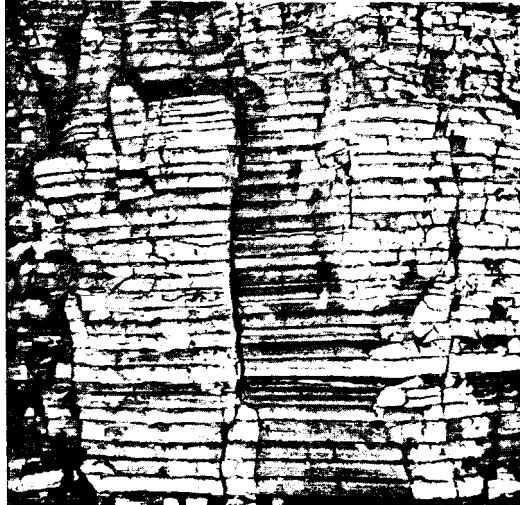
the lake has lost its cover of ice, the process is repeated, and so forth. The result is a regular sequence of annual 'varves' (Fig. 2) which often are as conspicuous as growth-rings of trees, owing to the change of colour accompanying the change of coarse grains to fine."

In the same way as with tree plots, the yearly thickness in different places may be compared and ages identified. This varve analysis, if carefully applied, can in some places extend dating back by fifteen thousand years and more, and is particularly valuable in dating the end of the last ice age. However, through the nature of things the "end" of an age is indefinite and has to be fixed arbitrarily. De Geer took a date of 6839 B.C. as the end of the last glaciation, that is the final limit of the retreat of the ice from central Europe. This was the date of a particularly thick varve which de Geer interpreted as a great run off of ponded water from Lake Regunda in Sweden. This lake existed until 1796 when it was completely drained by accident. The varves of this lake added 3,000 years to the time scale. This extension, plus the counting of varves farther south into the mainland of Europe enabled de Geer in his latest and most comprehensive book (2) to put the position of retreat of the ice from the mainland on northern Germany at about 13,000 B.C.

Zeuner, following others, preferred to regard the end of the ice age as about 7912 B.C. which coincides with evidence for a halt in the retreat of the ice in Sweden. This date ends the Pleistocene period and starts the Holocene (see Table overleaf). This difference between de Geer and Zeuner is not one of accuracy but of definition of an "end".

Pleistocene period

The geological evidence shows that during the Pleistocene period, a large part of the earth's surface was covered with ice. In total this was about 8 million square miles at its maximum extent. Half of this area was in North America. The European ice and its continuation beyond the Urals covered nearly three million square miles and sub-ice caps subsequently radiated from



G. Lundqvist 1921

Fig.2—Varved clay from the vicinity of Uppsala
—Reproduced with the kind permission of the
Department of the Geological Survey of Sweden

the Alps, the Himalayas, and other ranges in Asia. Holmes (3) states — "Detailed studies of the drift deposits have shown that glaciation was not confined to the effects of a single great advance and retreat of the ice. In many places around the Alps four successive sets of boulder clays, moraines, and outwash gravels are preserved, showing that there was a fourfold repetition of the glacial cycle. The fourth and latest cycle, of which naturally most is known, appears to have involved one or two minor advances and retreats before the final withdrawal to present conditions. The intervals between the major glacial phases — known as inter-glacial stages — are represented by ancient soils, and locally by lake and river deposits of screes, sandwiched between older and younger beds of glacial or glaciofluvial drift."

Some of the inter-glacial beds contain plant remains, and so provide valuable information as to the climatic conditions at the times when they were deposited. A consolidated scree, formed during the third inter-glacial stage, and still preserved as a thick wedge of breccia near Innsbruck, contains fossil leaves and other relics of trees that no longer grow in the Alps but only in warmer

regions. At that time, the average temperatures in the Alpine region must have been higher than now, and quite possibly it was then too warm for glaciers to be nourished at all. From similar lines of evidence elsewhere it appears that the first inter-glacial stage was also relatively warm, but that the second was cooler, with a climate comparable to that of the present.

The four major glaciations and the intervening inter-glacial stages are listed in the following table.

a million years ago. This covers the Pleistocene and Holocene periods.

A more accurate time clock for this period is the so-called astronomical method. This is based on a theory about the causes for the advance and recession of the various phases of the ice. This theory postulates that the amount of radiation received on the earth from the sun is affected by three types of periodic motion to which the earth is subjected by the mutual attractions between it and the sun and planets.

<i>Period</i>	<i>Major climatic cycles</i>	<i>Glacial and inter-glacial stages (Alps)</i>	<i>Relat. durations est. from depth of weathering</i>	<i>Corres. periods in years</i>	<i>Compar. est. from Iowa, USA</i>
PLEISTOCENE	HOLOCENE	POST GLACIAL	1 representing	25,000	25,000
	UPPER	LAST GLACIATION		?	? 30,000
		LAST INTER-GLACIAL	3	75,000	120,000
	MIDDLE	PENULTIMATE GLACIATION		?	?
		PENULTIMATE INTER-GLACIATION	12	300,000	300,000
		ANTE-PENULTIMATE GLACIATION		?	?
	LOWER	ANTE-PENULTIMATE INTER-GLACIATION	3	75,000	200,000
		EARLY GLACIATION		?	?

The problem of the age and the duration of the ice age and its phases has proved a fascinating one to geologists and many attempts have been made to fix approximate dates. One method depending upon both sedimentation and subsequent weathering has frequently been used. It has been estimated from deduced rates of deposition of sedimentation that the delta between lakes Thun and Brienz at Interlaken took 20,000 years to build up. From this and other estimates Pench and Bruchner deduced the age of the Magdalenian occupation of a site near Schaffhausen at approximately 25,000 years. Geological evidence shows this to be towards the end of the last glaciation. Pench then compared the depth of erosion since this time to the present and the depth of erosion during the three other inter-glaciation periods and obtained the relative durations shown in the above table. Comparative figures from America are also shown. The total of the post-glacial period and the three inter-glaciations is close to three-quarters of a million years so that, allowing a period for the glacial advances, Holmes estimates that the advance of the first great ice sheet can hardly be less than

(1) The orbit of the earth round the sun is not a circle but an ellipse. The sun is at one focus of the ellipse, and the distance of the foci from the centre of the ellipse is proportional to the eccentricity. It will be noted, therefore, that there is a time in the year when the earth is nearer to the sun than during the remainder of the year. This point is called "Perihelion," and the point when it is farthest away is called the "Aphelion." A line drawn at right angles to the major axis of the ellipse through the focus containing the sun cuts the earth's orbit in two places termed the spring and autumn equinox which divide summer from winter. It will be clear that due to the eccentricity of the ellipse the seasons are unequal in length. At present the winter of the northern hemisphere is $7\frac{1}{2}$ days shorter than the summer. If the eccentricity were zero the sun would be in the centre, the seasons equal, and the orbit of the earth a circle. Observation shows that the eccentricity is not constant but varies periodically over a long period of time, coming back to the same value after 92,000 years approximately.

(2) A second periodic phenomenon is due

to the variation of the "obliquity of the ecliptic." This is the angle between the plane passing through the equator and the plane of the earth's orbit. It is at present $23^{\circ} 27'$ and is known to have varied between $21^{\circ} 39'$ and $24^{\circ} 36'$. The obliquity produces the seasons and the length of the periodic cycle is 40,000 years approximately.

(3) The third perturbation of importance is a slight conical movement of the earth's axis. It results in a slow shifting of the cardinal points (spring equinox, summer solstice, autumn equinox, winter solstice), which delineate the seasons. Because of this movement it is called the precession of the equinoxes. Its period, as seen from the earth, is about 26,000 years.

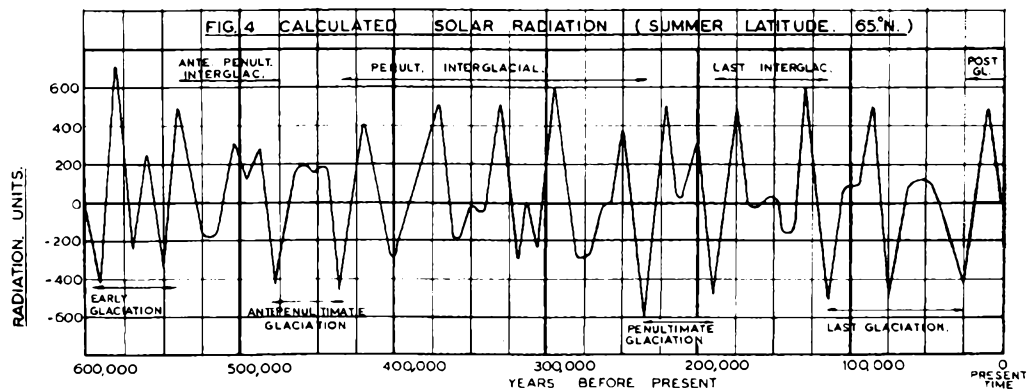
The three phenomena affect the amount of the sun's radiation that falls upon the earth and mathematical calculations based on this theory result in the graph shown (Fig. 4). The Y-axis is proportional to the amount of solar radiation received by the earth (Canonic Units) and is plotted on a base of thousands of years. Examination of this graph gives the quite amazing observation that each of the major troughs (times of minimum solar radiation) coincides remarkably with the extension of the ice caps, approximately dated from geological evidence.

The ice ages are confined to the Pleistocene age that we have considered, and also a period in the Carboniferous age and this astronomical theory, of course, assumes that the radiation from

the sun itself has remained approximately constant over the Pleistocene period. This is reasonable over the relatively short period considered, but it has plausibly been postulated that the ice ages themselves may be caused by a change in the radiation emitted from the sun. However, while this is plausible it is quite unprovable. Thus, while we are uncertain of the cause of the ice ages, the remarkable coincidence between the evidence for the extension and recession of the ice and the change in position of the earth relative to the sun, is surely sufficient to allow the dating of these events by this astronomical clock.

Dating of Older Ages

It has been observed that, in general, of the many sedimentary strata of which the crust of the earth is made up, the top ones are more recent than those underneath, and secondly that "suites of fossils" enable rocks of the same approximate age to be identified in various parts of the earth. However, this is only relative dating. Of the estimates to establish dating, the last million years only have so far been considered. Comparatively recently, however, a new "clock" has been called into service. This is the radioactive method of dating, varying types of which may be applied to both recent and very old rocks. Certain igneous rocks contain radioactive materials such as uranium. Uranium, like



radium (which was the first radioactive element to be discovered by Madame Curie), gives off alpha, beta and gamma rays and by losing mass gradually disintegrates into lead. As a matter of interest the alpha particles are positively charged helium atoms, beta rays are electrons (negatively charged) and the gamma rays are hard X-rays. However, the important factor is that the rate of disintegration may be measured in the laboratory. These radioactive elements have what is called a "half-life," which is defined as the time taken for say an ounce of radioactive material to disintegrate to half an ounce, and the same time then elapses for it to disintegrate to a quarter of an ounce and so on. If a material then contains uranium and lead it is reasonable to suppose that the lead was once uranium, and by chemical analysis, the ratio of uranium to lead may be determined, and thus the time at which the igneous rock crystallised may be calculated. From the rate of disintegration, it is found that if the lead ratio (weight of lead/weight of uranium) is multiplied by 7,600 the age in millions of years is determined.

The date of the igneous rock comprising the original molten crust of the earth is not of as much interest as the date of the sedimentary rocks containing fossils. However, two forms of igneous rock have penetrated in many places into sedimentary strata. These are volcanic lava and plutonic intrusive rocks. Volcanic rock, as is well known, erupts and may spread out over an area of sedimentary rock and in time itself be covered by more sedimentary rock. If this volcanic lava or basalt can be dated then the rocks beneath it are older and those above newer.

The plutonic rocks are more difficult to interpret. These rocks have crystallised from

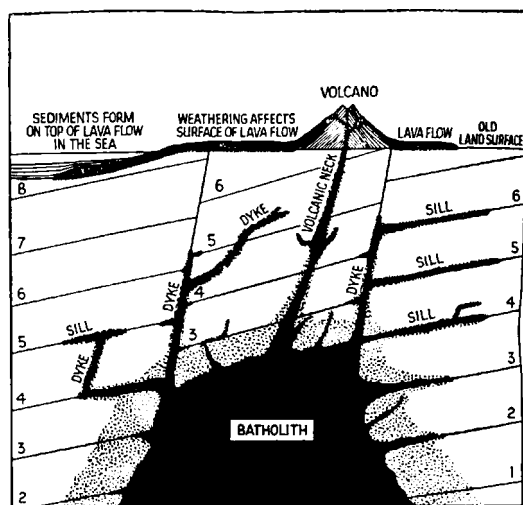


Fig. 3—A body of Magma [batholith] with dykes and sills emanating from it
—Reproduced by kind permission of Methuen from "Principles of Physical Geology," by A. Holmes

magma or molten rock injected through fissures into zones of the crust, but do not reach the surface, often spreading out into "sills" between the bedding plains of roughly horizontal sediments. Vertical intrusion across the bedding plains are termed dykes (Fig. 3). These intrusions must, of course, be more recent than the rocks they invaded and quite often they are laid bare in the course of time by weathering and denudations. Subsequently further sedimentary layers may be laid down on top of the exposed surface. Such later rocks, however, can be distinguished by the geologist by the fact that the rock subjected to intrusion will be partly metamorphosed by the heat of the intrusion material while those subsequently laid down on the denuded igneous rock will not be changed. The commonest intrusive rock is granite.

In a concluding article the radio carbon method of dating will be examined in detail. It has not been possible to include Table I in this issue through limitations of space. This Table and the Bibliography will appear with the concluding article.

Christian Behaviour in the Second Century

(With acknowledgments to C. E. Luthardt, *History of Christian Ethics*.)

The following instructions were given to the early church by Clement of Alexandria (A.D. 150-215). Some of them will make us smile. Some of them might make us think.

On Eating

"It is necessary for one to help himself to what is served with propriety; the hand, chin, and napkin must be kept clean; the face is not to be distorted with grimaces; and in the course of the meal, one must not behave unseemly." One ought not to speak while masticating, nor eat and drink at the same time.

Household Furnishings

"In things whose proper measure is the need of them, there should be no luxury." "Generally, food, clothing, furniture, in short, everything in the house, ought to be in harmony with the law of the Christian life according to the particular person, age, calling, and time. For the servant of the one God, it is becoming that even his property and furniture bear the stamp of the unique moral life."

For the Young

The aged ought to lead the conversation at a meal, and the young should only timidly take part in it. "Speak, if it must be, only when you have been twice asked; and comprise your speech in few words." "Loud shouting borders on folly."

Perfumes

"Our men ought to smell rather of virtue than of ointments; but let the woman exhale the fragrance of Christ." Moreover the woman should seek for some of those perfumes which do not give headache to men. Perfumes may be used so far as they strengthen the nerves.

Beds

Trouble is not to be taken about expensive couches. "... he who possesses them is not forbidden to use them, but eagerness for them is to be restrained."

Hair

"Let the head of men be cut short, unless one has woolly hair. The chin is to be covered with hair."

"For women it suffices to comb the hair softly, and to fasten it with a simple pin on the back of the neck."

"Locks of hair after the manner of public women and plaited tresses hanging down, make the person ugly."

Industry in Needlework

"There is something very beautiful about a diligent housewife who clothes herself and her husband in garments made by herself."

On Walking

"Let the whole appearance, look, walk, and voice, be altogether well ordered, not as with some, who have something theatrical about them and take on tripping movements as in dancing." "Away, moreover, with all that is showy in walking." "Men should not strut about on the road and stare with craning necks at the passers-by."

Entry to Worship

"Let husband and wife go into church respectably dressed, and not with an affected walk, and in silence, with genuine love of their neighbours in their heart, and with a modest body and modest sense."

A LIFE OF JESUS

by Wilfred Lambert

(6) THE OLIVET PROPHECY

THE general pattern of Jesus' activity during His last week was preaching in the temple during the day and relaxation at Bethany during the night. To this Matthew, Mark, and Luke record one notable exception. It occurs immediately before the account of the Last Supper, which led on directly to the crucifixion. Like so much else in Jesus' life, it happened in response to a seemingly casual situation. The time of day was presumably evening, and Jesus with the twelve was making His way out of the temple after the day's labours. One of the disciples drew Jesus' attention to the grandeur of the temple edifice. And well he might, for the 46 years spent on its building had not been in vain. Beyond question it was one of the most imposing structures in the Roman empire of the time, both for size and for costliness of its materials. To Jews it was more than this. It was the house of God, the site of the presence of God among them and the only place where acceptable sacrifice could be offered. Jesus' reply to these expressions of admiration must have been shattering. He told the admirer that before long the temple would be a total ruin. Apparently a silence fell on the hearers from shock and dismay, and it was not until the party had climbed up the Mount of Olives on the way to Bethany that Jesus sat down in full view of the temple and Peter, James, John, and Andrew had the courage to ask when these things would happen, and

what sign would herald their occurrence. Jesus' reply is commonly called the Olivet Prophecy.

The chapter of Mark which contains this teaching of Jesus, ch. 13, is perhaps the most difficult in the whole gospel. At least one well-known person in the 19th century abandoned faith in God altogether because of this chapter, and a glance at the commentators shows how perplexed they have been to explain it. The difficulty is that Jesus appears to say that His coming would not be delayed more than a generation beyond the fall of Jerusalem in A.D. 70. Agnostics have of course been only too happy to say that here Jesus is proved to have been mistaken. Believers of all denominations have tried to find some way out of this. Some have denied that Jesus spoke any part of the chapter: it was, they say, put in His mouth by the early church. Others have assigned parts of it to either a Jewish or Jewish-Christian apocalypse. But the attempts along these lines have led to such diverse results that they have discredited each other. Today there is more respect for the traditional ascription, since it is acknowledged that the gospel of Mark was written before A.D. 70 and it is hard to believe that the early church was so wrongly informed — or so unscrupulous — at this period as to put in His mouth a whole chapter of sayings the like of which He never uttered. But to acknowledge

the integrity of the chapter involves facing the difficulties, to which we now turn.

The first observation to be made is that in Mark's gospel the Olivet Prophecy is the longest section of Jesus' teaching on any subject. Of course it does not compare in length with Matthew's Sermon on the Mount or Luke's Sermon on the Plain, yet, in another way, it can be compared. As we have indicated previously, the Evangelists often put together Jesus' teachings on particular topics. In addition to the two collections of His moral instructions, there is also Matthew ch. 13, which has a collection of parables of the kingdom. A modern biographer has, of course, different techniques for achieving the same end. His work will begin with an account of the birth and upbringing of the person concerned, and will no doubt conclude with his old age and decease. But between the ends chronological order will probably be broken at a certain point to insert matters of a particular kind which pertain to the whole life rather than to particular periods. A biography of Winston Churchill, for example, might have such a chapter on the artistic pursuits of this statesman headed, "The Artist." An ancient biographer could do exactly the same, except that chapter headings, footnotes, and explanatory prefaces were unknown, so that the reader has to judge for himself when matter is in chronological order and when not. While there is every reason to hold that Jesus did answer the disciples' question on the Mount of Olives, and that this answer is the basis of Mark 13, we have reason for thinking that Mark has used this occasion for inserting all of Jesus' teaching on the topics covered that he chose to use.

Even within the gospels themselves some of the sayings found in Mark 13 also occur in other contexts. Matthew 10: 17-22, as noted in a previous article, contains some of the advice to the disciples found in Mark 13, but here on the occasion of the sending out of the twelve. Indeed, in both contexts the saying, "He that shall endure to the end, the same shall be saved," occurs. Luke on his part has the caution to rely on the Holy Spirit for defence when hailed before the courts both in the Olivet Prophecy

(21: 12-15) and earlier (12: 11-12), where the context is general and not related specifically to the fall of Jerusalem and Christ's return. The saying that the disciples would be hated by all men for their witness to the name of Jesus occurs in the Olivet Prophecy in the Synoptics (24: 9 = 13: 13 = 21: 17), and is a theme developed in the Fourth Gospel (15: 18 - 16: 4) as a general truth not tied down to specific circumstances.

These parallels do not, of course, prove that Jesus' words were not spoken while He sat overlooking the temple. He might have cautioned His disciples with similar words many times. But the parallels do open up the possibility that related matters from different occasions have been assembled by Mark in the Olivet Prophecy, and in part account for the difficulties, if the chapter is read as a consecutive whole. The appearance of the same saying in different places is often to be explained as due to its having been handed down without any of the context in which it was actually spoken, whether Jesus used it once or more often.

The Prophecy as a whole has three main themes: practical exhortation to the disciples, matters relating to the fall of Jerusalem, and similar matters bearing on His return. All the problems revolve around the inter-relationships of these three aspects and the disciples' original question. To take the question first. "When shall *these things* be? and what shall be the *sign* when all these things shall be fulfilled?" Jesus had only spoken of the destruction of the temple, and the disciples apparently read much more into this seeing that they asked about "these things." There were Old Testament parallels of which they knew. Micah and Jeremiah had both predicted the ruin of Solomon's temple, which duly happened at the hands of the Babylonians. This destruction was well understood to have been occasioned by the apostasy of the Hebrews. During the previous days Jesus had said much in His preaching about the hopelessness of the current administration of the temple, and the disciples were in some measure prepared for the sudden announcement of the impending ruin of Herod's temple. As

they climbed the Mount of Olives they must have been pondering the basic change that this would involve. The old system was doomed. But what was to take its place? Obviously, they no doubt thought, Jesus must take over at this point. Was this, then, the answer to the behaviour of Jesus? Was He just waiting for this signal of destruction to take upon Himself the rôle of a military Messiah and drive out the hated Romans? Thus when Jesus actually sat down and the opportunity for a question appeared, the disciples were neither incredulous about the prediction, nor wondering how it could come about (who else but the Romans could be involved?); their one question was how soon the event would occur, and as a supplementary question by what sign they could recognise its imminence.

Jesus did not wish to answer their question in the spirit in which it was asked. It only reflected a mixture of personal and national expectancy: a desire to rule over the twelve

tribes of Israel rather soon. Thus His answer to them consists of two basic cautions. The first warned them to be prepared to resist the claims of spurious messiahs and to stand up to the persecutions that the coming doom would be associated with. It was necessary for them to come through the trials unsullied if they sought for salvation. The second caution is not to expect the coming too soon. The gospel had to be preached to the gentiles first. This idea tied in with the first caution, for the apostles' preaching was that which would bring them into persecution. Matthew adds one detail not in Mark or Luke, that the period of trial through which the church had to go would result in losses: "and because iniquity shall abound, the love of many shall wax cold" (24: 12).

So far all goes well. The difficulties begin in Mark 13: 14 with "the abomination of desolation," or "abomination that makes desolate" as more correctly rendered. In this passage the three versions offer differences:

Matt. 24: 15
When therefore ye see
the abomination of desolation,
which was spoken of by Daniel
the prophet, standing in the
holy place (let him that
readeth understand), let
them that are in Judaea
flee unto the mountains.

(R.V.)

Mark 13: 14
But when ye see the
abomination of desolation
standing where he ought
not (let him that
readeth understand), let
them that are in Judaea
flee unto the mountains.

(R.V.)

Luke 21: 20-21
But when ye see
Jerusalem compassed
with armies,
then know that her
desolation is at hand.
Then let
them that are in Judaea
flee unto the mountains.

(R.V.)

The phrase "abomination that makes desolate" occurs in three passages of Daniel, 9: 27, 11: 31, 12: 11, and in each case there is reference to the cessation of sacrifices in the temple, so without selecting any one the relevance is clear. Matthew has probably added the specific mention of the prophet, just as a modern Bible may add references in the margin. No doubt Mark in the same spirit added the phrase which draws attention to the warning, since certainly Jesus did not say, "Let him that *readeth* . . ." However, Luke's divergencies are the greatest. What is darkly hinted about the ruin of the temple in Matthew and Mark is plainly set out in Luke. His gentile

readers would not catch the allusion, even with the specific mention of its source, so he turned the phrase into something clearer. This, then, was the sign the disciples had asked for. Yet even here Jesus does not simply satisfy their curiosity, but uses the sign as a practical warning. When it occurs, His followers are to abandon the city like a sinking ship. The Christian writer Eusebius, in his *Ecclesiastical History* III: 5: 3, composed about A.D. 325, records that just before the wars which culminated in the sack of Jerusalem broke out, the Christian community in the city was warned by divine revelation that they should leave. This they did, and settled in

Pella, beyond the Jordan, an event alluded to in verse 3 of Hymn 244 in the Christadelphian Hymn Book. This record of Eusebius has every appearance of verisimilitude. There is no extravagant display of supernatural power, nor anything favouring a sectarian standpoint which marks most early Christian forgeries. Some connection between this special revelation just before the wars broke out and the saying of Jesus in the gospels seems certain. Many scholars believe that Mark was written in the decade before A.D. 70, which would make it roughly contemporary with the revelation recorded by Eusebius. "Let him that readeth understand" is only applied to one saying in the whole of the Olivet Prophecy. Perhaps the revelation called attention to the old saying of Jesus, and Mark, writing at this time, drew attention to the saying as particularly appropriate to the time in which he wrote.

A second major alteration of Luke occurs in the same context. After the verse which Matthew, Mark, and Luke have in common, "Woe to them that are with child . . .," Matthew and Mark continue to emphasise the greatness of the distress, and to say that all flesh would perish but for God's shortening of the days: 24: 20-22 = 13: 18-20. Instead of this Luke offers in 21: 23^b-24 a passage speaking of Jerusalem being trodden down until gentile times are fulfilled. At first sight this might seem to clear up the problems which come later, when the fall of Jerusalem and Jesus' return seem to be interwoven. Here a time lapse between the two events is clearly foretold. The easy way out in this case cannot, unfortunately, be taken. As before, Luke is writing for gentile readers with little familiarity with the Hebrew scriptures and prophetic style. So, from his vantage point after the fall of Jerusalem, he is clarifying Jesus' words to edify rather than confuse his readers. The rest of the prophecy is not explained by Luke's interpretation, as we shall see.

Following on in Matthew and Mark one might think that another discourse of Jesus is beginning. Another warning to beware of false

Christs occurs (24: 23-25 = 13: 21-23). Luke omits this, again to clarify the text for his readers. The section now following gives the signs of upheaval that would culminate in Jesus' return (24: 29-31 = 13: 24-27 = 21: 25-28). Three more items conclude the whole discourse in Mark and Luke: (i) the parable of the fig tree — a warning to watch the signs —, (ii) the statements that all would be fulfilled within the lifetime of that generation, and that only the Father knows the day and the hour (the latter being omitted by Luke), and (iii) concluding parables on the need to be ready at all times for the return of the Master. Matthew follows the same order, but instead of a single concluding parable has a long section of material on this theme covering 24: 37 - 25: 46.

From this brief survey it can be seen that all the difficulties are not solved by Luke's reference to the times of the gentiles. As following on the signs of Christ's return, the parable of the fig tree suggests that by observing these signs the imminence of the return can be ascertained. But a similar distress of no lesser dimensions was also indicated as preceding the fall of Jerusalem: "such as was not from the beginning of the creation which God created unto this time, *neither shall be*" (Mark 13: 19). The ambiguous reference of the statement "Verily I say unto you, that this generation shall not pass, till all these things be done" (Mark 13: 30) is similar. Had Jesus said this about the fall of Jerusalem, there would be no difficulty. The generation that heard the words c. A.D. 30 would have witnessed their accomplishment in A.D. 70. But in their present context, the words seem to refer to Jesus' second coming after the fall of the city and temple. If so, time has proved them false.

There is no ready-made solution to these difficulties, but four approaches offer light. The first, already justified, is that there is reason to believe that Jesus' answer to His disciples may have been expanded with related items of His teaching from other occasions. The double caution on false messiahs is most naturally

explained this way. We are not bound, therefore, to regard the present context of any section of the Olivet Prophecy as providing the key to the interpretation. Despite its present position, the statement on the fulfilment of the predictions within that generation can well refer to the fall of Jerusalem rather than to Christ's return. It may be well to interpose the caution here that attempts at reconstructing Jesus' actual answer by deleting certain verses have led nowhere.

The second approach is provided by Jesus' own statement that only the Father knew the day and the hour. We are not to engage in frivolous exegesis and get around the plain sense of this by assuming that the year can nevertheless be known, as is done by some students of chronology. At this time, before His exaltation to the right hand of the Father, He knew of His coming crucifixion, the imminence of the fall of Jerusalem, and of His return in glory. The sequence was known to Him, but not the timing. Thus Jesus' answer to His disciples cannot be expected to be precise on this aspect. He may not have emphasised the interval between the sacking of the city and His return as we, with hindsight, may wish He had done.

The third approach is illustrated by Elijah as the precursor of the Messiah. While he came in the form of John the Baptist to announce Jesus' first coming, he is yet to come before the Messiah's arrival in glory. The one does not exclude the other, but foreshadows it. The Fourth Gospel makes a very subtle use of this kind of thinking. There is a resurrection in

baptism, and a resurrection at the last day. Jesus was to come by the sending of the Comforter to His church, and Jesus is yet to come in final glory. In the same way, the fall of Jerusalem was God's judgment on His chosen people, natural Israel. Jesus' second coming will be His judgment on His chosen people, spiritual Israel. It is this aspect of judgment that gives point to Jesus' whole discourse. The disciples must ever be watching, since they know not the time at which their Master will return.

The fourth approach is provided by a study of Old Testament prophecy. Very often a local deliverance is connected with the final salvation. The return from Babylon as described in Isaiah chs. 40ff. seems to lead straight into the Kingdom of God, yet history shows that this was not so. The salvation that the prophets saw was to come as deliverance from Assyrians and Babylonians. This phenomenon has been compared to a glimpse of a mountain range, in which one peak towers above another, and the viewer from a distance does not see the intervening valleys. Jesus' prophecy certainly shares this feature of the Old Testament prophets.

What picture does this episode present of Jesus, at the end of His mission, awaiting certain crucifixion? We see Him concerned that His followers should not be reduced to the level of astronomers waiting to see a predicted eclipse, but rather that in the active witnessing to His name they should have the strength to follow His example and bear their crosses.

THE ENDEAVOUR MAGAZINE

WHY ?

THE promoters and editors of *The Endeavour Magazine* have been asked from time to time to explain their reasons for publishing. Friendly critics have suggested that many of our articles could perfectly well have been used in previously existing Christadelphian journals, so that we have no need to exist at all. Less friendly critics have not hesitated to assume a motive so sinister and subversive that we would never state openly what it is. Neither of these views is true. Nor are our efforts the result of egotism, indeed, many of our members serve only in response to a feeling of duty, and would prefer to sit back and watch others do the work.

The appearance of *Endeavour* resulted from a feeling among a certain group of brethren and sisters that all is not well with the Christadelphian body, and that the existing publishing bodies among us are unlikely to prove adequate in efforts to correct what is wrong. Such attempts at reform are never welcomed because they appear to imply criticism of existing institutions and leaders. For our part we have never doubted that these leaders have acted from what they considered the best interests of the brotherhood, and we have admired their selfless dedication to the service of God. A number of our critics have meanwhile acknowledged that something is at present wrong with the Christadelphian body and we feel that the time has come to clarify our policy further.

First, we are grieved to have to state once more that we do not depart, nor wish to depart, from basic Christadelphian teaching and practice. Grieved, because although we have published solemn statements in the correspondence columns of *The Christadelphian* to this effect (November 1961 and January 1962), a critic still asks for an answer on this point.

To resume, the signs of malaise in the brotherhood are very evident: declining numbers and, as our critic put it, we are no longer a body whose

Bibles come first in our lives. A moment's reflection on the vitality of Christadelphianism during the last few decades of the 19th century is a painful contrast. What is wrong? In our judgment there is a certain imbalance in our understanding of the gospel which was natural, and even helped us, during the 19th century, but which is serving us ill in the 20th. Also we have allowed the gospel to become hedged around with opinions and interpretations — none of them officially part of our creed — which some of our number hold so tenaciously that our message is becoming lost in human accretions, mostly of 19th century origin, that are less and less meaningful in the 20th century world. We want, in short, to peel off those 19th century aspects of our thought and message which are no longer relevant to a 20th century situation. We want the gospel to stand out in its purity so that it will be a real challenge to the world in which we live, instead of its being suffocated under a 19th century blanket. This desire implies no disrespect for our pioneers. Those who cannot bring themselves to break with time-honoured traditions seek to perpetuate the letter, but in so doing disregard the spirit. We desire to hold fast to the fundamental doctrines that the pioneers so well separated from church traditions, but we believe that we must follow their spirit of free inquiry and searching of the Scriptures so that their relevance for the modern world can be shown. Only recently the argument has been advanced in all seriousness that what Christadelphians have done over the last century must for that reason be right. We can think of nothing less in harmony with the ideals and spirit of Bro. John Thomas.

The charges we have made are serious and must be substantiated. First, the imbalance. We arose as a body in the 19th century when the profession of living the Christian life was almost obligatory on everyone. Even those who had no intention whatsoever of fulfilling this profession would never dare to state this, and would be at much pains to imply the opposite. The few atheists responded to this situation by professing an even purer type of

mind than their Christian friends could claim. What distinguished Christadelphians was not a way of life, but a more perfect grasp of true Christian doctrine. Under these circumstances preaching tended to be exclusively an appeal to distinguish between true and false doctrine, rather than a call to the Christian life in general, doctrine included. This approach served us very well at that time, but it did harm in that it encouraged the idea that doctrine in the narrow sense counts above all else. This is seen in the common notion that a potential convert must first be taught all the numerous and detailed items of the Statement of Faith, and only at the successful completion of this should he or she be exhorted to live the good life. Internally this insistence on doctrine has encouraged strife and worrying about trivial, and even uncertain details of Bible teaching, while the weightier matters of love and compassion have often taken second place.

In the 20th century everything is changing. Christian standards are being openly questioned and flouted, even by some professing the name of Christ. It is therefore imperative that now we should present a balanced appeal to the world around us to accept both a Biblical view of life and Christian standards of conduct. In an increasingly immoral world those who are seeking after God will join a community which expresses its beliefs in its lives. It is not enough that we refrain from murder and housebreaking. Millions of our religiously indifferent neighbours do the same. We must show a complete dedication to God, and a compassion for our fellow creatures, so that our lives are themselves a constant preaching of Christian virtues. The resources now at our disposal open up great possibilities. To those who urge that the greatest gift one can give to a neighbour is a knowledge of the gospel (i.e. a set of doctrines), we reply by drawing attention to those members of Christadelphian families who accept every detail of our doctrine as logical propositions, but who have not joined us. With them this knowledge is a useless gift, because it does not result in true conversion. We have to instruct both in doctrine and in practical living, and the latter can best be done by example. We must show our compassion to men because God first showed His compassion to us. This will not be limited to pious wishes, but, as James stresses, must issue in practical ways.

Our second contention is that our faith has been hedged about with 19th century essentials. We profess to follow Bible teaching as expressed in the Birmingham Amended Statement of Faith as

qualified by the 1958 reunion agreements. This is not as simple as it sounds. Only recently it has been pointed out that the first clause unintentionally permits the rejection of several minor books of the Bible. Its authors were expecting the return of Christ very soon, and had they known that this Statement would serve for at least a century in changing circumstances, no doubt they would have taken more trouble to perfect its formulation. Still more important is the fact that almost no attention is paid to it in deciding what are essential first principles, and what personal opinion only. Most Christadelphians, while not having read the document recently, and not departing much from its general teaching, nevertheless hold a wide number of views in addition on which the body as a whole has never expressed an opinion. We are not of course questioning the right of all to hold such opinions as seem right to them within the framework of our accepted beliefs, but the difficulty is that for many of our number these extra beliefs have, over the years, become surrounded by an aura so that they are considered part of required Christadelphian belief. This is a remarkable phenomenon, and most of the controversy and difficulties of the present day result from this holding of private opinions as though they were articles of faith. Since these matters are unofficial, there is much disagreement as to what they are, and since there is no written, impartial source to which difficulties may be referred, attempts to assert particular opinions often result in emotional outbursts.

Just what are these beliefs, and what are their origins? Most of them are interpretations and explanations relating to the Bible. While the present generation knows them as Christadelphian views, most in fact were taken by our pioneers from commentaries and reference books in common use in the middle of the 19th century. Many were written by churchmen. This does not, of course, make the ideas wrong, but it does indicate that a periodic examination of them is in order. Knowledge of the world around us is not static, and during the last 100 years great advances have been made in every field. Biblical languages and ancient history are no exceptions. To take some particular examples. Many of our number believe that Meshech and Tubal in the Bible refer to Russia. Old reference books may lead to that conclusion, but more recent archaeological discoveries have proved beyond question that these two lands were part of what is now Turkey, not Russia. It is also a common opinion that Rosh in Ezekiel 38: 2 refers to Russia. In this case the whole thing is a misunderstanding. There is no Rosh in the verse

at all, see the R.S.V. Yet how many of us have pinned our faith on these and similar interpretations? Our prophetic interpretations in particular are in urgent need of a full re-examination. The current interpretation of the Book of Revelation contains probably not a single item that is original to Christadelphians. Some articles in *The Christadelphian* for 1963 have shown how all kinds of 19th century situations and personalities were responsible for the idea that Britain is Tarshish. Yet this idea has commonly been held as an article of faith. Any questioning of such ideas often meets with massive resistance, for the reason that our faith seems to be in doubt. The Statement of Faith plays no part in such thinking.

With the spread of higher education in the 20th century it is no longer good enough to preach a gospel which is compounded of truth and a percentage of out-of-date information. We were given minds by God, and we must not be content to repeat without question all the ideas of a previous generation. Our minds are for use in God's service. The present generation cannot escape that responsibility. Thus the present time is the time to examine what we preach, and to make sure that human interpretations are not holding back the message we offer. *The Endeavour Magazine* was established to assist the brotherhood in this stocktaking. The only ones who have anything to fear are those who hold doubtful human interpretations as articles of faith. For them we express our sympathy, but we cannot fail our Lord and Master by allowing such things to go unchallenged.

Many of our friends would wish that such an undertaking could be pursued within the confines of existing publications. Such advisers, we know, have no experience of writing articles and of trying to get them published. We regret to have to say that in recent years the censorship imposed on most Christadelphian publications has been stricter than that maintained by the Catholic Church on its publishing agencies. It would be unfair to all concerned to give details: they, however, know. This policy arose in the first place when Robert Roberts decided that in the interest of ecclesial unity he should support the interpretations of Dr Thomas, even where he personally was not fully convinced. This decision was of course political, not logical or moral. The policy has been continued in recent times with the result that all kinds of issues on which new light has been shed by modern discoveries have been forbidden subjects, even though they were not matters of any fundamental importance. What seems to us to be needed is an independent journal, not committed

to any particular standpoint, and not out to press any particular views, but simply striving to encourage fair presentation of the evidence so that all may judge the merits of each case. There is certainly no other Christadelphian magazine with such aims.

The promoters of the magazine have a common aim in seeking to encourage a concern for the spiritual and material needs of mankind, an understanding of the Christian calling in relation to other people in the world and an apprehension at the deepest level of the intellectual problems which face our witness today. Apart from this general position *Endeavour* is not published to promote any views of its own but to act as a vehicle for discussion on various matters which arise out of our common Christadelphian belief. The Trustees and the Committee have never attempted to formulate a common view on all of the issues which they feel should properly be considered in the magazine. Those of our critics who harbour suspicions to the contrary are living in the 19th century, when any new publishing venture would certainly have had the aim of pushing some particular doctrinal view.

One further aim we have in common as promoters of *Endeavour* is a desire to encourage fuller definitions of our basic beliefs. In the past we have been too easily contented to assert our beliefs in a set form of words without asking too particularly just what was meant. The form of words was often meaningful to that generation, but all too frequently the present generation simply does not understand what we mean. We all know the bored looks of visitors at our lectures who have sat through thirty minutes of Bible exposition without really grasping what it was about. For such people — and for ourselves and our children — we need to devote much thought to defining our beliefs so that they convey meaning to the 20th century world. More precise definition will also clear cobwebs from our own minds.

An excellent example of this is offered in the matter of the extent of the Mosaic authorship of the Pentateuch on which we were recently challenged. It is indeed distressing that there is so little respect among brethren for a straightforward affirmation. The facts, however, are as we stated. The authorship of the Pentateuch has never been dealt with in any way officially or unofficially at any meeting of the Trustees or Committee of *Endeavour*, and this question is not one on which our members are expected to hold any particular opinion. However, we would all welcome attempts

to ascertain the facts so that reliable opinions can be formed by any who are interested. Those few of our number who have taken a private interest in this question have advised us that if such an opinion is sought, it would be necessary first to consider whether the Biblical references to the Pentateuch as "Moses" really require a Christian to hold to complete Mosaic authorship. The point to be considered is whether Christ and the apostles are not just using current terminology, as they certainly do when speaking for example about demonic possession, without thereby committing themselves and their followers to every implication of the words. If this question is answered negatively, that the Christian must nevertheless adhere to Mosaic authorship, the further question arises, what, Biblically speaking, Mosaic authorship means. This is a necessary stage in any consideration, since as we merely assume that authorship in the ancient world was the same as today, we may be guilty of modernism, absorbing, albeit unconsciously and with the best intentions, something Biblical into modern patterns. The Bible does not offer any definition of authorship, but we are not without help. Mosaic authorship of the Pentateuch was a common Jewish tradition in the time of Christ, and there is evidence of the way in which Jews of old conceived of authorship. The following is an excerpt from the Talmud.

Who wrote the Scriptures? Moses wrote his book, even the section dealing with Balaam, and Job. Joshua wrote his book and eight verses of the Pentateuch (i.e. the last eight). Samuel wrote his book, Judges, and Ruth. David wrote the Book of Psalms, incorporating the work of ten elders, Adam, the first man, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his book, the Book of Kings, and Lamentations. Hezekiah and his company wrote Isaiah, Proverbs, the Song of Songs, and Qoheleth. The men of the Great Synagogue wrote Ezekiel, the Twelve (Minor Prophets), Daniel, and the roll of Esther. Ezra wrote his book, and the genealogies in Chronicles up to his own time.

Baba Bathra 14b.

We quote this not to prove who wrote any particular book — it has no authority beyond that of Jewish tradition — but to show how differently the ancient world looked on authorship. David wrote the Psalms, but that statement allows that he incorporated the work of ten other men in the process.

One would have expected Solomon to have been given as the author of Proverbs, but in fact "Hezekiah and his company" are named. Clearly in the ancient sense authorship is not limited to original literary composition, but covers also collecting, editing, and publishing the works of others, even when all the aspects occur within the confines of a single book.

Any who feel committed to any particular point of view on this subject must be able to state with full knowledge of the facts just what they mean. Even then, the opinion will be of little weight unless answers to certain well-known objections are thought out. The Pentateuch is only the first section of a longer historical work going up to the fall of Jerusalem to the Babylonians. Moses certainly did not write the later parts, and even in the earlier there are some verses which betray knowledge of post-Mosaic times.

The conclusion of this matter is that this is a difficult and complex issue, which has been little discussed in Christadelphian circles. If any wishes to pursue the subject he would do well to explain in some detail how he conceives of Mosaic authorship, and how he answers the difficulties. We would however deplore any attempt to use discussion on these topics as a weapon of controversy. Meanwhile, the pages of *Endeavour* are open to receive reasonable comments and suggestions on this and the other points raised.

One qualification must, however, be made clear. Some of our correspondents have shown little interest in ascertaining what the facts of any case are, but a desire rather to label views with which they disagree. "Modernism" is one such term. Some of the viewpoints so designated were already established in the time of Christ. "Higher criticism" is another. This has been used to cover ideas which, whether right or wrong, are simply not higher criticism. And to disagree with something which really is higher criticism is to be a higher critic oneself. Some of our critics do not know what the term means! All such attempts at labelling as a means of settling issues in fact throw dust in the air and confuse. If a fair consideration of all the relevant facts leads to the conclusion that something is true, then no amount of use or misuse of labels will change the situation.

We propose to conclude this statement of our general aims in a subsequent issue.

BOOK REVIEW



The Design Argument

The Finger of God, published by *The Testimony*, Parklands, Stoughton Lane, Evington, Leicester.

This little booklet, which is very well presented and illustrated, is issued by the Testimony Committee. It brings under one cover various articles that have appeared in *The Testimony* magazine. These were mainly concerned with presenting the argument for design with respect to a number of natural history wonders.

In this many strange and wonderful details are brought to our notice. The book also affords an introduction to the works of other writers and scientists who have written on the creation versus evolution issue.

The life history of the Yucca moth, the Bucket orchid, the mushroom rearing ant, the Mason bee, the Portuguese Man of War, nematocysts and the battle in that river of life, the blood stream, and other wonders are clearly described in the language of the observing naturalists.

Readers will without doubt be left with a sense of wonder and amazement; they will need an explanation and will be more ready to accept a Creating God than a chance Evolution. No doubt the publishers will be well content if this happens.

There remain, however, certain questions and problems that the book itself creates. If the argument for design be thus demonstrated, do not the details urgently raise the question whether the designer was all good? The ruthless setting of one species against another, armed with ingenious and seemingly cruel weapons of war; the disregard of one except as a prey for the other; the offensive traits developed in the world of competitive life, would seem to implicate God in the cruel world of Nature, without showing any way out of the dilemma.

The phrase "The Finger of God" as used by Jesus was with reference to the casting out of demons and would suggest that some forces in nature are not of God, however powerful and ingenious; and are indeed the subject of God's action against them. It has to be remembered that the ingeniousness of the resistance of the blood stream is matched by that of the invading bacteria.

The Design Argument is therefore a two-edged weapon. If it be conceded that the spider is a specially designed creature endowed with poison, snare and pincers to catch and dispatch the fly, what of the tick — a degenerate spider whose noisome functions afflict with all the skill of ingenious device but with no grace of performance. The bloated tick is no less cunningly adapted to its manner of life. Similarly the flea, a degenerate fly, is also specially adapted. It seems then to the present writer that the Design Argument, being based on the fruits of the intellect and hence not subjected to the considerations of good and evil, must give way to a deeper understanding, which we may call the "fruits of the spirit," in which the Spirit is seen as reaching out against the forces of darkness, chaos and unloveliness. (A treatment of some of the same samples in this way can be found in Hamilton's book *Let the Forest Judge*.)

The outward pulse of Spirit is followed by the response of the material and organic world and in this freedom of the created thing, there is room for those responses and growths on the intended pattern that the story of nature exhibits. This view finds a place for the travail of nature, the groaning of the spirit, the fall of nature and of man and the Cross of Christ, as well as the "wood, hay, and stubble."

This view would not be foreign to the thinking of Douglas Dewar, with whom the writer corresponded years ago, or with that of Dr Clark, whom he has known since a boy. Douglas Dewar allowed for the variation of the reproductive organs of creatures and hence for the growth of varieties with marked distinction.

What seems called for in these examples is a recognition of the interplay of the contesting forces, the striving of the Spirit and the recalcitrance of the material, at all stages. Ideas of creation which presume a total and immediate victory for the Spirit are not due to nature or to God and savour of magic. If this leaves us subject to the principalities and powers, it also leaves us with God and Jesus at our side and all the thrill of participation in the struggle.

Ron Storer

Man and the Biologists

Biology and the Nature of Man — by W. H. Thorpe. O.U.P. 12s. 6d.

An annual series of lectures was endowed in 1928 in memory of Sir John Walter Buchanan-Riddel, each such series to consider a topic "with particular emphasis on the reference to the bearings of such developments on the ethics and tenets of Christianity." In March 1961 the Reader in Animal Behaviour at Cambridge was invited to give the series for that year, and he chose as his subject *Biology and the Nature of Man*. This short series (by W. H. Thorpe) is now published by Oxford University Press at 12s. 6d. as a well bound and printed volume of 122 pages.

Dr Thorpe states his objects in the introduction — "In this book I attempt to consider the ways in which it seems to me, biology affects our views as to the origin, nature, and destiny of man . . . my own impression, confirmed I think by a good many of my colleagues, is that a far higher proportion than formerly of practising biologists are, at least in this country, active and concerned members of various Christian communities and communions." He makes it plain from the outset that he is a Christian, accepting the Bible as God's Word, and that he is not attempting to attack or support any particular view, but to examine the relationship between man and the other animals to see if there are any biological grounds for claiming so fundamental a difference that man could not possibly have evolved from lower stock. He considers briefly the claim that has been made by some agnostics that the "emergence" of some new form, not hitherto implicit, would be a violation of all scientific principles, and shows that although such an emergence is outside the experience of science, there are no logical grounds on which science could claim that it is impossible. Thus, before commencing to compare man with animals, he dismisses the atheistical argument by demonstrating that the older view of man as a suddenly emerging creation with no antecedents is logically possible, and that the argument between evolutionist and anti-evolutionist must be considered on the basis of known facts, which he then proceeds to do.

He points out that there is no fundamental clash between creation and evolution, and insofar as he is a confirmed evolutionist it is because he considers that the development described by evolution was, in fact, the method which God used to create all life. This series is not concerned, however, with all life, but only with the crucial subject of the claimed fundamental differences between

man and all other living forms. He shows the inadequacy of the "life force" propounded by Bergson, and refers to the mistaken claims that evolution postulates a random variation to be the major cause of variational improvement. It is now clearly realised by all biologists that the cause behind evolution is the interaction of this random variation with a changing environment, and that neither factor alone would achieve such development. His own words are worth quoting concerning his personal belief, "As I see it then, there are sound reasons for agreeing that it is legitimate to consider evolution by natural selection as a true creative activity. But, of course, there are also sound reasons for agreeing that, although exceedingly effective in the last analysis, it is also exceedingly slow. If the criterion is to be the *quick* production of new forms of value, then the evolutionary process seems to us at present monumentally inefficient. But there is no reason to suppose that the Creator is short of time; and therefore there is no reason for turning down belief in the true creativity of natural selection just because it does not fit in with the time scale which we, as human beings, might choose." He proceeds, after this personal confession, to say that in viewing the general trend of biological development by evolution as the creative method adopted by God, he is not denying the occasional personal intervention of God such as was seen in the birth of Jesus. It is not denied that man could have been a product of a non-evolutionary act of God, but this book is not concerned with theological argument, but with the subject of whether biology does or does not present any reasons for thinking that man is so essentially different from other animals that he must have been the subject of such an act, and could not be the product of evolution.

At the outset he considers the claim that "mind" and "brain" are identical; this is shown to be a false simplification of man, but that it is based on the observed facts that mind is dependent upon the existence and correct functioning of a brain, and that within our whole conscious experience a mind cannot exist without a brain, and that it is conditioned by the functioning of that organ. Experiment has confirmed in support of this that personality can only exist where the brain is in contact with the outside world through some, at least, of the senses, and in those who have neither sight, speech, nor hearing, the personality is very much less than normal. The similarities and differences between animal and human responses are examined critically, and it is shown that those of the man are different in degree rather than in kind from those of the animal. Even our

moral attributes are seen to be, in part, a product of our experience, and in this connection his words are interesting. "Our moral sense, as well as our mental life, appears largely if not entirely to be the outcome of our bodily natures if only because (except in so far as 'telepathy' must be allowed for) all our knowledge of the world and of other beings in it comes to us through our physical senses. In this sense, if in no other, Christian doctrine has been forced to stress 'the resurrection of the body' in one form or another since apart from an existence of pure contemplation, life is hardly conceivable to us without the mediation of the body."

In discussing the concepts of "value" and "destiny" he shows that these are philosophical and theological rather than scientific and that science cannot claim with justification to pontificate upon them. Just as he has shown in the preceding portion of the book that there is no difference between man and animal which is so fundamentally different that God could not have used the normal processes of evolution as His method of creating man, so he here shows that science has no grounds on which to deny the claims of the Bible. Of life after death he says "no scientific observation or experiment *proves* that the end is death. It may merely make it seem overwhelmingly probable to certain types of mind and those nurtured in certain types of intellectual environment." He shows that on the basis of a natural analogy the idea of an immortal soul would appear unlikely, but that conditional immortality imposes no philosophical problems. In conclusion, he makes a personal confession which is immensely moving. "To me as a biologist and as a man, a system of faith in a universe which can be described as sacramental is a necessity as immense as the necessity for faith in the external world: and I believe that many biologists and psychologists who may consider that they have not, and do not need, such a faith will, if they seriously, patiently, and honestly attempt to investigate the foundations of their own mental processes, be astonished at what changes their theoretical ideas will undergo."

Ralph Lovelock.

The Flood

Edmond Sollberger, *The Babylonian Legend of the Flood*, The Trustees of the British Museum, London, 1962. Price: 5s.

There are two passages of the Bible that bear a rather close relationship to pagan works of literature. The one is a section of Proverbs: ch. 22: 17 to ch. 24: 22. This bears too close a similarity to the Egyptian *Wisdom of Amen-em-ope* for the matter to be a coincidence. The other case is the account of the flood in Genesis, which is somehow related to Babylonian flood legends. In neither case is there any simple agreed answer to the question of how the relationship came about. Experts differ, and it is therefore fortunate that the British Museum decided to put out a pamphlet giving a plain, factual account of the various evidences of a flood from Mesopotamian traditions. It does not attempt to attack the difficult problem of the relationship between these traditions and the Bible. Within this compass Dr Sollberger has done a very useful job. His pamphlet is both readable and yet up-to-date and reliable. It is also well illustrated, some of the illustrations not having appeared anywhere else. Among them there is a close-up of the so-called "flood layer" at Ur. The caption cautions against too much being attributed to this layer. More could have been said on this. The layer is far too thick to have been put down by a flood lasting a few months only. Also a statement has appeared in print affirming that it has been proved by microscopic examination that this is not water-laid clay, but wind-laid sand. Finally, other archaeologists who were closely associated with Woolley at Ur have denied that this layer has anything to do with a flood. It has even been whispered confidentially that Woolley himself was sceptical, but pushed the idea of the flood for the sake of publicity, which would bring in much needed funds to continue his excavations.

Wilfred Lambert

Still Another Letter to "Dan"

DEAR BROTHER DAN,

I am very sorry for you. If it is true that you received but "miserable" comfort before, you have certainly received even colder comfort now, for, as I expect you have discovered, the advice of your later correspondent (Winter, 1963, Issue) is not merely "inconvenient" — it is quite disastrous.

Of course, you do realise, do you not, that if the serpent and the tree of life of Genesis 3 were symbolic, then the way is open to suggest that Adam and Eve were symbolic also? Indeed, did not your correspondent as good as say so when he asserted that the "first man Adam" of 1 Cor. 15: 45 was "a mystical Adam"? Strange, is it not, that we always thought that he "was made a living soul?"

I expect, Brother Dan, that you will have realised, too, that it is highly unlikely that symbolic parents would have children of flesh and blood, and so you must now be prepared (assuming, of course, that you accept your correspondent's advice) for the descendants of Adam and Eve to be no more than symbols. You may find that Abraham, and Isaac, and Jacob, were no more than symbols, for your correspondent does "not propose to lay down just where symbol ends and literal fact begins;" he does "not believe that it is possible or necessary"! You may even find, Brother Dan, that symbolic fiery serpents bit symbolic Israelites! Perhaps the Lord Jesus Christ is no more than a symbol?

But take fresh courage, Brother Dan; it may not be quite so bad as you think. You see the Bible was not really intended to be a playground for intellectuals. It was intended to teach ordinary people like you and me, who, I am afraid, are "not very wise" and "not very noble." You do not really believe, do you, that God was compelled to use symbols because He could not find words to explain to you — and had to wait for your correspondent to supply the deficiency? God is not an author of confusion. He expected us to use at least a little common sense when we read His Word.

So shall we try to be sensible? You know, Dan, do you not, that when you use figurative language, you have to be very careful not to use it without warning unless the context makes such warning unnecessary? For example, if I say, "Your correspondent has dropped a brick," then, in the present circumstances, you will instantly recognise that I am using metaphor. But if the said correspondent were a builder's labourer, then it would be advisable to make it quite clear whether I were speaking literally or whether I were using a figure of speech. Otherwise, I might be the author of confusion. I think that God knows that too, don't you?

Now look at Genesis 3. Have you really any doubt as to what is literal and what is symbol? Do you believe that it is "sin personified" that is to crawl on its abdomen and breathe the dust? Do you believe that it is a mystical Eve that is to bear children with travail? Or a symbolic Adam that is to labour for his living only to return to the dust of the earth?

Use your commonsense, Dan!

Sincerely your brother,

Francis V. Morgan.

P.S. Perhaps you yourself are no more than a symbol?

P.P.S. Don't treat these exchanges as merely a joke, will you? The fact is that many of us think that the fundamentals of our Faith are being attacked, and that such attacks cannot be permitted to continue.



Correspondence

May I be permitted to make a few comments on the interesting criticisms published in your last issue of my article about Adam?

If I have given the impression, as Bro. John Weaving suggests, that I was quoting the physicists at the National Physical Laboratory in the last paragraph of the section on radiocarbon, then I apologise. I have not discussed this particular aspect of radiocarbon dating with anyone at NPL, and the opinion expressed in the paragraph was my own. The remarks of the NPL physicist were limited to the statement reported, three paragraphs earlier on.

But I really must question Bro. Weaving's emphatic assertion that my opinion is "certainly not" shared by physicists at NPL. It is doubtful if he has any grounds for such a sweeping statement. After all, science is only systematised commonsense. And commonsense suggests that, if the Creator were still busy sometime between six and ten thousand years ago, conditions on earth then might have been significantly different from conditions today. If this were so, it could upset any application of radiocarbon dating to that period, since radiocarbon theory depends upon the assumption that certain conditions have remained unchanged. I should be surprised if many people at NPL rejected such an obviously sensible proviso as this.

Bro. Wilfred Lambert's article is rather puzzling. He has expressed himself eloquently and forcefully, but the careful reader will perceive that *he has not really dealt with my case at all.*

Let me illustrate. He spends several sentences criticising my insertion of a hyphen in "signified." Now this is really beside the point. Even if I had dropped a clanger here, it would not have affected the question at issue. (But, in fact, the insertion was well justified. The first meaning of "to signify" given in the Concise Oxford Dictionary is "to be a sign of;" and the first meaning of the relevant Greek word given by Liddell and Scott is "to show by a sign" — in other words, to signify).

Again, he spends about half his article discussing (1) the serpent, (2) the tree of life, and (3) the geological views of Morris and Whitcomb. Yet I never so much as mentioned any of these topics,

and what he says about them has no bearing on my conclusions. If one passes over these, and all the other irrelevancies in his article, there is not very much left.

I can only appeal to the thoughtful reader to look again at my "Letter to Dan," and ponder the weight of my main arguments. He will see that Bro. Lambert deals with only two or three of these (and that not very convincingly), while the most powerful ones of all he completely ignores.

The publishers of *The Endeavour Magazine* have always encouraged open discussion of difficult problems. Unfortunately this question of the historicity of Genesis 1 to 3 is far too big to be adequately discussed in the correspondence columns of a quarterly magazine. Yet it ought not to be left in mid-air. If Bro. Lambert is right in his belief that I have failed "to grasp the problems, or to see the other side of the picture," he would do me a service by showing me how. I honestly don't want to be a "miserable comforter," as he calls me.

But if, as I should like to think, I have a constructive solution to offer to a very real problem, his objections deserve a detailed answer. The obvious way for us to get to the bottom of the matter is to have a friendly, detailed, public discussion. Having started this controversy, Bro. Lambert owes it to himself, to me, and, above all, to those who are troubled by this problem, to carry it through.

I suggest a two-night discussion in Birmingham, where probably the biggest single concentration of your readers is to be found. On the first night we could discuss whether there really is a clash between science and a straightforward reading of Genesis; the next night we could discuss the merits of Bro. Lambert's symbolic approach. If Bro. Lambert prefers to delegate one or both of the discussions to a friend who shares his views, I should have no objection. Only let there be a full discussion; let us not leave your readers in the dark.

Glasgow.
[Bro. Lambert replies:

I thank Bro. Hayward for his courteous reply. To dispose of the small point first, I know no way of ascertaining just what the A.V. translators implied by their rendering "signified" in Rev. 1: 1.

and nothing is achieved by selecting from a modern English dictionary the sense that best fits one's preconceptions. The meaning of the original author is not settled by a hasty glance at a dictionary devoted primarily to Classical Greek, such as Liddell and Scott. For the meaning "show by a sign" this work quotes only passages which are too early to have any relevance for the New Testament. A more appropriate source of information, Arndt and Gingrich's revision of W. Bauer's work, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, gives two meanings only to the word: (i) "make known" and (ii) "indicate beforehand," often a vague indication. (It does not use "sign" or anything equivalent.) Either of these two meanings suits Rev. 1: 1.

To come now to the main point, it is asserted that I have side-tracked the main issue and not answered the points raised. This is not my understanding of the matter, and the above reply leaves me with a similar impression. Thus we are agreed that further discussion is needed to clarify the points at issue and to work towards a solution of them. For this a debate in Birmingham is suggested. This surprises me, since oral debates, due to the time limitation, the pressure on both sides to try to score points to satisfy admiring sections of the audience, and the need to give instantaneous reply on aspects of the problem which may not have been considered previously, usually give problems a public airing but do little to produce lasting solutions. There are also practical difficulties in arranging such a debate, and the biggest single concentration of our readers is not in fact in Birmingham. There is, however, another better possibility. Bro. Hayward is no doubt aware that whereas oral debates are often no better than an afternoon's entertainment, written debates have been published as serious contributions to subjects. I therefore challenge him to a written debate in the pages of *Endeavour*, of which I hope the editors would approve. This would reach all our readers and give the best hope of making serious progress on this important subject. For the next issue he could either explain what are the arguments for his side that he considers I have ignored, or answer my positive arguments, or do both.]

The Recording Brother of the Victoria B.C. ecclesia has been instructed by a business meeting decision to have inserted in the "Intelligence" section of *The Christadelphian Magazine* the following notice:

"The Victoria ecclesia wishes to make it known that it does not endorse *The Endeavour Magazine* for circulation among its members."

The letter containing this piece of intelligence has been sent and it is possible that it

may appear in the February issue, if not, March.

I feel you should know the background history to the above notice. Since I have been circulating *The Endeavour Magazine* in the Victoria ecclesia one or two brethren have been quite outspoken against it and have mustered up a handful of supporters. At the quarterly business meeting held 20th August 1963 the above notice was made in the form of a motion. Because of the heated discussion surrounding the motion the clause to have it inserted in *The Christadelphian* was inadvertently omitted. Voting went as follows: 13 votes for the motion, 1 vote against and 6 abstentions making a total of 20—the complete business meeting attendance plus the chairman out of a total Victoria ecclesia membership of 108.

At the next ecclesial business meeting held 19th November 1963 the same motion was made again together with the clause that it be placed in *The Christadelphian Magazine*. Voting went as follows: 15 votes for the motion, 2 against and 24 abstentions making a total of 41—the complete business meeting attendance plus the chairman out of a 108 ecclesial membership.

Despite repeated requests at this last business meeting, an explanation was again refused by those proposing the motion for the actual reasons why they wanted to have the notice of disassociation made. You will readily see from the above that this statement appearing in *The Christadelphian Magazine* from the Victoria ecclesia is far from being a true opinion of the Victoria brethren and sisters. Indeed, it represents the viewpoint of 15 members out of 108, a mere 14 per cent. Knowing the ecclesia as I do I feel sure that if a ballot could be taken after all the members had actually read *The Endeavour Magazine* the voting would remain much the same, 15 "odd" members against the *Endeavour* and the balance of 93 either for or non-committal.

All this leads me to wonder (and even confirms my suspicions) if all the other statements by various meetings against the *Endeavour* have the full or even majority support of the membership?

If you wish to print this letter in support of your magazine, either in whole or part and use my name, you have my full permission to do so. While I hold the ecclesial office of assistant Rec. Bro. this letter, of course, represents my opinion as a private individual of the ecclesia.

My continued best wishes to you in your wonderful work in presenting the real truth of the Gospel to the brethren and sisters wrapped up in real feelings of love and sincerity and bound with the essential doctrines of James, those of Practical Christianity.

Victoria, Canada.

Deryk R. Pawsey.

A Family Prayer

WE come before you now, Father, as one big family,
Seeking forgiveness and for guidance in this our community.

Help us to know the seriousness of our responsibilities
And how great our influence over the young ones whom we teach.

Help us so to live our lives that we do not disappoint them.
May they not be discouraged by our inadequacy or inefficiency, by our lack of knowledge or our lack of love.

Help us to put away any desires for leadership for leadership's sake.
May our care be as shepherds and not hirelings, and our service as slaves and not lords.

May we be strengthened to put away all small-mindedness, all prejudiced opinions and all confused thinking.
May we behold ourselves in a glass and profit from our looking.
May we learn the sincere humility which blossoms only on the ruins of self-righteousness.

And so may we not fall as a house divided against itself.
But grow before the eyes of our young people as a tower of strength and as a habitation of holiness.

In Jesus' Name do we ask all.

Amen.



"We shall be like Him,"—raised above all weakness;
For ever past all weariness and pain;
E'en death itself shall have no power to reach us
When with our risen Lord we live and reign.



*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



THE ROSE OF SHARON

SUMMER 1964

One Shilling

EDITORIAL MATTER

Readers 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.

THE MAGAZINE COMMITTEE

Ken Camplin
Sheila Harris
Philip Kirkman

Wilfred Lambert
David Preston
John Weaving

Final Editing—George and Ruth McHaffie

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 magazine is published on the 18th day of the last month of each quarter.

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 USA \$1.
South Africa 50 c.

THE ENDEAVOUR MAGAZINE

SUMMER
1964
No. 12

FOR CHRISTIAN
THOUGHT AND
ACTION

CONTENTS

Page 2	—	THE CONSOLATION OF CHRIST
Page 4	—	THE OUTSIDER
Page 6	—	PRAYERS OF INTERCESSION
Page 9	—	THE HAND OF GOD IN PERSONAL AFFAIRS
Page 12	—	DATING THE PAST
Page 17	—	THE MEDIATOR OF A BETTER COVENANT
Page 20	—	CORRESPONDENCE
Page 23	—	BOOK REVIEW
Page 25	—	EDITORIAL
Page 27	—	THE ENDEAVOUR MAGAZINE — WHY?
Page 32	—	YET ANOTHER LETTER TO "DAN"

OUR COVER DESIGN is a drawing of *Hypericum Calycinum*, one among many of the contenders for the title "Rose of Sharon." In the plain of Sharon many flowers are found and the "Rose" may be taken as a fitting symbol for the love which will beautify the Kingdom of God when it is shared by all mankind.

THE CONSOLATION OF CHRIST

As seen in a Brother in old age

By Sheila Harris

Now abideth faith, hope, love: these three. . .

OLD age can be a time of disappointment and hopelessness, when the powers of youth have faded and the visions and dreams of achievement have paled before the growing awareness of weakness and failure. Yet not so our brother. Conscious as he was of his own shortcomings, which prompted in him a yet deeper sense of God's mercy, his gaze was constantly set outward and onward. He looked with joy to the time when the blind would see and the deaf would hear. As he rejoiced in the song of the birds and the beauty of the flowers, in the colours of the sunset or the glories of the dawn, so he looked to the day when the curse would be removed and hostility be banished for ever even from the beasts of the field. "The lion shall lie down with the lamb, and a little child shall lead them." His concern for all who suffered was softened by the knowledge that God's will was not for man's grief but for his blessing, when the earth should be full of the knowledge of the Lord as the waters cover the sea. How he longed for the day when all things should be liberated from the bondage of corruption and receive the glorious liberty of the sons of God!

Yet glorious as this vision was to him, expressed in Scripture, hymn or poetry, his hope was not entirely for the future. Each day began with the thought: "This is the day which the Lord hath given, let us be glad and rejoice in it." Each day was a God-given opportunity for service, with some task to do, some purpose to fulfil. Each day he lived beyond the accustomed span he regarded as a gift granted for some work,

for some means to draw still more deeply from the abundant spring of God's grace. So life was always full and purposeful and happy.

He had one constant companion, his Bible. This he professed had been his educator. Marked and well-worn as it was, it showed his deep love of the Word, which enriched his whole life with a wisdom from above. Each morning he was ready to inspire the dullest day with a fruitful thought culled from its pages. He read it as a message fresh from God's hand to his own heart and he was ready to impart the fragrance of that message to all, in the home, in the bus, in the road, and they went on their way enlightened and uplifted. From here he had learned the principles of life — truth, mercy and justice, the way of salvation by baptism into Jesus, the deliverance from fear of death by the hope of resurrection and the vision of earth's ultimate redemption. Upon this basis he built his life.

Yet, as with delight one browsed among his books one found a store of rich devotional reading. Beside his bed lay a book of daily thoughts, the gems of which he would mark and note to read to the home help. Many first met in his house the thoughts of Oswald Chambers, Meyer or Hudson Taylor. His love of all the good things of God's creation expressed itself in his deep appreciation of music. Right to the end of his life he would try to improve his rendering of hymns and anthems, and none who shared them will ever forget the joy of evenings of fellowship around his piano or organ, interspersed with choice and carefully selected readings. His

faith was deeply rooted in the conviction that all good things come from God and his chief joy lay in sharing them. God's truth for him was too good not to pass on. An attractive picture would be laid open for the charwoman and a hymn practised for a friend.

The fellowship of the brethren and sisters was his unfailing delight, but his greatest joy was to go to meet his Lord. His journey on a Sunday morning to the meeting was accompanied by the singing of "Give praise and thanks unto the Lord." And truly he did. Though crippled in his latter years and often unable to hear much of the service, his place was seldom empty. The fellowship of brethren and sisters in his own home was his greatest delight, and his house was a centre of happy fellowship especially for the young. But his care went far beyond that. A sick or bereaved neighbour or friend would receive a kindly visit or note of consolation accompanied always by a spiritual message. There were those to whom he wrote patiently and consistently over many years, seeking to lead them to the grace of God in which he rejoiced. In hospital his fellow patients were enlightened by the Word of life. There were no barriers in his concern,

and in prayer he remembered before God all who were in need or especial distress.

A Christian must indeed have hope and faith in God, expressed in works of love, but the truest hallmark of a sanctified life is joy. Of its own nature it must well spontaneously from inner springs. This is the outcome of a heart truly resting in God, deriving from Him its strength, its grace, its all. To all of us there comes a time when we must make the written word a living word. "My Son," said God, "give me thy heart." And at the age of nearly eighty our brother did. The hunger for deep spiritual filling was satisfied. Thereafter there welled up within him, as it were, a well of water drawn from the very life spirit of God. Jesus became a living, vital reality, a Friend and close companion on the path of life. A flood of fresh, spiritual power flowed through him. He stood indeed in that liberty of spirit wherewith Christ had made him free. The enabling power of the Lord prevailed. On his deathbed he anticipated with joy the ability to accomplish in the Lord all that the flesh had prevented. In him the victory was won. His last words were "Thank the Lord."

HOPE

"How long is all this pilgrimage, O Lord?
 Sin's towering precipice before us lies, (Ex. 33: 21-23; Song 2: 14)
 And hides thee from our longing, aching eyes!
 As travellers, we have no fixed abode; (Heb. 11: 13-16)
 No comfort is there, save thy living word. (Ps. 119: 105)
 Above us loom the dark, unanswering skies;
 The distant hills are echoing our cries.
 How long is it 'ere we take off our load? " (Gal. 6: 2)
 "The gate is strait; 'tis only One-man wide (John 14: 6)
 Oh double-minded personality. (John 10: 9; Matt. 7: 14)
 Unstable one, the way is not for thee (James 1: 8)
 Until thou hast thy two-souled self denied!
 Ascend the path; approach the promised day (Ps. 121: 1)
 When death will die and pain shall pass away! " (Rev. 21: 4)

David Pitt Francis.

THE OUTSIDER

By Jack Murrell

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

(Matt. 8: 20.)

WHAT are we to make of this cryptic saying of Jesus? It is extremely doubtful if Jesus ever went without a lodging for the night or, at least, the offer of one. It is most unlikely that He was asking for sympathy as for a homeless wanderer, for He was neither homeless nor a wanderer. The clue would appear to be in the statement of the scribe, "Master, I will follow thee whithersoever thou goest" (verse 19). It was typical of Jesus to turn a thought to good account in His reply and so enhance its value.

Discipleship was not to be so much concerned with movement from place to place, though this was involved for some. It was to be much more the aligning of the converted one at the side of Jesus in the things that He taught. That there was something exciting about the presence of Jesus is easily recognised in the way people reacted to Him. They felt that He held something in Himself that supplied a need in them; their understanding did not have to be profound for that much to happen. It was reported that the common people heard Him gladly: yet most were to be disappointed that He did not fulfil all that they would have expected.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

This picture of life in the natural world, excepting man, suggests a limited pattern of which the fox and the bird are examples.

The creatures, by the marvel of instinct, by the built-in knowledge set in the very structure of their being, go about their business of being a fox or a bird, fulfilling themselves completely to the discerning eye of man. There is not the remotest indication of the bird becoming unbirdlike, or the fox becoming unfoxlike, so well — so naturally — do they fill their part and fit their environment. In contrast, Jesus was not destined to fulfil Himself as a fox or as a bird does, bound by its natural birth to its natural pattern until death ends the cycle.

Jesus had no place to lay His head compared to the fox or the bird, in that the course of His life had a different cycle by the design of God.

There are numerous sayings of Jesus which indicate His special situation. He was a unique person, Son of Man and Son of God, a *new* man by birth, related to God as no other, higher than the angels by His inheritance, being "only begotten of the Father." All this is involved in His statements, "I am from above," "I came down from heaven." This is not to mean a descent through space, but the overshadowing Holy Spirit upon Mary. Jesus was thus, Son of Man and inseparable from men and yet the true Son of God. He could say therefore that He was

from heaven, of heaven, or even, in heaven. He was like the Manna which was provided by God.

The course of the life of Jesus, in doing His Father's will, was to bring the flesh into complete subjection, and be given the change of nature as a consequence of the victory.

His life was, therefore, different. Not as every man's life differs from another, but in that His life travelled from mortality to immortality. Jesus was declared to be the first fruits from the dead: the first to be given eternal life.

Jesus' whole outlook, His teaching, and His life were to demonstrate the New Life: the eternal way of living. There was no place for Jesus to lay His head in the natural order, no routine that was to fit Him into the life of the flesh. Instead, His course brought him sharply into conflict with accepted philosophies, theologies and sectarian interests, so much so, that these combined against Him until He was removed from among men.

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews . . . (John 18: 36).

Jesus was in process of preparing a kingdom under God, with Himself as the foundation stone, and His servants or disciples as the bricks of the building. This was the age for the preparation of that kingdom, and it would go on during the absence of Jesus from the earth, until His return in power to rule all nations.

In speaking of His kingdom, Jesus was concerned with the all-important present preparation. His words show the distinct contrast between His

own standpoint and that which the world and even His servants would hold. It was natural that the world should strive and war for its kingdoms and all that these comprise. If the kingdom of Jesus was similar to such in its constitution, then, of course, His followers would have resisted (as Peter began to do) with violence in defence of the life of Jesus and have striven by all the usual means for political and economic power.

The method of Jesus, according to the will of God, was first to strive for self-mastery, and having set the example, to leave His followers for a time known to God, for their own preparation to take place.

Jesus is linked inseparably as Son of Man with the human race and intimately with the disciples who were to comprise His "body" or the Church. The description, "Son of Man," includes that unity of Christ and His Church, and they, with Him, have no place to lay their heads. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you . . ." (John 15: 20). To Peter, Jesus said, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards . . ." (John 13: 36) — and in this there would appear to be a hint of all that discipleship was to mean to Peter — even to death.

The hidden and therefore unspectacular battle made Jesus an enigma to that portion of the world that knew him; likewise, christian discipleship will present an enigma to the world, "If ye were of the world, the world would love his own . . ." (John 15: 19).



Prayers of Intercession

By Ida Boulton



(New Testament quotations are from the New English Bible)

IN his article "Meetings for Prayer" (Summer Number, 1963) Henry Hacking says "the concept of brethren and sisters meeting together to engage specially in prayer is fairly new to our fellowship;" he quotes from the Acts of the Apostles instances where meetings for prayer were held in the early Christian days. He gives cogent reasons in favour of ecclesial prayer meetings: briefly, a stimulus to prayer in general, unity of purpose and spirit, a deepening experience of God, and (summing up) prayer is a work of God. He also suggests a Christadelphian League of Prayer. The following thoughts on prayers of intercession constitute a corollary to that excellent article.

Whether or not the idea of prayer meetings is foreign to the Christadelphian mind, such meetings are a common feature of other denominations, though regrettably the custom seems to be declining. As Henry Hacking points out, there are certain objections to them, but are there not objections to any new or unorthodox ideas?

I know of a non-conformist church which held for many years an Intercession Service, as it was called, once or twice a month. This formed part of the week-night Bible Class. The key word to these services was *Intercession*. Usually, prayers were offered for sick members, for any special activities of the church, for the country, for the Queen and politicians, in times of crisis for a peaceful issue, and for any other particularly needful causes.

The prayer of intercession for others is enjoined upon Christians, and examples are found even in Old Testament times. Abraham prayed for Sodom (Genesis 18: 23-33) — a prayer not granted because of the wickedness of the city. Moses prayed for his people after the incident of the golden calf (Exodus 32: 11-13) — a prayer granted, for "the Lord repented of the evil which he thought to do unto his people." In 1 Kings 8: 23-53 is laid on record perhaps the most sublime prayer in the Bible, excepting that of Jesus in John 17 — the prayer of Solomon at the dedication of the temple. It is worth recalling some of his petitions for his people, and for the stranger, and to notice that the burden of the prayer is, "when thou hearest, forgive."

O Lord my God . . . hearken unto the cry and to the prayer which thy servant prayeth before thee today, that thine eyes may be open toward this house night and day . . . and hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, *for-give*. . . .

The Gospels tell how Jesus often spent all night in prayer; we may be sure that His prayers were not all for Himself; nay, He told Peter, "For you I have prayed that your faith may not fail; and when you have come to yourself, you

must lend strength to your brothers." In the most beautiful prayer of all, recorded in John 17, He prayed earnestly for His disciples:

I pray for them; I am not praying for the world but for those whom thou hast given me, because they belong to thee. . . . I pray thee, not to take them out of the world, but to keep them from the evil one (vv. 9, 15).

Indeed, He prayed for *us*:

It is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one. . . . Father, I desire that these men, who are thy gift to me, may be with me where I am, so that they may look upon my glory (vv. 20-24).

"Brothers, pray for us," said Paul to the Thessalonians (1 Thess. 5: 25). James puts it more definitely (5: 14-15):

Is one of you ill? He should send for the elders of the congregation to pray over him and anoint him with oil in the name of the Lord. The prayer offered in faith will save the sick man, the Lord will raise him from his bed, and any sins he may have committed will be forgiven. Therefore confess your sins to one another, and pray for one another, and then you will be healed. A good man's prayer is powerful and effective.

This raises the question of spiritual healing, and healing by prayer, with the use of oil. In the early days of the church those sufferers who were well enough would go to the church, where the bishop would lay hands upon them and they would be anointed with oil (thus literally carrying out the injunction of the apostle). "Often, however, there were so many that the bishop could not lay hands on all of them or anoint them. He then extended his hands above them and blessed them. . . . Then in the quietness of his own home the patient made a confession of sin. In spite of the teaching of Jesus (Luke 13:

16) and Paul (2 Corinthians 12: 7) the patient believed, and was probably allowed to believe, that his illness was a punishment for sin."¹ Gradually, however, it was found that anointing with oil had fewer and fewer successes in recovery of health, for the emphasis of unction was on healing, not on forgiveness. When, however, healing became difficult because of the decline in faith, the meaning of unction slowly changed and is now relevant, where it is practised at all, to the forgiveness of sins. The question of healing by faith and prayer is a vast one deserving of further research.

Christian people everywhere certainly remember the sick in prayer, whether private or corporate; sometimes by name, and more often by implication or collectively. The churches show an example here by the vicar, or minister, or hospital chaplain praying at the bedside of patients. Similarly, prayers are offered for those in distress of bereavement, or in other trouble. Prayers are offered in Christadelphian circles for the sick, bereaved and distressed, for concord amongst brethren, for help in providing a place of worship, for special efforts, and for guidance in ecclesial activities — to quote a few examples. But how often are brethren and sisters gathered together *for the especial purpose of praying for some specific blessing?*

Is anyone ill? A gathering of the sufferer's family and intimate friends whether of the same faith or not, might as James says "save the sick." It will rightly be said that individual prayers are answered. But if a dozen or so believers concentrate, "holding" the sick member in their hearts in silence, a power of faith might be released such as is almost unattainable individually. At its highest estimate, the prayer would result in healing the sick; at its lowest, it will most assuredly increase the courage, faith and physical strength of the sick member, and of those who watch and wait.

Contemporary writers have written much about the power of corporate prayer in healing:

¹ L. D. Weatherhead in *Psychology, Religion and Healing*.

some readers will no doubt call to mind examples in their own experience. The sceptic will say that it is impossible to *prove* that recovery was due to prayer, but real Christians will not be daunted by such an argument.

"Lord, teach us to pray," said the disciples to Jesus, and even now we need guidance. When private or corporate prayers of intercession are offered, the written or previously thought out prayer is not to be despised; it is perhaps to be encouraged, for it prevents wandering thoughts and discursive utterings. If we were summoned to deliver a petition to the Queen, would we rely on our faltering tongue to express our plea, with no previous thought or preparation? The inference is obvious.

The article referred to earlier raises many questions on the subject of prayer meetings, whether intercessory or otherwise. Others might be added:

1. What should be the posture at prayer meetings? By tradition, Christadelphians stand in prayer (except private), though there has been some exchange of thought recently as to whether to adopt kneeling, or the generally accepted bowing of the head of the non-conformists. For the period of a prayer meeting, the standing position would be obviously tiring. It seems advisable to sit relaxed with bowed head.

2. The order of prayer. Should members be selected and asked beforehand to offer a petition? Or should they pray spontaneously? I have attended meetings conducted in both these

methods. The former has definite advantages, although, as Henry Hacking says, a meeting for prayer should not be too highly organised. The latter has much to commend it also, but there is danger of embarrassing silences, or, what is equally embarrassing, two members starting simultaneously and both politely withdrawing! Perhaps the answer is to try both.

Is one of you ill?

Is your ecclesia troubled with internal strife?

"He should send for the elders of the congregation to pray over him" (James).

Are you building a new meeting room, or opening one?

Has a member openly committed grievous sin?

Does someone dislike you, or is someone doing you wrong?

Are you dismayed by the affairs of the country and the world?

"Confess your sins to one another, and pray for one another" (James).

Pray that "thine eyes may be open toward this house night and day" (Solomon).

Pray that his faith fail not, and when he is come to himself he must strengthen his brethren (Jesus).

"Love your enemies and pray for your persecutors" (Jesus).

"Make intercession for all men, sovereigns and all in high office" (Paul).

"A GOOD MAN'S PRAYER IS POWERFUL AND EFFECTIVE."

THE HAND OF GOD IN PERSONAL AFFAIRS



By Henry Hacking

THIS is the first of a short series of articles which has as its main purpose the detailing of some everyday experiences of brethren and sisters which demonstrate that the hand of God is active in our midst in these present days. We all agree that the Bible is a supernatural collection of divinely inspired writings and is essentially God's message to men and women. It may also be regarded as a record of God's dealings with human beings throughout the history of man from the Creation to about A.D. 100. In these dealings the hand of God is shown to us in "miracles and wonders and signs" (as was testified of Jesus in Acts 2: 22). In addition, God operated amongst men by what has been defined as "Providence" — the control of individual and national affairs by what appeared to be natural agencies whilst, in fact, angelic or divine powers were the authors. This control, when not viewed from the scriptural point of view and with a mind which knows nothing of the ways of God, or His purposes, appears to be the outcome of mere chance or coincidence. The plagues of Egypt are regarded in this manner by some critics, being considered as a series of natural disasters. Most readers will be familiar with Bro. Roberts' book *The Ways of Providence* in which the subject of Providence is dealt with at length, with many scriptural examples. It is of interest to note that the word "Providence" occurs only once in the Bible, viz.: Acts 24: 2, and it is Tertullus, Paul's accuser, who uses the

word in praise of Felix, the Governor: "... and that very worthy deeds are done unto this nation by thy providence (or forethought)."

The word has assisted in simplifying our thinking on the ways in which God operates. An outward "sign" or "miracle" is considered as being something quite distinct from Providence. But is this an over-simplification? How much less miraculous was the sending of Joseph into Egypt (Acts 7: 9) than the incident of Jesus walking on the water (Matthew 14: 25-28)? After all, it is the self-same God, working everywhere according to His will. God is the author, and whether it be the angels, the Spirit, the Holy Spirit, or simply defined (as from apostolic days) the Lord Jesus, the whole are in unison. The effect of deep experience on the subject is often to reduce the sharp edges of difference between the agencies, so that the believer is left with only the great and central truth that the grace of God has been at work through the redeeming personal influence of Jesus. To dogmatise on the issue and classify all experiences into one or more watertight compartments, with some reserved only for Bible days, would seem to betray an ignorance of the depth or the sublimity of the knowledge of God which can be obtained by true Christian discipleship. There is a knowledge of God which can develop, in conformity with His Word, often fitfully and in phases, not without pain or blessing either, but in a real and practical association of a servant with his

Lord. In such life the hand of God can sometimes be plainly seen, if not by the disciple's associates, at least by himself, "for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1: 17).

These few notes of personal experience are a humble contribution to the stimulation of a real and living faith in God and in His Son, the Lord Jesus Christ.

GOD IN THE BELIEVER'S LIFE

It needs only a little careful reflection to realise that the simple straightforward teaching of the Bible is that a baptised believer has entered into a real fellowship with God (1 John 1: 3) "and truly our fellowship is with the Father, and with his Son Jesus Christ." It is well to remind ourselves of this in an age when material comfort and possessions are valued highly. Of the Christian it is further attested, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19). The Lord Jesus even goes so far as to say "... he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14: 21). How far does this divine interest in, and fellowship with, ordinary people like ourselves apply today? There are a number of quotations which find general acceptance in our midst and which refer to God in our lives, even though the personal association does not seem as direct as in some of the passages cited earlier. Two such quotations are:

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matthew 6: 33).

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8: 28).

If these verses are applicable today, surely there are many more which speak similarly, or even more eloquently, of the status of fellowship. How are we to understand James 5: 16, "The effectual (energised) fervent prayer of a righteous man availeth much"? Remember in this connection, says James, what Elijah was able to accomplish. Perhaps we may be able to digress fractionally here and to ask whether the absence of rain was a miracle (by spirit power) or providential? Can we really tell? Is there as much difference as may have been thought by some of us in the past?

Further, can we really believe the words of Jesus when He said (John 10: 29), "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"? We know of a brother, great in experience and faith, who stood next to a young brother during the singing of Hymn No. 106. After singing "None can pluck them from Thine hand," he turned and quietly said, "Underline that, brother." What a wonderful thought!

It is possible to argue that many verses apply only to apostolic days, or, if this line cannot be sustained, then the application is in the future, in the Kingdom of God. Obviously the presence of the Lord Jesus, followed by the teaching and example of the apostles who were so evidently endowed with the power of the Holy Spirit, would act as a great spiritual incentive to those who entered the Way of Life in its fulness. But after allowing for this, it begs the question and stifles faith today to assume that we cannot enjoy the blessings of the past. We can ask ourselves the pertinent question as to whether the Bible has ceased to be more than an academic instructor in religious matters. If we accept some portions of the New Testament as being relevant only in their ancient context, where do we draw the line? Any division is at best only human and arbitrary. We take the view that there is no need to water down, or eliminate from the present day, any part of the scripture teachings which can be proved to be true by genuine experience under the hand of God. Is it not true that views that commonly

pass current amongst brethren and sisters express not necessarily the fulness of scripture teaching but the limitations and unsolved problems of our own lives? If this is so, the limits of God's grace are surely boundless. Can we really believe all things written?

THE VALUE OF PERSONAL TESTIMONY

The writer believes it is right that personal testimonies of God's grace should, *where appropriate*, be recounted both for the benefit of others and the glory of God. Is it reasonable to demand silence? If an experience is a wholesome one there must surely be many who will find encouragement from knowing about it. It is not reasonable to expect the natural law expressed by Jesus, "Out of the abundance of the heart the mouth speaketh" (Matthew 12: 34), to be abrogated. The apostle Paul was quick to testify of the mercy of God which had been extended to him. Mutually interchanged testimony of the right kind (i.e., to edification and instruction) is bound to be beneficial. Without it, there may appear to be a dearth of real substance in our spiritual life. A great need in "The Truth" today is that the Bible should be regarded as relevant to present day-to-day circumstances. The teaching of prophecy gives a relevance (the return of the Jews to Palestine, for example) which satisfies in the days just before and after baptism, but afterwards as life continues on its humdrum course year after year it is necessary that the Bible's influence should be extended to the whole of our personality. In this, God must be found to be interested in our "ordinary" activities. A true testimony is not a personal boast. Nothing could be farther from boasting. The emphasis is on the grace of God. It is God in Jesus Christ who is the giver of the favours, and to whom credit is due. The recipient is all too well aware of his or her own deficiencies which are made good, or covered over, by the redeeming love of God. At this stage we can profitably consider the outpourings of David's heart in Psalm 51.

In presenting experiences of God, one is sometimes confronted with the objection that God

has no serious interest in temporal or everyday affairs in our lives. He is alleged to be interested only in matters such as ecclesial duties or attendance at meetings. Apart from this, it is said, we are entirely the creatures of chance along with the rest of mankind. If the sun shines on us (as well as on the unjust) well and good. If not, then we are completely subject to nature as anyone else. In reply, we are of course natural beings in a natural world, but God is interested in us in our entirety. Our whole personality is bound up with Him. Faith should be integral with every facet of our life. In speaking of himself and exhorting others, Paul says (2 Corinthians 10: 5) "and bringing into captivity every thought to the obedience of Christ." If we have a problem, it is God's concern: if we have a worry He ought to be involved in its solution. There is no valid separation here between material and spiritual things. Briefly, whatever is on our mind is God's concern, if we belong to Him. In a "Pilgrim's Progress" through this life the writer has received much benefit from the experiences of other pilgrims, present as well as past, and firmly believes that others should be so helped. There need be no apology, therefore, for the testimonies which will follow. To meet the needs of a wide circle of readers it has been necessary to lay a long foundation. We hope readers will have borne this with sympathy. In this first article there remains room for two experiences which are recounted below.

Experience 1

This and the next experience have an interesting common link, involving brethren A and B in each instance. Brother B was pleased to hear on the day he visited an ecclesia as serving brother that the meeting had met for prayer some days previously. One of the special petitions was on behalf of ex-members who were out of fellowship or absenting themselves from the meetings. Brother A had played a prominent part in the prayer meeting. Just before the evening lecture meeting was about to commence,

a small group of people entered the hall, to a hush of suppressed pleasure from the members present. The visitors were ex-members who had decided to revisit the ecclesia. Was it coincidence, or an answer to prayer?

Experience 2

At the same ecclesia Brother B spoke on "Faith" and entered into conversation with brethren amongst whom was Brother A. A day or two later Brother A contacted Brother B and asked whether the problem of some very difficult domestic circumstances could be discussed together. A meeting of the two brethren ensued, at the end of which the matter was committed to God in prayer — a fine example of fellowship

in the "bonds of the gospel." There was only very slight contact between brethren A and B following this, but one morning Brother B was able to hear from Brother A the outcome of the problem. Since their meeting events had moved in favour of Brother A's circumstances, punctuated by one or two instances which were virtually miraculous. A culminating point was to be reached in a further few days' time, and the whole was hallmarked as the work of God, because from the day of prayer to the culmination was a span of exactly 40 weeks. Forty weeks (280 days) is also the period of human gestation. The figure of growth in stature of the man in Christ was also indicated, or in a different vein, the birth of the spiritual man.

DATING THE PAST

By John Weaving

RADIOACTIVE METHODS

Uranium — Lead Method

THE principle of the radioactive methods of dating was described in the previous issue in relation to the uranium-lead method. This was the first method to be used to any great extent and by its means the various strata of the earth from 50 million years back to the earliest rocks were dated to a fair degree of accuracy. However, the description in the previous issue was simplified for clarity (see Appendix A) and in the last decade many more radioactive methods of greater accuracy have been devised, some of which will be described. The dates shown in Table I are the results of many methods which have been correlated by Holmes (1957) and Ladd (1957).

The Potassium — Argon Method

Like the uranium-lead method the further methods to be described all depend on the decay of certain "radioactive elements" to simpler ones. Elements as we find them in nature, can exist in several forms having identical chemical properties. These different forms are termed "isotopes." An "isotope" differs structurally in the arrangements of protons and neutrons in the nucleus or centre of the atom. Thus potassium exists in nature in three isotopic forms: potassium³⁹, (K³⁹), K⁴¹, K⁴⁰. Of these the first two are stable but K⁴⁰ decays to argon⁴⁰ and calcium⁴⁰. The half life of K⁴⁰ is 1,300 million years.

This method is important, first because of the large distribution of potassium compounds in many of the minerals of the earth's surface and secondly because of the comparative ease of the determination of the quantity of argon⁴⁰.

Rubidium — Strontium Method

This method is useful particularly for dating the very ancient Precambrian minerals and depends upon the decay of Rubidium Rb^{87} to Strontium Sr^{87} by the emission of a β particle. The half life is very long, 55,000 million years.

There are many other radioactive methods using different isotopes. In fact any rock or mineral containing a radioactive isotope has the potential for being datable. Some may prove to be very difficult in application but many have proved reliable and may be used for the cross checking of other datings. With so many methods a comprehensive and accurate picture is being drawn up. These radioactive methods, which have indeed advanced well beyond their infancy, are still only in the early stages and as more and more determinations are made the picture of the ages of the various strata will become more complete and accurate. A comparison of the above two methods is given in Appendix B.

To describe these radioactive methods in detail and to delineate the care which chemists, physicists and geologists have devoted to this intriguing subject would be beyond the scope of this article and scientists wishing to look into these matters in detail are referred to references (4) and (5). We must however have a more careful look at the radioactive carbon method because of its great value for dating recent times.

RADIOACTIVITY FOR RECENT TIMES

Radioactive Carbon Method

The above radioactive methods are applicable only to the dating of the old rocks. For recent organic remains, that is up to 45,000 years, the very useful radioactive carbon method has been widely employed. Very great care has to be taken with this method or its results are likely to be misleading. On the one hand the method has received unjust criticism in some quarters and on the other it has been used over-confidently in some cases.

The principle of this method is as follows. The air contains about 1 per cent carbon dioxide, and although most of this contains ordinary stable carbon, a very small proportion is found to be carbon dioxide composed of a radioactive isotope of carbon, together with natural oxygen. The stable isotopes of carbon have masses of 12 (about 99 per cent) and 13 (about 1 per cent). The radioactive isotope (of very minute quantity) has a mass of 14 and a half-life of about 5,700 years. Vegetation absorbs carbon dioxide from the air and by a process of photo-synthesis incorporates it in the organic matter of which the plant is constructed. The ratio of radioactive carbon to stable carbon in the plant is thus much the same as in the air so long as the plant continues to live and grow. However, when the plant dies it ceases to exchange with the atmospheric carbon dioxide and the equilibrium level ceases to be maintained. The radioactive carbon then begins to disintegrate and falls to zero, for all practical purposes, in about 50,000 years.

Living animals derive their body material from the food they eat, and whether carnivorous or herbivorous it ultimately comes from plant life and hence it may be assumed that the organic material of animals also has the same radioactive/stable carbon ratio.

C^{14} is produced by cosmic radiation in the upper atmosphere and the major assumption made in the application of this theory is that the rate of production of C^{14} has remained approximately constant during the period for which this method is useful. An obvious way of testing this assumption is to compare dating by the radioactive carbon method against objects that have been reliably dated, by other methods. (But see Appendix.)

Libby, the originator of this method, did this for specimens of which three are quoted:

	<i>Expected Age</i>	<i>Radiocarbon Age</i>
Arizona wood	$1,372 \pm 50$ yrs.	$1,100 \pm 150$ yrs.
Tayinat Syro- Hittite palace	$2,624 \pm 50$ yrs.	$2,600 \pm 150$ yrs.
Sesostris III boat	$3,792 \pm 50$ yrs.	$3,700 \pm 150$ yrs.

This clearly proved the method to be basically useful and many satisfactory datings have been made, particularly in the periods of archaeological work. Unfortunately a few results have been shown to be inaccurate and the cause

of this is usually contamination of the sample by newer material, thus reliable samples have to be selected from suitable sites and preferably several samples taken. A review of a number of estimates is tabulated in Table 3.

TABLE 1

<i>Era</i>	<i>Period or System</i>	<i>Epoch or Series</i>	<i>Duration of Period</i>	<i>Time from Present to Beginning of Period (Holmes)</i>	<i>Time from Present to Beginning of Period (Ladd)</i>
CAINOZOIC (recent life)	QUATERNARY	HOLOCENE (1)	10,000	10,000	10,000
		PLEISTOCENE (2)	Millions of years approximately	1	1
	TERTIARY	PLIOCENE (3)	10	11	
		MIOCENE (4)	14	25	28
		OLIGOCENE (5)	15	40	
		EOCENE (6)	20	60	
		PALEOCENE (7)	10	70	60
MESOZOIC (Mediaeval Life)	CRETACEOUS		65	135	130
	JURASSIC		45	180	155
	TRIASSIC		45	225	185
PALAEOZOIC (Ancient Life)	PERMIAN		45	270	210
	CARBONIFEROUS		80	350	265
	DEVONIAN		50	400	320
	SILURIAN		40	440	360
	ORDOVICIAN		60	500	440
	CAMBRIAN		100	600	520
PROTEROZOIC (Earlier Life) SOLIDIFICATION OF CRUST	PRE-CAMBRIAN			4,500?	

MEANINGS OF THE EPOCHS WHICH ARE DERIVED FROM GREEK WORDS:

(1) Complete; (2) Most; (3) More; (4) Less; (5) Few; (6) Dawn; (7) Old.

TABLE 2 RADIOACTIVE DATING

<i>Mineral</i>	<i>Locality</i>	<i>Geological Age</i>	<i>Probable Age (Millions of years)</i>
PITCHBLEND	COLORADO	BEGINNING OF TERTIARY	58
PITCHBLEND	BOHEMIA	LATE CARBONIFEROUS	215
SAMARSKITE	CONNECTICUT	END OF DEVONIAN	255
CYRTOLITE	NEW YORK	END OF ORDOVICIAN	350
KOLM	SWEDEN	UPPER CAMBRIAN	440
PITCHBLEND	KATANGA, CONGO	PRE-CAMBRIAN	580
URANINITE	MOROGORO, TANGANYIKA	PRE-CAMBRIAN	590
URANINITE	BESNER, ONTARIO	PRE-CAMBRIAN	760
BROGGERITE	MOSS, S. NORWAY	PRE-CAMBRIAN	860
URANINITE	WILBERFORCE, ONTARIO	PRE-CAMBRIAN	1,035
CLEVEITE	AUST AGDER, S. NORWAY	PRE-CAMBRIAN	1,075
PITCHBLEND	GREAT BEAR LAKE, CANADA	PRE-CAMBRIAN	1,330
URANINITE	N. E. KARELIA, U.S.S.R.	PRE-CAMBRIAN	1,765
URANINITE	HURON CLAIM, MANITOBA	PRE-CAMBRIAN	1,985

TABLE 3 RADIOCARBON DATINGS

Sample	Expected Age	C14 Age
Sequoia, rings A.D. 570-578	1,377	1,430 $\pm$ 150
Egyptian coffin, Ptolemaic period	2,280	2,190 $\pm$ 450
Jericho, Hog-back brick phase, lower pre-pottery Neolithic A	—	8,770 $\pm$ 150
Do.	—	8,690 $\pm$ 150
Do.	—	8,895 $\pm$ 150
Two Creeks, Wisconsin, U.S.A., wood and peat of Mankato age	—	10,877 $\pm$ 740
Do.	—	11,437 $\pm$ 770
Do.	—	11,097 $\pm$ 600
Do.	—	12,168 $\pm$ 1,500
Do.	—	11,442 $\pm$ 640
Meiendorf, Holstein, North Germany, Hamburgian	15,000	15,750 $\pm$ 800
Lascaux Cave, France, Upper Palaeolithic charcoal	—	15,516 $\pm$ 900
Abri Pataud, Les Eyzies, Dordogne, Perigordian IV	—	23,600 $\pm$ 800
Do.	—	24,000 $\pm$ 1,000
Haua Fteah Cave, Cyrenaica, Early "Upper Palaeolithic"	—	28,500 $\pm$ 800



The great stone tower of the pre-pottery Neolithic A (New Stone Age) defences at Jericho. Dated from burnt wood by radioactive carbon method. See Table 3.

APPENDIX A

The assumption that all the lead in a uranium bearing rock had once been uranium is in fact only true for certain rocks. A typical lead found in nature contains the following proportions of the various lead isotopes.

Pb ²⁰⁴	1.4%
Pb ²⁰⁶	25.1%
Pb ²⁰⁷	21.7%
Pb ²⁰⁸	52.3%

Thus natural lead may be identified by the Pb²⁰⁴ content and if a sample of uranium-lead bearing rock

contains no Pb²⁰⁴, it may be assumed that it did not in fact contain original lead. Contrariwise a proportional correction may be made.

Several different age determinations may be made on one particular sample comparing the ratio of the various isotopes.

Method	$\frac{U^{238}}{Pb^{206}}$	$\frac{U^{235}}{Pb^{207}}$	$\frac{Pb^{207}}{Pb^{206}}$	$\frac{Th^{232}}{Pb^{208}}$	He
Date in millions of years	540 $\pm$ 12	544 $\pm$ 16	555 $\pm$ 30	538 $\pm$ 24	560 $\pm$ 35

APPENDIX B

Sample	Potassium argon age	Rubidium-strontium age
(1) Biotite (Ex Redstone W.H.)	168 million years	188 million years
(2) Biotite (Ex Wichita Mts., Okla.)	460 million years	480 million years
(3) Muscovite (Ex Silver Rume, Colo.)	1,210 million years	1,280 million years
(4) Muscovite (Ex Bonneville, Wyo.)	2,250 million years	2,275 million years

APPENDIX C

Radioactive carbon dating

Assuming that the sample for radioactive analysis is a good one there are still other sources of lack of precision. Firstly the C14 half-life is not precisely known but has a present best value of 5,730 years with a standard deviation of the order of 40 years. Secondly the random nature of the radioactive decay process introduces a statistical uncertainty which again can be expressed by a standard deviation. A third uncertainty arises due

to the fact that measurements on successive tree rings from a single Sequoia tree have shown that the radiocarbon content of the biosphere has been fluctuating by amounts over the past 3,000 years which could be represented by a standard deviation of 80 years.

Despite these limitations, which are fully appreciated by investigators, it remains a most useful method. A date of say 5,000 years would be known to plus or minus 200 years with a 95 per cent statistical confidence (6).

REFERENCES

- (1) Zeuner, F. E. *Dating the Past*, 4th edition, Methuen, page 20.
- (2) Geer, G. de *Geochronologia Suecica Principes* 1940.
- (3) Holmes, A. *Principles of Physical Geology* 1944, Nelson, page 247.
- (4) Kalervo, Rankama *Isotope Geology*, Interscience Publishers, (Wiley) 1954.
- (5) Kalervo, Rankama *Progress in Isotope Geology*, Interscience Publishers, (Wiley) 1963.
- (6) Callow, W. J. National Physical Laboratory — unpublished communication.

THE BIBLE, NATURE AND GOD

Now some people think that this limitation of science means that science itself is superficial, or even irrelevant — except in so far as its discoveries can be used in technology to provide us with artificial rubber tyres for motor-cars, or with new man-made fibres for ladies' dresses. Others go so far as to say that the scientific view of nature is a sheer perversion, in that it annihilates things as they are and substitutes a meaningless chain of causes and effects. But I cannot agree with these views, because although there may not be much to be learned from the roughness of the eyes of the *Drosophila* mutants I believe that science can show us certain truths which cannot be discovered by other means. Robert Boyle, whom I have already mentioned, declared that there were two chief ways of learning about the attributes of God: namely, the study of his word in the Bible, and the study of his works in nature. (He did not rule out other means such as revelation.) In other words, he regarded nature as "God's other Bible," and science as the means of translating it. And in this I think he was right. Science reveals to us truth of a special and restricted variety, but yet of a kind which is perhaps unattainable by any other means. If we accept as Christians affirm, that truth is of God, or that God is truth, then the work of the scientist must in essence be an increase in religious knowledge.

Roger Pilkington.

THE MEDIATOR OF A BETTER COVENANT

By Arthur Mallinder

WHEN the Epistle to the Hebrews was first published it arrived upon the religious scene as something new and revolutionary. To the orthodox Jew it was, of course, heresy, but even the average Jewish Christian with his Jewish upbringing, his Jewish background and his Jewish way of thinking (and to him in all his Jewishness the Epistle was probably addressed), would find it disturbing. Moreover I have a feeling that many of us today may find it equally disturbing, if we allow ourselves to think about it.

As an example of what I mean let us take a close look at chapter 8. This is a key chapter in the epistle. The writer concludes chapter 7 with a heart-felt groan, "For the law maketh men high priests which have infirmity" (moral infirmity, not physical). As he uttered these words he would probably think of men like Eli, the moral weakling, or Caiaphas, the political schemer. These men, in spite of their infirmities, were fully qualified by the law to officiate in this sacred office. In contrast, he then thinks of the ideal high priest, Jesus, and of His qualifications. Because He has an unchangeable priesthood (there is not a good man and then a bad man as in human succession) and because He ever liveth to make intercession He is able to save to the uttermost the suppliants who approach through Him. He is holy, harmless, undefiled and, in addition, He understands. Having been tempted, He can sympathise with our failures. To crown all, He is now the minister of the true tabernacle, where He appears in the real presence of God for us.

At this juncture the writer points out with indignation (verse 4) that in spite of all His wonderful qualifications, the perfect high priest would not be recognised as a priest at all under the law of Moses! "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Therein the law stood condemned. If it would debar God's perfect priest and prefer men of infirmity — then obviously its day was done: let it go.

Yes, let it go, because now there is something much better. From verse 6 onwards the writer approaches the climax of his argument as he discourses in glowing terms about the new covenant. He tells how the new covenant is better than the old inasmuch as grace (kindness) is better than law. As John also says, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). So Jesus has obtained a more excellent ministry, and is the mediator of a better covenant established on better promises: everything is *better*.

THE OLD WAS FAULTY

The writer now makes a startling suggestion. He says the old covenant was faulty. We might have been bold enough to have said that it was obsolete, but he is much bolder. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith (and here he begins a long quotation from Jeremiah, chapter 31), Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Here was something which was given by God: and yet it was faulty.

Let us consider some of the ways in which it might be called faulty. First, it was too difficult and the people were not able to keep it. Peter describes it as a yoke which neither our fathers nor we were able to bear. This is a point which emerges from verse 9. The new

covenant is to be different from the old, "because they continued not in my covenant, and I regarded them not, saith the Lord." In other words, because the people could not keep the law the purpose of reconciliation was aborted.

The old covenant was also faulty because under it, the approach to God was extremely difficult. The law hedged God in, shut Him up behind curtains in the Holy of Holies, and one man went to meet Him once a year. For the average man, God was holy and remote and unknowable, and men were afraid. The reaction of Manoah when he witnessed the angel ascending in the smoke of the sacrifice, "We shall surely die because we have seen God," was typical.

But Christ has broken down the barriers and ordinary men and women are now invited to enter with boldness into the Holiest (to meet God).

Jeremiah prophesied that this would be the result of the coming of the new covenant (as our writer quotes in verses 10 and 11) — "they shall not teach . . . saying, Know the Lord: for all shall know me, from the least to the greatest." By the new covenant, he says, men will come to know God. This was a wonderful revelation! Only Christ could reveal such a God — it needed the Son to make known the Father.

NO MORE SACRIFICES

The next thing we notice is that the new covenant has the promise of forgiveness (verse 12), and there is no mention of sacrifices. The sacrifices themselves were part of the faultiness of the old covenant. As Hebrews points out at great length, they could not take away sin, "For it is not possible that the blood of bulls and of goats should take away sins."

The sacrificial system had been eminently suited to its day a thousand years earlier, but now it remained as a relic of a pre-Christian past, and in addition had unpleasant overtones.

(The Law had many good points, but we are now looking for the faults.)

(1) The sacrifices tended to be regarded by the people as an indication that God was an angry God who needed to be appeased by the death of an animal. Blood had to flow before there could be forgiveness.

(2) They also could lead to the assumption that forgiveness was something which could be bought. In effect, you brought your sacrifice, you paid your price, you got your forgiveness (and it was quite expensive).

(3) It was a system which was easy for the rich and hard for the poor. The rich man had his large flocks and herds and never missed his sin-offering. There was plenty more where that came from. For the poor man it was quite different. If he had only two or three animals, the sacrifice would leave a large gap in his meagre flock. In fairness, we must admit that the Law did cater for this situation. There were offerings for the poor and ideally, there would be no very rich or very poor, for when the year of jubilee came round, when everyone received his land back as originally parcelled out, there should have been a fresh start for the nation, all being equal. In this way the children of an improvident father would not be saddled with his debts, nor would the children of a prosperous father benefit unduly from his accumulated wealth. It was a wonderful scheme but as far as we can tell it was never observed. So we find Isaiah (chapter 5) lamenting, "Woe unto them that join house to house, that lay field to field, till there be no place" and the rich became richer, and the poor became poorer. He "looked for judgment, but behold oppression."

When we come to the New Testament we find that Jesus is apparently not interested in land reform. He does not say, "You ought to keep the year of jubilee," but He accepts the situation as He finds it, saying, "The poor always ye have with you." His solution is charity. "Sell what ye have and give to the poor." In that way there would be a sharing of resources and a measure of equality.

THE PRICE OF FORGIVENESS

Probably one of the most important things about the new covenant is the promise of forgiveness contained in verse 12. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Forgiveness — is it free, or is there a price? Obviously, for us, the price is the sacrifice of Christ. But how?

Someone who was very wise, once said, "To understand is to forgive." In order to forgive truly we must enter into the feelings of the transgressor, understand his temptation, share his situation. We cannot really forgive something we know nothing about. Understanding is the price of forgiveness, a price which even God in heaven was willing to pay through His Son. God entered into human life so that He could truly forgive us, for God was in Christ reconciling the world unto Himself.

The death of Christ marked the end of the old covenant with its ritual and sacrifices and priesthood, and the beginning of the new covenant of grace. His sacrifice meant the end of the other sacrifices, as being totally unnecessary both now and for all time, for "there is no more offering for sin" (10: 18). The words of Jesus at the Last Supper are appropriate here. "For this is my blood of the new testament (covenant), which is shed for many for the remission of sins."

CONCLUSIONS, SEVERAL AND VARIOUS

There are several points, which we need to note in conclusion. First, in the field of pure exhortation there are three things.

(1) We have the ideal high priest, who understands, and is able to save to the uttermost. Let us use His services thankfully. How often we forget about Him and neglect to pray!

(2) The approach to God has been made easy and simple. God has drawn near to us and waits for us to draw near to Him. Let us give our grateful response.

(3) There is the promise of an abundant forgiveness if we desire it. Statistics show that of all religious people Roman Catholics are least troubled by remorse and guilt complexes. They go to their confession and feel that they have been relieved of their burden of sin. But we need not be troubled by guilt feelings. Forgiveness is there if we ask aright. Let us thankfully seek that forgiveness with contrite hearts. And let us show the same forgiving spirit to other people.

There are, however, other lessons which emerge from our rather brief and sketchy study. The new covenant is very different from the old. The accent of the Law is on discipline and punishment, but the word of grace is of teaching and forgiveness. They speak in different tones of voice, and the latter is much better than the former.

It becomes obvious, also, that times change, and as times change so God's methods change and God's approach to man changes. The Law was suitable to its day when it had not become obsolete, but the lesson of Hebrews is that now it is wrong, even sinful, to continue to walk in the old paths and men are exhorted to follow Jesus on the new road of the new covenant. In the light of this lesson, let us beware lest we, as a community, should be too resistant to change, lest we should cling to the old ways when Jesus is beckoning us onward to new visions and new experience in His service.

Because of the new covenant, the early Christians were filled with joy. They had been freed from the curse of the Law. What about us? Are we busily studying the Law of Moses and yet forgetting that there is a new covenant? Let us get our perspective right and let us truly value our wonderful privileges and benefits in Christ.



Correspondence

The Trinity

My purpose in writing this comment is not to criticise your reconstruction of the subject, which is the most comprehensive, the simplest and the most just which I have read in Christadelphian literature, but to suggest that we should be as fair to the Trinitarian as his sincerity requires and our love demands.

After quoting the so-called Athanasian Creed, you state: "In this creed, belief in only one God is emphatically stated. Yet it is difficult to avoid the impression that Father, Son and Holy Ghost are three separate persons, each God in His own right. Does the creed, despite the assurance in Article 16, require belief in three Gods?" It is clear that one cannot assess properly either the beliefs of the ancient church or of the modern without looking at all the evidence, and the Athanasian Creed is certainly only one part of that evidence for the belief of the church. You give an account of the meaning of "person" and see in this account that there is no need for us to assume from this that a "person" in our sense must be postulated, but at the same time you seek to avoid the "impression" that Father, Son and Holy Ghost are three separate "persons." Why? It is clear that the Father is a Person, that the Son is a Person and that the Holy Spirit is a Person, at least within the terms of the indefinite "persona." It is going too far to agree with certain modern interpretations that the "Holy Spirit" is a person in the modern sense of the word — having a distinct centre of consciousness. Yet there is in the Holy Spirit a "mask" or "face" of God which, even in Scripture, bears some of the characteristics of "personality." This seems to be implied both by the fact that "it" can be blasphemed (Mark 3: 20f), and implied in the Paraclete passages in the Fourth Gospel. But whether we ascribe full personality to the Spirit in the modern sense or not, it is, in the Gospels, clearly separable; in Paul it is even confusable with both Christ and God (cf. Romans 8). I would suggest that the Trinitarian has an answer, as rational as it is mysterious. But whatever we decide concerning the personality of the Holy Spirit, it must surely be maintained, without ambiguity, that the Athanasian Creed (the most "Trinitarian" of them all) does not postulate a belief in three "gods."

One of the central points at issue is the difference between *arithmetical* unity and organic unity. It is increasingly becoming recognised that of these two, arithmetical unity is less "natural." That is to say that, while it is easier to think of things in the singular rather than in terms of plurality, the *facts* are just the reverse. For example, we naturally tend to think of a friend, say, in terms of "one-ness," and to forget

the great number of special characteristics, mannerisms, difference in mode and direction of thought, which make the "personality" as we know him. It is well known that when we are asked to describe a person whom we have only glimpsed for a moment, we tend to describe that person in *general* terms (it was a man, wearing a suit, without a hat, etc.); it is much more difficult to describe the *particular* characteristics (how tall? what colour and cloth was his suit? what style of hair, etc.). Again we can think of our own Christadelphian community as a unity portraying certain dominant beliefs and practices, and an outsider, given a verbal description of these general characteristics, could be forgiven for thinking that each individual Christadelphian is a personification of the "ideal," for it is the very *diverse* nature of the individual characteristics which go, or should go, to make up the community. Arithmetical unity is "unnatural" or "only half the picture," therefore, in so far as it refers to the *outline* of a thing; it tells us very little of the object's *composition*; it is simply a very convenient term which we use to allow us to grasp the picture *as a whole*.

Thus our everyday experience, science, and psychology unite to show us that the conception of arithmetical unity is in many cases an artificial and a superficial idea. Yet it is the only sort of unity which the ancient church, the Jews and the Greeks understood. The Hebrew showed it by ascribing every normal and abnormal event in nature, and every function of man, to God. Thus he displays that the only sort of unity he understood was that of *mathematical* unity; of *indivisible* monarchy. The Trinitarian would say, I think, that though the Hebrew concept was undoubtedly a revealed truth, it remained what I have called a "superficial" truth, until the Son of God was "begotten," and the Holy Spirit was "poured out." In whatever way the prophets thought of God they were correct. But after the Resurrection it could be seen that the God of Christ was all this — *and more*. To go back to analogy again; where the Hebrew might have seen God in *general* terms, the Christian, through Christ and the Spirit, can see more of His *particular characteristics*.

Therefore when the primitive church experienced God in three ways, in Fatherhood, Sonship and Fellowship, they were bound to call this a "Trinitas," while still maintaining the unity of the Godhead. There was then, a constant tension of thought. They were constrained by the logic of monotheism and the heritage of the Jews to believe in the unity of God (which they could only understand in an arithmetical way) while at the same time, from the evidence of Scripture and

their own experience, they were forced to the conclusion that *within* this unity, somehow, there were three "modes of being." Little wonder then that their formula had to be "One Substance, Three Persons" (or subsistencies).

But this tension is needed no longer. Our experience of a society as a unity, of physical matter as unity, and of the components of the brain as unity, have demonstrated beyond doubt that within what I have called an "organic unity" there can be also *multiplicity*, indeed, that there is *normally* multiplicity within a unity.

By this distinction then, many understand the "Trinity" as a unity, a unity made up of a number of parts, as for example, the brain of a person is made up of millions of cells to produce one individual of distinct characteristics. This is precisely what the Cappadocians were fumbling after when they described the Godhead in terms of "relationships." This "composite" unity can be seen in your own words (page 11): "The oneness of God is in no particular compromised but an avenue is opened so that all may be one in Christ, that God may be all and in all."

A lot more could be said, in particular on the Person of Christ. For example it is misleading to show the humanity of Christ as a proof that He was not God. No true Trinitarian would deny the humanity of the Man, Christ Jesus. Again, you say that "the words of God are by analogy a revelation of what God is." Now, why "by analogy?" Was Jesus an "analogy"? Use of the New English Bible will not change the meaning of "The Word was God," and "The Word became flesh."

It is true, as you say, that "We are to understand that all that God was in character, in love, compassion, goodness, and had been from all eternity, was made real and known directly to men in the person of Jesus Christ of Nazareth," but on what grounds do you claim that this is *all* that Jesus was? Paul is more explicit, Jesus is "the fulness of the Godhead bodily."

Coventry.

John Sealey.

I would be grateful for a little space to express my appreciation for the thought-provoking article on the Trinity which appeared in your Spring number, but also to comment on a weakness in its positive presentation of the "divinity" of Jesus. This is well illustrated by quoting the third proposition, "That Christ is the Son of God, born of the human race by the activity of the Spirit, given authority, power and status to act in the world as God would act, and be revered accordingly." Now Genesis expressly tells us that Creation was accomplished by "the activity of the Spirit," but the fact that Jesus was the only begotten Son marks Him out as essentially different and higher than Adam. In contrasting Moses as "Servant" and Jesus as "Son," the Epistle to the Hebrews marks out Jesus as higher than any man, even Adam. Likewise, this epistle there stresses that the authority and honour of Jesus was not just "given," but was "inherited," because He was the begotten Son, and hence "heir" of all things.

Speaking of the ascriptions in Hebrews, and the

activity in Creation which is expressly stated in Colossians, the article says: "The simple meaning is that the ethical principles we see so carefully drawn in the life of Christ were the principles which God used in the world's creation." With all respect I would submit that this statement is not the "simple meaning" of these passages, but an over simplification and ignoring the fact that it is not identity of ethical principle, but the factual "upholding all things by the Word of his power" which is involved; it was not that the Word that was in the beginning was like Jesus, or even identical with Him, but that the same Word "became flesh, and dwelt among us."

John Thomas also comments on these same words (*Eureka*, Vol. 1, page 101) and was far nearer to the positive teaching of Scripture when he said "Now 'Theos was the Logos' says John; that is, *Deity was the Word*; and this Word became flesh in the manner testified. Was the product therefore not Deity? Did the union of spirit with flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam? or 'the fellow' and 'equal' of the Deity? The latter unquestionably." Similarly, I prefer the proposition in *Eureka* (page 105) to that in the article — "Since his ascension he is consubstantial with Deity; that is, the peculiar nature he now has is identical with the original substance of the Eternal Power, between which and his own this sole difference obtains; namely, that the substance of Jesus *as it is*, was created by the Deity out of His own free spirit; whereas His own substance was derived from no antecedent power or creator."

I feel that in our anxiety to combat positive error we are in danger of losing sight of positive Bible teaching which was to the forefront in the early days of our existence as a body.

Watford.

Ralph Lovelock.

COMMENT: The article on the Trinity was written because in the past the whole subject was clouded in abstruse and barely understandable ideas and descriptions. It should be possible now to set down with a degree of clarity and in simple terms what precisely we have in mind.

The article did not set out to deal in any extended fashion with the "pre-existence" or the status of Christ, which was only treated as a facet of the subject. In a subsequent article these aspects will be dealt with in greater detail.

In the meantime it would seem there is some scope for elucidation of what exactly Dr Thomas meant on the relationship of Jesus to God. On page 103 of *The Christadelphian* for 1870 he concluded an article as follows.

In what sense, then, was Jesus before John?

Certainly not in being born of Mary before John was born of Elizabeth, because John was born six months before Jesus: John being six months older than Jesus: John was in that sense before Jesus. But John says, *Jesus was before me*. Hence, he pre-existed before John, though born after him.

Nor can it be said that the mission of Jesus was before John: Because, before the coming, or

manifestation of Jesus, John preached the approaching advent of Jehovah; and Jesus did not begin his mission till John had finished and was imprisoned.

The question then, in view of the prophetic word, is, *Whom did John introduce?* The spirit of Christ in Malachi; and Isaiah saith it was Jehovah. This is undeniable by anyone claiming to understand and believe the prophets. We are brought then to this: was John before Jehovah who sent him, or was Jehovah before John? The answer is obvious. Such was the pre-existent mightier one, of whom John said, "He was before me."

This seems to raise the question of what we mean by "pre-exist." Readers' expository views would be welcome.

Edinburgh.

George McHaffie.

Good Works

The proposals set out in your Summer 1963 issue which the Endeavour Service Council Limited intend to implement deeply perturb me. May I briefly summarise the reasons for my anxiety.

- (1) Our primary duty is to preach the gospel of the Kingdom of God and any activity which diverts our energy from this major task is to be deprecated. Our manpower resources are limited. Many ecclesias find it difficult adequately to preach the Word and carry out their pastoral duties. When resources are limited they should be deployed to further our most important duty. Activity in the larger world can only be at the expense of the primary task of these ecclesias. The many smaller lightstands who find it difficult adequately to discharge their duty will not be helped by sending full-time trained workers overseas to assist those in distress in the "larger" world. Our primary duty is not helped if ecclesias in this country die which could have been kept alive by effort diverted to the "larger" world. I have repeatedly appealed for help for the North-east meetings without any response. We must remember that the household of faith has first claim on our opportunities for service.
- (2) I do not understand how the proposed activities in the larger world help us to meet "the challenge presented by the religious and secular developments of our day." Surely the challenge of our day is the problem of bringing the Word of God to people. Do you conceive of these activities as a means of bringing people to the Truth? If they are not, I fail to see how they enable us to meet the challenge of our day. If they are so conceived, the idea of doing good works as a means of advertising our faith is, to me, contrary to the spirit of Jesus. Our Lord could not win men by feeding them and we shall not.

- (3) You consider that our "activity cannot be confined to our inner world." It is true that, as we have opportunity, we should do good to all men, but where is the command, or apostolic example, that we should organise ourselves to seek opportunities other than those which come to us in abundance in daily life? Collections were organised in apostolic days for the poor in the household of faith but where is the record of collections for those not in the "inner world"? What evidence is there that the apostles organised relief of distress in the "outer" world? Did the apostles and their early converts fail to meet the challenge presented by the poverty and evils of their day (for example, slavery) or have they left us a wise example we do well to follow? The energy of the apostolic church seems to have been fully absorbed without an organisation to relieve distress in the "outer" world. Was it wrong not to organise a campaign against slavery as inconsistent with the spirit of Jesus?

- (4) I am anxious particularly because of the steps which I think will inevitably follow from the first. This is the time when churches are co-operating. Your effort to help in the "outer" world must be puny by comparison with that deployed by larger communities. Will not the desire to do the relief work as efficiently as possible lead to the suggestion that you should co-operate with these larger bodies? Would you do so and appoint a delegate to meetings or committees representing such organisations? Will not the handful of trained workers who go overseas be forced to co-operate with other bodies whose ideas of what constitutes a Christian are very different from mine and (I hope) yours? Are you not in danger of regarding a man's deeds as more important than his beliefs?

The Labour Party is pledged to devote a larger proportion of the country's resources to relief of distress in the "outer" world. Having formed an organisation to give such relief, why should you not work for the return of a government pledged to increase it? If a Labour government is returned in 1964 and invites the co-operation of "Christian" bodies in this relief work, would you give it?

The church in the early centuries became increasingly involved in the "outer" world until Constantine in effect said to it: I will establish a Christian empire: will you take over the maintenance of law and order in this Christian empire? The majority agreed to do so although this meant that the Christian had to bear arms. Hence also the view that Christians have a personal moral responsibility for the maintenance of law, order and defence and must accept the inevitable compromises of politics. The road on which you have set your feet will, if the Lord remains away, inevitably lead to similar compromises and destroy our distinctive witness. May I plead with you to abandon this road.

Middlesbrough.

W. L. Bedwell.

COMMENT: Readers are referred to the article "Why?" on page 27ff of this issue. No parallel can be drawn between the organisation of the first century church and the organisational requirements of the present day. The church in the first century did not, for example, run its preaching efforts by representative committees with chairmen and secretaries, nor did the ecclesias run on the basis of a democratic vote. The issue is whether or not it is a proper and scriptural outcome of Christian faith to seek to succour those in distress. We believe it is. Modern conditions do not allow us to excuse ourselves on the grounds that while the Samaritan only crossed the road, we would perhaps have to cross or send our help across many miles. We would deplore any political party seeking to climb into popularity by supporting the cause of refugees. It should be realised that the Bow Group of the Conservative Party proposed World Refugee Year and are the Liberals far behind? But in any case, governments do not invite co-operation: they levy a compulsory

tax. This is probably what would help most in the end, but it should not be confused with the expression of Christian love.

We do not think that practical considerations need deter us from seeking to give expression to any facet of Christian obedience. If we do the right, God will doubtless bless the effort and send the labourers. This should, of course, arise from a community response, not from only a section.—EDS.

Written Debate

Brother Alan Hayward writes in reference to the suggested written debate on the understanding of the early chapters of Genesis: "I shall be pleased to take part in a written discussion along the lines suggested by Brother Lambert, if the editors are willing to provide space for it. Unfortunately, personal circumstances make it impossible for me to begin just yet, but I will try to have my opening statement ready within a few months."

BOOK REVIEW



Christian Doctrine

Christian Doctrine, by J. S. Whale. Fontana Books. 2s. 6d.

Dr Whale is a minister of the Congregational Church, and this book contains the substance of eight lectures which he delivered in the University of Cambridge more than 20 years ago. So clear and searching were they considered that they were expanded into a book, and have now been perpetuated as a popular "paperback." The general outlook and treatment are Biblical rather than Traditional, as may be judged by a comment of his on the subject of the Trinity: "But this is technical Trinitarian theology. Yes, it is. Moreover, however you may criticise it (and in its traditional form it is certainly open to criticism), you cannot escape some such trinitarian formulation if you take the witness of the New Testament seriously." This willingness to question the traditional outlook, and determination to accept the Bible as the ultimate authority, characterises the whole treatment of his subject. This does not mean unfortunately that he confines himself to a basis of purely Biblical exposition: his subject is the traditional doctrines of the Reformed Churches, and it is these with which he deals, assuming them to be a correct exposition of Bible teaching, and dealing with those features of the Bible which can be quoted in support of them.

Providing this object is kept in mind, the book is thought provoking and well worth reading. It presents as good a Biblical argument as can be adduced in support of orthodox Christianity, and unless some such treatment is mastered we are not adequately prepared to discuss sympathetically and helpfully the problems of many sincerely devout men and women who accept this system on the authority of their Minister. The quality of the treatment is extremely variable. Those aspects which, even if we consider them to be mistaken, are based on many Biblical passages, are excellent and well worthy of our consideration: of such, are the subjects of sin, and the nature of Jesus. On the other hand, those aspects which are based more on philosophy than on the Bible, have a flimsy treatment which leaves a feeling of dissatisfaction: of such is the subject of "the age to come."

His opening section on the place of God the Creator in the universe is excellent, as is also his emphasis on our dependence upon Revelation in the Bible for our knowledge of Him. A short series of extracts will illustrate his attitude:—

"Christian anthropology rests on the conviction that man is an animal made in the image of God, which means that he is not an animal at all. His alleged evolution from mammalian stock, a theory which the bio-

logical evidence seems to require, does not affect the truth that he has his origin and essential being in a Word addressed to him by God, his Creator."

"The Christian way of understanding history is not the secular way, either of optimism or pessimism. For Christian doctrine, the pattern of history is not expressible in terms of evolutionary progress and human perfectibility here on earth, but in terms of creation and resurrection from the dead. In the beginning God created; in the end he will sum up all things, in heaven and on earth, in Christ."

"In short, all Christian doctrines are the same doctrine, the doctrine of God."

He is equally fundamental in his insistence on the reality of sin, and the falsity of much psychological nonsense which is repeated in excuse of it. Again, short extracts will illustrate this:—

"The Christian way of thinking about moral evil — all the horrifying and abiding depths of wrong in the human situation — is that moral evil can never have a purely manward reference. Moral evil is sin; more than a private thing like vice, and more than a social or public thing like crime, sin is moral evil seen in its relation to God."

Of man's inability to construct his own Utopia he says,

"The light of progress is real; granted. But the new dangers and degradations which are its accompanying shadow are also real. . . . The education which was to have banished crime, only makes crime more efficient, increasing its range. Man's power to do more good is always power to do more evil."

He postulates that God is not only a possible hope, but a certain source of salvation, and says:—

"To despair of man is not unchristian — far from it. But to despair of man in such a way that you are really despairing of God is blasphemy. Indeed, it is atheism."

He is equally Biblical in his treatment of "Satan" as a personal adversary to God. He sees the source of sin as located in the human mind, and there is a terrible fellowship in evil which has a unity which parodies the divine intention of unity in righteousness through Jesus. The summary is worth quoting:—

"The work which psychologists are now doing on the 'collective unconscious' goes to show that below not only the conscious, but also the unconscious life of the individual,

there is a deep layer (as it were) of hidden, inborn forces; its content is not individual but universal and, as such, beyond the conscious control of the will. In speaking thus, psychology is only confirming the witness of the New Testament, that humanity is subject to a possession or infection by evil from which no individual can disassociate himself. This possession is so sinister, cunning and strong that the New Testament can only describe it in terms of demonic powers. The personification of evil as Satan, difficult though it is for our thought, stands for the fact of spiritual solidarity in evil which will not be evaded or ignored. An enemy hath done this — our common Enemy! Whatever images of thought we may employ, there is in the world of our experience a kingdom of evil by which the evil acts of each individual are inspired, sustained and reinforced."

The contrast between the impersonal deity of Greek thought, and the personal God of Hebrew revelation is excellently drawn, and the consequent perversions in Christian outlook are viewed. This is shown to necessitate that all religions except that of the Bible must of necessity be false — that Christianity is not just one of many channels of revelation, but that Jesus was unique in the same way that God is unique. So also the nature of God, as revealed through Jesus, is seen to be a unity, and not a series of contrasts — God is not "a just God, and yet a saviour," but, "a just God, and therefore a saviour." From this standpoint he proceeds to give an excellent treatment of sacrifice in the Old Testament, and to apply the results to the doctrine of Atonement in the New Testament. He takes particular exception to some of the blasphemous ideas which have sprung from the extreme legalistic views on this subject — "To talk about penal substitution here is to mix up modern jurisprudence with Semitic psychology. Forensic ideas have no place here. The key word is not the misleading word 'propitiation,' nor even the difficult and ambiguous word 'expiation.' There is no thought of propitiating an angry God or of paying him compensation for wrong done to him. God is never the object of the Hebrew verb meaning 'to propitiate' or 'to expiate.' God Himself 'expiates' sin by purging or covering it in this His appointed way."

The thoughtful and moderate treatment of the doctrine of the Trinity should be carefully read by anyone who contemplates discussing that subject with others. All too often opponents of this doctrine use their own imagination based on what

they think the creeds mean: the result is very different from the doctrine of the Trinity as currently held by many modern Churchmen, and Dr Whale's open admission that the credal insistence on belief in it for salvation is wrong, should give us pause for thought before we "rush in" on the matter. We could well ponder his words in this connection:

"To ignore it as unessential to one's living piety is one thing; to criticise its metaphysical formulation and meaning is another; but to dismiss it with disgust or contempt is only to betray an inability to take theology seriously."

The question of Church unity is thoughtfully and frankly discussed, and the opposing extremes of "Central Authority" and "Personal liberty" are both analysed. In his section on "What is the Church?" there are several points worth pondering in connection with, not whether the other man is a member, but whether we ourselves are. The unscriptural nature of isolation, and the divine command to share in fellowship, are excellently

presented, and a phrase in this connection is worth repeating — "Man, as God has made him, is an individual *ego*, but not an isolated *ego*." The tendency to turn religion into an intellectual exercise instead of a personal transformation is soundly criticised — "Instead of putting off our shoes from our feet because the place whereon we stand is holy ground, we are taking nice photographs of the Burning Bush, from suitable angles: we are chatting about theories of Atonement with our feet on the mantelpiece, instead of kneeling down before the wounds of Christ."

The concluding section on infant baptism, and on the age to come, are both weak from a Scriptural standpoint, but they form only a small portion of the book. There is so much which is well worth reading and pondering in this small volume, that the time spent in reading it will be well repaid. It may open our eyes to many aspects of Bible teaching which we have not realised before, and it will certainly help us to discuss with understanding those aspects of doctrine in which we do not agree with our neighbour.

Ralph Lovelock.

Editorial

SOMETIMES we are puzzled. In the production of our magazine we lay before the community a medium for discussion such as no other Christadelphian organisation is prepared to offer. That some disapprove of our effort does not surprise us. We respect their opinions (though not always the way they express them) and we regret that, in their eyes, we are a "danger to the foundations of the Truth." What does surprise us, and pains us, is that there are many brethren and sisters who hold similar views to those put forward in *Endeavour*, who agree that there should be open and not clandestine discussion of difficulties, who approve of the spirit we are trying to cultivate, who have themselves desired a magazine which would give the freedom we are giving, who are depressed by the despondency and apathy seeping through the community, but who anxiously disclaim any association with us or who refuse to become subscribers, declaring their desire for our magazine to discontinue.

We are sorry, too, that a number of young people who are not averse to a close association with the world (which we deplore) are embarrassed should they be seen carrying an *Endeavour*, or who feel more than a little conscience stricken should they read it. Other young people are fully aware that we are attempting to answer problems which they and their friends are fearful to discuss elsewhere, that we are putting forward views which encourage them to use their God-given intellect, but they still prefer to shut their eyes.

A number of reasons are advanced for these attitudes. It is said that, although the problems we raise are real, we should not discuss them openly lest we disturb "babes in the Truth," and those whose minds are not concerned with the more complex matters. This policy offers no other alternative than "hole in the corner" discussions. It forgets, moreover, that there are "babes" who cannot accept our community's teaching, in its entirety, because of the unreasonable stumbling blocks which some place before their feet. We are glad when we see in *The Christadelphian* that John, the son of bro. and sis. B, has put on the name of Christ, but how often do we read between the lines that Fred, the son of bro. and sis. A, has *not* been baptised and has no intention of becoming

one in our brotherhood? Are these young people failing us or are we failing them? The cause of every failure does not lie with us, but is it possible that, as a community, we lose many young people because of attitudes which place a needless and indefensible stumbling block in their way? Some, though not joining us, stay with us because they like our company, some join us because they respond easily to authority or because they are not bothered by intellectual problems, some because they are prepared (as one young brother said of himself) to put science into cold storage, and some, more happily, because there are those in their ecclesias who allow, even encourage, fearless inquiry into every aspect of our faith.

Let it be stated clearly that we have no desire to disturb the views of simple believers. If, for instance, any wish to look forward to sharing the sacrifice of "bleeding lambs" in the Kingdom of God we are content to leave them with their belief. But we will not have this teaching pressed upon ourselves, or upon those for whom we are responsible, however much it has been, in the past, a tradition among the brethren.

Some feel that our magazine goes to extremes — which wise men avoid. We ought to have a clear idea of what an extreme is. As Christadelphians we are already "extremists" in our separation from the world and orthodox belief. It was because Dr Thomas held "extreme" views that our community came into existence. If we are called extreme because of our enthusiasm for searching out the ways of God then so be it. "Middle lines" seldom achieve anything. It was no *laissez-faire* attitude which abolished slavery, child labour and the poor law system, nor which "turned the world upside down." To occupy the "middle line" allows one to pass pleasantries to right and left, but we thereby help few, disappoint most and are apt to find ourselves in the position of a man who is unable to make up his mind whether or not to weed his garden. That some are not even interested in the issues being raised in this magazine is, in itself, an unhealthy sign. As a wise old Jew wrote, in the 17th century, "When a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if it is possessed by another, no fear, no hatred, in short, no disturbance of mind."

Some, we know, have a commendable fear of division. But those who fear this most are those who are most able to prevent it. There are many who have an understanding of the position in our community as it truly is. If they, with us, would work together, unmoved by praise or blame, caring nothing for reputation but only for the pleasing of God, then with His help, we could bring throughout the brotherhood a renewed spirit of vigour, an eagerness for study and a devotion for Christ which would move those around us to see that we have indeed a pearl of great price.

It would be fitting to say here how grateful we are to those mature brethren and sisters who have made their support of our position abundantly clear and who, we believe, will help our community to grow fearlessly in grace.

Our many shortcomings in the work to which we have committed ourselves we admit, and yet we feel that at least, in some measure, we are helping to satisfy a felt need in the community. If some other organisation is prepared to do this more efficiently and more effectively then we would gladly see it do so. But vague promises over the years have lacked fulfilment and we have waited in vain. As a committee, therefore, we see no reason to discontinue, but more than one of us has wondered whether the laborious and painful effort which we have undertaken is worth while, and there have been many occasions when we would like to have thought that it was God's will that we should lay down our pens.

We have hitherto been deterred because we know that there are many who wait eagerly for their magazine, who would see the loss of *Endeavour* as a loss to their faith, whose zeal would weaken and whose letters we could not bear to read.

If, then, in spite of yourself, our magazine stimulates you as you know you ought to be stimulated, if it fulfils a need which you know needs fulfilling, could we plead with you, for Christ's sake, to be something more than a Gamaliel?

Our activity and interest in the community will not cease because of hard words and irresponsible threats. They might cease because some of those who most care for us, who think as we think, who pray as we pray, have stilled their consciences and have kept silence when it was time to speak.

THE ENDEAVOUR MAGAZINE

WHY ?

IN the last issue we maintained that there is an urgent need at the present time for the Christadelphian body to re-assess the relationship of doctrine to good works, and to examine those matters of current interpretations which may be affected by recent advances in knowledge. This time we propose to deal with the former at greater length.

From the beginning the stand of *Endeavour* has been that, as a community, we have not given enough thought to the matter of Christian charity, and that some current views hardly reflect the spirit of the New Testament. The various reactions we have observed have been very sobering indeed. Of course, there were the exceptions to our generalisations, those who have always been alive to our responsibilities as a body and who saw more clearly the issues involved and who have always acted accordingly so far as their personal influence went. In the nature of the case, the most vocal have been those who objected. Some went so far as to dub our exhortations for a greater concern toward suffering humanity as "slander" of the Christadelphian body. Others have expressed inability to see how, as a body, we could possibly engage in a programme of good works without infringing on some real or imagined Scriptural prohibition.

It may be well to clear the ground by first disposing of some of the objections. To those who cry "Slander" we confess our inability to conceive how any one moved by true Christian love could have chosen that word to describe our efforts. To those who are inclined to sit back as spectators watching the misery and suffering of millions of their fellow creatures, convinced that this is the outpouring of God's wrath on the sons of perdition in which they should not interfere, we pray that God may not judge them as they judge others. To those who profess to esteem a knowledge of the Gospel so much more than money, we reply that a willingness to share the former with those in need but not the latter may raise doubts as to whether the former has been properly comprehended. To

those who would restrict charity to small personal deeds, because only so can the right hand act without the left knowing what is being done, we reply that this saying of Jesus assumes that the right hand is doing something and was never intended to discourage good works. It assumes that they are being done and stresses the need for purity of motive in our giving.

The last objection brings to the fore a principle of fundamental importance. Some treat the commandments of Christ as another Mosaic law. One must, they consider, collect them, study them, and observe them, and herein lies the duty of His followers. Something that goes no further than this hardly touches the surface. One of the limitations of the Mosaic law was its restricted application. To observe it fully one had to live not too far from Jerusalem at a time when the temple was in operation and in a host of other ways. No universal application of it is possible. Christ's teaching in contrast was meant for all peoples living in different areas and periods and under differing circumstances of life. He did not therefore lay down any long list of "thou shalt" and "thou shalt not." What might have suited First Century believers would not have remained applicable to every community in later centuries. But there was another reason too. Any law of the Mosaic kind with its precise and detailed requirements encourages pride in its observance: a devotion to the letter rather than to the spirit. The law says, "Thou shalt not kill" and at the end of every year most of its observers are able to look back with pride and congratulate themselves on having kept this commandment. Christ therefore never gave any such precise regulations, which tend to emphasise the negative, but instead set forth basic general principles of conduct of a positive kind. The form in which they were expressed was forceful, often given in example rather than taught directly, and usually without qualification or explanation. The form of the teaching is often so particular that the principle illustrated is self-evidently the important thing.

Modern believers may never have the opportunity of doing two miles of portage when pressganged into only one. We are not suggesting of course that none of Jesus' commands to His disciples is to be observed in the letter. Those on the Memorial Feast are clearly intended to be kept exactly as commanded. But where personal conduct and attitudes are concerned, the positive principles should be our guide. We refrain from stealing not because of any particular command of our Lord, but because we have learnt that such things do not build up Christian character and would be offensive to Him. Negative commandments are limited in their scope. In contrast there is no limit to the situations in which the positive commandments may be practised. The law treated men like children with "do this" and "do not do that." Mature believers in Christ have the responsibility of applying in their own lives certain fundamental and all-embracing principles which were taught and demonstrated in the life of their Lord.

Thus while the commandments of the law, both positive and negative, can be counted in the hundreds, the true Christian can find all his duty summed up in one word: love. Christ Himself gave loving God and loving one's fellow men as the greatest commandments in the law. Paul asserts that love is the fulfilment of the law. But let it not be forgotten that it took Christ to enunciate this principle. Lesser men could not see beyond the letter to the spirit. Apart from the one incident when Jesus answered the question on the greatest commandment in the law, the teaching of Christ contains little on love. This is explained in that His whole life was an eloquent testimony to the love of God. He taught by example. In the Epistles the attention given to love is too well known to need quoting here. Of faith, hope, and love, love is the greatest. Without love, all else is vain. The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned.

True Christian love has an all-pervading quality, so that the conflict of loyalties that is sometimes imagined is false. It is not a question of giving attention to love to the exclusion of devotion to sound doctrine. Christian love is not a sentimentalism that tolerates anything. But it will pervade our doctrinal thinking. It will prevent that bitterness which has so often marred discussions of doctrine. It could have crushed that spirit of the Inquisition which in many ages has beguiled men and driven them to horrible extremes in the mistaken zeal for defending something that was not by Biblical standards a faith. It can obliterate that outlook which can only see the wrong in those of other religious denominations, such as the Jews saw in

the Samaritans. True Christians will always love the sinner and seek his welfare, however much they hate his sin.

On the primacy of love no doubt can exist. Without it all our best efforts are futile. The problem is how to apply this doctrine in our 20th century world. Of course this assumes that we do in fact possess it in our hearts. As to the basic aim, there is likewise no doubt. We should strive that our love, which we have of God, may shed its influence on others in the world so that they too may be warmed by it and come to appreciate God as the source of all good. Everything else must be subordinate to that. Times will change and circumstances with them, but there must be no change in this fundamental.

If this is our aim, we must consider the manner of its achievement. So far as making converts is concerned, all our efforts seem to be directed to convincing people of the truth of the doctrines we hold. We give lectures and distribute pamphlets. The subjects are usually doctrinal. We rarely exhort our friends to love God. There is of course good reason for this. Without some doctrinal basis a person can never learn to love God. Without an understanding of sin there can be no conception of the atonement, no ground therefore to appreciate the love of God, nothing to which man can be expected to respond. But an academic lecture on the mechanics of the atonement is not necessarily a preaching of the gospel. A very simple address on the same topic coming from a heart brimming over with love for God and man will be. While we willingly grant the absolute need for insisting on sound doctrine, there is a danger that we shall forget that this is only a means to an end, and not an end in itself.

Any proposal to increase ecclesial activity in the direction of good works is usually met with the objection that this would divert our energies from the more important task of preaching. Such an attitude is often based on the example, but not the teaching, of Paul. Acts shows us Paul as an itinerant preacher going from city to city without rest, and everywhere proclaiming the gospel, especially arguing with Jews that Jesus is the Christ. This, it is assumed, is the perfect example of how we in our day should proclaim Christ. Hence the visiting speakers and the Sunday evening lectures. This, however, ignores two very important facts. The first is that Paul's methods were conditioned by the times in which he lived. When he began his work even the name of Jesus was unknown in most parts of the Roman Empire. He determined that so far as lay within him he would spread the gospel through this empire. Thus he excluded places where others had preached to save duplication of effort. For

the most part he ignored country districts where there was little opportunity for preaching and the people were less receptive to new ideas. Instead he concentrated on the towns, and usually made contact first with the Jewish synagogues. Here there were groups of people with some background, who could, if converted, form a more stable nucleus of an ecclesia than pagans, who might drift back to their former superstitions once the apostle left. The synagogues also served as centres for those pagans who were attracted by the purity of the Jewish faith and its monotheism, but were often discouraged from taking the final step and becoming proselytes by the rigours of Jewish ritual observances. To such the gospel was good news indeed.

It was therefore to these two categories of people that Paul most commonly addressed himself, and with them the need was to bring conviction that Jesus was the Christ. Frequently, then, he argued from the Scriptures to win his converts. Once the main point had been brought home, the rest was comparatively simple. If Jesus was the Christ, then his teaching and that of his apostle, Paul, automatically were endowed with authority from God. In this way Paul was able to found a large number of ecclesias in a remarkably short period. Humanly speaking he could not have achieved the same success by any other method.

The second point to be remembered in considering Paul's methods is their contrast with Christ's. For Galilean peasants Jesus spoke not in the kind of arguments that Paul developed, but in homely parables, and in short pithy sayings. It follows that Paul did not set an example in methods of preaching to be applied for all time, but rather gave us a powerful example of how best to use the opportunities presented. When on Mars Hill addressing educated Greeks he quoted not Hebrew Scriptures but Greek poets, and only made a passing allusion to Jesus, of whom they knew nothing. As he himself tells us,

Unto the Jews I became as a Jew, that I might gain the Jews . . . to them that are without law, as without law . . . that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

1 Corinthians 9: 20-22.

Paul's example does not therefore mean that in the 20th century the doctrinal lecture is necessarily the proper means of spreading the gospel. Any method must be judged on its merits in the particular situation.

A misunderstanding all too commonly met is that the work of public proclamation is in some way a more exalted task than other kinds of

Christian service, such as good works. This simply ignores what Paul himself teaches. His work, on his own admission, was a highly specialised one. God sent him to preach and not even to baptise: 1 Corinthians 1: 17. Certainly Paul did not want all men to be preachers and none baptisers. Later in this epistle he compares the ideal Christian community to a body. Each part of the human body has its particular function in the whole, and cannot be dispensed with. So each member of the Christian body has his part to play. The parts are diverse, but none is for that reason to be despised. The apparently more humble, less conspicuous duties must not be thought of as less than tasks more in the public eye. All are necessary to a balanced, soundly functioning ecclesia. "Ability to help others" (N.E.B.) is included in the list of offices performed by "one and the same Spirit." So, we may add, the preacher needs the doer of good works to back him up, and the doer of good works needs the preacher to put in words the gospel he preaches in deeds. One is not superior to the other.

We have, then, established the following points from Scripture: (i) that the aim of all service to God is love. (ii) That the methods of spreading the gospel must be decided upon by ourselves in the light of the situation in which we live, and (iii) that the ideal ecclesia as pictured by Paul involves a variety of kinds of service all esteemed necessary. Where, then, do we stand today in the light of this? In our judgment we stand in a very precarious position. The 20th century has brought a spiritual apathy in many quarters from which we cannot claim to be free, and meanwhile our methods of preaching have remained essentially unchanged from an earlier and very different century. This apathy exists over most of Western Europe, the British Commonwealth, and North America. It did not exist in the days of Bro. Thomas, nor when Paul was preaching. The early Christians were mostly poor people. The Jewish-Christian community in Jerusalem was in dire poverty, and the converts scattered in various cities of the Roman empire, while better off, were still mostly poor. Life for them was rough and dangerous by our standards, and it is not difficult to understand why they set their affections on things above more than we do. Early Christadelphians were likewise for the most part poor, to whom a living wage — and that by 19th century standards — was an abundance, and a holiday by the sea a real and rare luxury. But times have changed. Most Christadelphians are now in comparison wealthy. Wealth does not necessarily consist of money in the bank. It also consists of what we own and use. The lines of cars outside our meeting places on Sundays tell

their own message. Never before in the history of the world has so large a portion of the population been in possession of such material wealth as is now the case in the western world.

Meanwhile the demands of our service to God are unchanged, and sayings of our Lord should make us very apprehensive. "How hardly shall they that have riches enter into the kingdom of God!" It is not our impression that Christadelphians are giving enough thought to this danger. A glance at most Christadelphian homes and lives suggests that we are not indifferent to what money can buy. Our material goods often differ little from our neighbours'. We too speak of a "standard of living" as though life consisted of new carpets, refrigerators, and continental holidays. We seem indifferent to the effect of such an outlook on the spiritual standard of life. It is doubtful if many of us can be considered exceptions to one of Parkinson's laws, that expenses rise to meet income. What our parents considered needless luxuries we accept — with the world around us — as basic necessities.

The difficulties of facing this situation are many. It does not confront us with a plain alternative as would, for example, a temptation to steal. Increases in wealth come gradually and not necessarily as the result of our own strivings. Wages rise, and ours with them. Secondly, wealth as such is not inevitably degrading. It could be used in the service of God. Thirdly, even on the material plane wealth has brought advantages over the last century for which even the most spiritually minded person can but be grateful, better medical care and shorter working hours, for example. Fourthly, we are all involved and one cannot completely ignore the standards of the community at large, so that the pressure on us to accept and use the newly available wealth is very great. If people generally are well and expensively dressed, it is not easy for us to set among ourselves a totally different and lower standard. And we may be tempted to buy that television set not because we want it ourselves, but because we are afraid that our children may grow up with a grudge against us if we deny them what other children enjoy.

All this is said not by way of excuse, but rather to stress the insidious nature of the problem. The easy solution is not to think about it. But then we may be on the broad way that leads to destruction despite our attendance at a place of worship on Sundays. The question of how we are using our newly acquired wealth must be faced. Are we using the greater opportunities it provides for serving God? Or are we trying both to serve God and mammon? To be specific, did the advent of the five-day week (a form of wealth, since it

meant the same or more money for less work) result in better attendances at our services and classes, and more labour of all kinds for the Lord? An honest answer would have to be "No," though we hasten to exclude from this a minority whose example may have gone unheeded. Similarly with money. Has the vast increase in the purchasing power of the Christadelphian body in recent decades resulted in charitable works of all kinds developing among us? Again, the honest answer would have to be that generally this is not so. There is no tradition among us of giving generously for communal enterprises of any kind, whether missionary or charitable. This lack is explained historically in that our pioneers were mostly too poor to be able to contribute in such ways. Now, when the possibility exists, the desire seems to be lacking. Of the very few organisations we run which do not depend completely on unpaid helpers, most find themselves at the present time unable to do all they would wish because of lack of funds. Appeals for money have disappointing results, since often much of what is received comes from so few. There seems no indication that as a body we look upon our money as belonging to the Lord.

The consequences of this hardly bear thinking of when one compares some other groups. There are religious bodies which take 10 per cent of their members' earnings. Among the Society of Friends there is a long tradition of personal austerity combined with great industry so that money is available for alleviating the bitterness and distress in the world. Similarly among Jews great fortunes are accumulated — and given for the new synagogue or a hospital. Not all communities who engage in expensive programmes of relief contain a fair number of very rich people. The Seventh Day Adventists in North America are by and large a very middle class group, yet they run numerous hospitals and a university. They all contribute liberally. It may be replied that these people do not have the Truth. But this brings us to the key question. If those who lack an understanding of certain basic doctrines show in their lives true Christian love for their fellow creatures, what worth can be set on those who do know these doctrines, yet fail to produce the fruit of the Spirit, love? We shall not improve matters by casting unwarranted aspersions on the motives of those who excel us in their charitable deeds. To invoke preaching of the gospel as our contribution to humanity does not answer the difficulty. How can we preach a gospel of love, if the use of our energies and resources does not show that we have love in our hearts? If we care so much for our material possessions that we are loath to share

them with the needy of this world, how shall we gain respect when we offer verbal assent to the gospel of love? How does it happen that those who profess to have Truth have evolved a religion that costs less to run than any other?

The world in which we live is full of inequalities, wickedness, and need. The stand of *Endeavour* is that as a body we should recognise our privilege to share our wealth, both material and spiritual, with the needy. The one without the other is not a complete or an acceptable dedication to God. Indeed, it is a hollow sham. We are not proposing an exhibitionist display of good works to draw attention to ourselves and our message. We are saying that a community devoted to good works in a true Christian spirit will inevitably draw to it others who are moved by the Spirit of Christ. We already know this from Youth Circles. Many of the activities may be merely recreational, but

the senior leaders often radiate that spirit of love in all they do so that those under their guidance are attracted to the faith of their leaders, and doctrinal instruction then bears fruit. Such leaders do not put on a sham piety: young people are quick to see through that. But by their willing, unpaid service they are naturally what they are. There is almost no limit to the possibilities of such expressions of love: the care of the old, the reclamation of the degenerate, help to those in dire poverty abroad. But all of this needs spiritually minded helpers and money in quantity. We know that the Christadelphian community has the physical resources to start on this kind of venture in a modest way. The question in our minds is whether we shall have the spiritual perception to acknowledge the need, and the spiritual strength to follow it through. History will tell. And the day of judgment is the climax of history.

The fundamental missionary motivation and the ground for the sense of urgency lie in what God has done. God has given Himself for the world. All the evil in the world does not cancel the fact that God made the world and loves it.

To see something of the appalling poverty of Asia and the hunger of India's village Christians and then return to the complacent affluent society of the West makes one tremble — not for Asia's millions in the merciful hands of the God of pity, but for the shameless West destined one day to face the God of Judgment. In His terrifying parable about the sheep and the goats our Lord explicitly says that the mean are damned. It is true that we are not saved by good works; neither are we saved without them. The sight and feel of India, its homeless multitudes sleeping on the streets, its thousands of beggar children running wild in the great cities unfed and unloved, its millions who endure the lifelong agony of undernourishment, leave one fearful lest the unheeding West is running towards damnation.

Douglas Webster, "On To Damnation," *Frontier*.

What is as plain as a pikestaff is that we need to learn a new language of courtesy to one another, partly because this is the authentic Christian tongue, partly because only in such diplomatic accents can we explore our differences. The more vulnerable, the more inferior, the more wrong-headed, the more heretical we believe our opponents, the more perfect our courtesy needs to be, and the more sensitivity is needed.

Monica Furlong in *The Guardian*.

Yet Another Letter to "Dan"

DEAR BROTHER DAN,

Following the latest letter to you in the Spring 1964 issue I also am sorry, and not a little alarmed for you. A half-truth or, to be more exact, sound principles amalgamated to mere human opinion, is so much more dangerous and deceptive than an outright denial of the right. It is completely true for example, that "the Bible was not really intended to be a playground for intellectuals." For that matter, it is blasphemy for any type, intellectual or moron, to treat it lightly as a playground. But, it is a denial of plain Bible teaching to extend this principle in the suggestion that it was intended that the highest intellectual efforts of man should not be exercised in expounding it, for "It is the glory of God to conceal a matter, and the honour of kings to search it out" and we are to "study to . . . rightly divide the word of truth."

If you have studied in humility to understand what God has revealed in His Word, you will realise that it is completely illogical to say that if the Biblical context suggests that the serpent was symbolical, one is committed to accepting Adam and Eve as equally a mere symbol. In every place where the Bible uses symbols, it always uses literal language alongside it, and it is clear Bible context which should be allowed to decide, and not any specious interested argument from any man, be he never so zealous for God.

It is the clear teaching of Genesis that in all created life, "like" was appointed to beget "like." Jesus confirmed and extended this principle into the spiritual world when he told Nicodemus that flesh could only beget flesh, and spirit must be begotten of spirit. We know that Adam and Eve begot flesh, and hence, the Bible clearly teaches them to have been literal flesh, and the man who accepts the Bible as God's Word will never deny this. But Genesis is equally definite in saying that the serpent's seed should bruise Jesus, and be destroyed by Him. Jesus tells us (as John records) that it was "the prince of this world" who came, and found nothing in Him. It was the serpent's seed which has been man's antagonist, which Jesus destroyed, and which Hebrews defines as that which had the power of death. We have therefore abundant Biblical context for assuming that the serpent which begot the "seed," was "like" unto it, and not a simple snake. This probability is clearly confirmed by Jesus in His last message through John, when he says that the symbolic dragon is, in reality, identical with that "old serpent"; that the dragon symbolised something far more dreadful and potent than a literal snake we all agree, and doubtless you will prefer to accept the explanation given by Jesus in His last message to you.

Certainly "now look at Genesis 3" and also at all the remainder of the Bible, and let us "try to be sensible" (and incidentally correct the last letter to you, that the serpent was to eat, not breathe the dust).

By all means use your commonsense, Dan, but use it to learn from the Bible, not to "reason" in a vacuum about what seems sensible to a merely human judgement.

Sincerely your brother,

Ralph Lovelock.

A Family Prayer

WE come, Father, to offer thanks for our home,
For the joy of our little ones,
For their love and their trust.

Help us to know how blessed we are in our earthly life,
And how vain the cares which sometimes depress us.

Help us to remember those whose distress is so great,
Whose little ones cry for food and shiver with cold.
May we be moved to pity by their helplessness
And ever aware of those whose needs are so much more than our own.

Help us, in our gospel preaching, never to forget our Master,
He, who went about doing good.
Healing those who were oppressed of the devil.
Seeking out the sinners, bringing Life and Light to the world.

May He find in us His imitation
And may we find in Him our strength.

In His name we pray.

Amen.



King Monobaz, who in the days of the Second Temple became a proselyte to Judaism, unlocked his ancestral treasures at a time of famine, and distributed them among the poor. His ministers rebuked him saying, "Thy fathers amassed, thou dost squander." "Nay," said the benevolent king, "they preserved earthly, but I, heavenly treasures; theirs could be stolen, mine are beyond mortal reach; theirs were barren, mine will bear fruit time without end; they preserved money, I have preserved lives. The treasures which my fathers laid by are for this world, mine are for eternity."

Talmud. Quoted in "A Book of Jewish Thoughts."



THE Endeavour

MAGAZINE



and
not

YET THE
PRAISE
LORD.



AUTUMN 1964

PRICE 1/6d

EDITORIAL MATTER

Readers 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.

THE MAGAZINE COMMITTEE

Ken Camplin
Sheila Harris
Philip Kirkman

Wilfred Lambert
David Preston
John Weaving

Final Editing—George and Ruth McHaffie

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 magazine is published on the 18th day of the last month of each quarter.

SUBSCRIPTIONS

Subscriptions and all business communications should be sent to:

The Endeavour Magazine,
19 Midway Road,
Evington,
Leicester,
England.

Or in Canada and USA:

The Endeavour Magazine,
P.O. Box 1354,
Baltimore,
Maryland — 21203,
USA.

Single copies of the magazine cost 1s. 10d. post free.

Annual Subscriptions (post free).

Great Britain 7s. 6d.
Canada and USA \$1
South Africa 75c.

The price of the magazine has, with this issue, been increased to 1s. 6d. per copy.

THE ENDEAVOUR MAGAZINE

AUTUMN
1964
No. 13

FOR CHRISTIAN
THOUGHT AND
ACTION

CONTENTS

Page 2	--	EDITORIAL
Page 3	---	THE DIVINE PITY
Page 7	--	MUSIC IN WORSHIP
Page 11	--	THE CHARIOTS OF THE LORD
Page 12	--	REFLECTIONS ON MIDDLE LIFE AND LATER YEARS
Page 15	--	CORRESPONDENCE
Page 16	--	THE NEW HYMN BOOK
Page 21	--	BOOK REVIEW
Page 23	--	FURTHER ADVICE TO DAN
Page 24	---	A LIFE OF JESUS (7)
Page 27	--	COMMITTEE STATEMENT
Page 28	--	THE GOOD PEOPLE WHO FAILED

OUR COVER DESIGN — Perhaps the question which has been most often asked amongst us during the last month or so has been, "Have you seen the new Hymn Book?" With considerable interest, and often with delight, we have turned over the pages of our new books discovering first one, and then another, of the hymns which we hoped would be added. And, even if we have felt a little disappointment that a favourite has not been included, most of us have felt very satisfied with the new work. Our cover, then, and also quite a proportion of our magazine, is designed to be in keeping with our present thought, "O sing a new song to the Lord."

Editorial

IT is a difficult matter to stand back and view ourselves objectively. We are inevitably so involved with the man within. We might criticise ourselves too harshly, feeling that the other person has more poise, competency or spirituality than we. More often we think our own opinions and way of life superior to our neighbour's, and we do not incline to criticise ourselves with any measure of severity. Yet the apostle Paul says, "... if we would judge ourselves, we should not be judged." Were our conscience sensitive enough to make this judgment we would have sufficient desire to amend our fault and so God's judgment on us would be unnecessary.

Only if we have deep spiritual communion with our Father can we acquire the moral understanding by which we can judge righteously. Without that spiritual communion we can easily interpret our own motives wrongly. We may think that the purpose in our religion is to stand up for truth. But an honest inquiry might reveal otherwise. It would be interesting to ask, "Why do I read this magazine?" Is it because of a desire for a true understanding of holy things, or is it because one thinks it improper that a group should be audacious enough to start a magazine whose purpose it is to discuss openly every difficulty, and because nothing is more pleasing than to find in its pages some words which can be seized upon to prove how well justified are one's objections?

If sometimes we are shocked when we regard our inner selves, perhaps there are times when we can afford to laugh. We commend Brother Sargent for his good humoured "dig" in *The Christadelphian* at recording brethren. Doubtless his critic is correct in assuring us of their excellency. But their excellency is, on occasion,

matched by their dilatoriness and inefficiency. One recording brother, known rather well to us, found, one year, that he had overlooked completing the annual A.L.S. diary correction form, and that the final date for its return was close upon him. He earnestly completed the form and rushed to the post. The next morning it lay cheerfully on the mat with the rest of his mail. He had omitted to fold the form correctly and had posted it addressed to himself.

Yes, by all means let us laugh at ourselves. One of the outstanding faults of our community is our inability to relax and smile. Of course, 'life is real and life is earnest' but a little humour helps us on our way. It saves us from becoming white faced, harrowed fanatics. Surely our Lord was smiling when he reproved Peter's absurd, but earnest, question, "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" As Lindsay Dewar writes of Christ's ethical teaching, "For it demands of the Christian a sense of humour for the fulfilling of the Christian ethic; and once we appreciate the significance of a sense of humour, we shall appreciate how important this is. What is called a sense of humour is dependent upon the capacity to get outside oneself and view the situation to some extent objectively. This is something which the person who is wrapped up in himself is totally unable to do. (That is why we are totally unable to laugh at ourselves in dreams, even when we do the most ridiculous things; for in dreaming, we are shut up in an entirely subjective world.) Consequently the Pharisees were largely devoid of it, and that is why our Lord tried to laugh them out of it."

When we *have* learned to look within and reprove our own arrogance and pride, when we *have* learned to laugh at our own mistakes and at the foolishness to which we earnest, but erring, humans are prone, then we shall have won a great victory.



THE DIVINE PITY

By Ralph Lovelock

*"Like as a father pitieth his children,
So the Lord pitieth them that fear him."*

(Psalm 103: 13.)

THE divine pity is no cold, intellectual appreciation of our need, and recognition of our travail; it is the sharp, personal involvement of a parent for a child. The old Greek idea of an impassive deity, one who could not suffer or be personally affected in any way by puny man — an idea which invaded the Church in the Middle Ages and has tainted theology ever since — is a direct denial of the clear teaching of the Bible. Man was made in God's image with the express purpose that there should be a personal relationship between God and man, and the fall of man has involved God in suffering; the sin of man has brought suffering in its train both for man who sinned and for God who pitied. This personal grief for His children has been endured throughout all history, for Isaiah (63: 9) witnesses that the angel of His Presence in the wilderness was mediating a personal involvement of God. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."

It was this aspect of personal relationship and involvement which was implied in the Covenant Name. When Moses received his commission at the bush, he said that when he should tell Israel that the "God of your fathers" had sent him, they would ask him "What is his name?" This would not be to identify which God was calling, for he was the "God of your

fathers: " a name given to express the nature of a person, and Israel would ask what kind of God was He, and what was His purpose with them. The name Yahweh was given to express this purpose; it implied a divine presence with man which was expressive of an incipient purpose to redeem, with the intention of completing that personal relationship which sin estranged. As Buber (*Moses*) has pointed out, God expressed to Moses the present implication behind the Name when he said in amplification of this purpose (Exodus 3: 16-17), "I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt . . . unto a land flowing with milk and honey." This was no mere "knowing" by the God who is aware of all things; this was a personal visit, a coming down amongst them and involvement in their affairs, and it was this which called forth the Psalmist's wonder (Psalm 8: 4): "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

This presence of God with a purpose to save, which was the implication of the Name, was to become explicit in the person of one whom Isaiah said should be called "Immanuel" — the battle shout of victory — "With us is God." It was because this saving presence was the implication of the Name that Jeremiah said (23: 6) of the one who should come, "In his

days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord (Yahweh) our righteousness." Paul expressed this same truth when he said (2 Corinthians 5: 19), "God was in Christ, reconciling the world unto himself." God is eternal, He "changes not," but is the same "yesterday, today and for ever," and His suffering with us in our sin is continuous so long as sin exists. Jesus was an "image of the God who cannot be seen," a *cross-section* in time of the eternal, and within the short term of His ministry the divine pity was clearly expressed in a Word, then become flesh and dwelling amongst us. "We saw his glory, the glory of the only begotten of the Father, full of grace and truth." Even as God was not content to be aware of man's plight, but came down through an Angel who was mediating the Presence, visited His people, and was personally involved in their suffering, so the Son did not hold Himself aloof from sinners, but made Himself one with us, and took our sins upon Him. As John so clearly shows in his first epistle, there is no clear distinction between the love of God and that of Jesus, for it was God's love which was in Him, and the Bible speaks indiscriminately of both God and Jesus being our "Saviour." As Paul says in comment on this matter (Romans 5: 8), "God commendeth his own love toward us in that, while we were yet sinners, Christ died for us."

Just as the Greek mind constructed for itself a god shaped after human aspirations and weaknesses, a god who stood afar off and separate from human suffering, and could not be personally affected by it, so we tend to think of Jesus as reacting in our human way instead of in that of God. We think of Him as a "machine" through which an impersonal power of God flowed out to work wonders, instead of a manifestation of that personal love which originated from God, which is "pity," a "suffering with" the one afflicted. In the few places where this becomes explicit in the gospel, as when He groaned within Himself, and wept, at Bethany, we find ourselves a little shocked and puzzled; this personal involvement, however, is implicit

throughout all the gospels, and more careful consideration will show why Isaiah called Him "a man of sorrows." They were our sorrows, taken upon Himself as He also took our sins and was "bruised for our iniquities."

When Jairus came seeking life for his daughter, with a faith insufficient to obtain the boon, we see Jesus acutely conscious of this, and seeking opportunity to strengthen it. The man was convinced that the power to heal lay in Jesus, and urged Him to come quickly, because he considered that death would place her beyond the power of God which was within Jesus. But Jesus knew that before their mission was accomplished the servant would come hurrying through the crowd bearing witness to his master's weakness in faith. "Thy daughter is dead; why troublest thou the Master any further?" It was with this in mind that Jesus had made the man's problem His own, had Himself sought the strength which Jairus needed; it was with this intention that He singled out the woman who would have been healed in secret, forced from her lips a testimony to the magnitude of the miracle, said in commendation "Thy faith hath made thee whole." It was "while he yet spake there cometh one from the ruler of the synagogue's house." With the assurance of faith's power still ringing in his ears Jairus received the message, and "as soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe." This faltering faith was further reassured by a saying which brought ridicule on Jesus, but just sufficient assurance to steady a wavering faith in the parents: "The damsel is not dead, but sleepeth."

Behind the brief story of the leper (Mark 1: 40-45) we see the flickering faith which needed help, which could not rise to look for healing in a word, but needed the reassuring touch of the Master's hand. Such action was an infringement of the way of holiness, and rendered Jesus technically unclean until the next day (Leviticus 13: 44-46); but "Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean." This miracle

is a clear parable of our own case; moved with the same compassion towards us He became unclean, accursed through hanging on the Tree, that we might be cleansed from the leprosy of sin. The same personal involvement with human suffering is witnessed vividly by the recollection of Matthew (8: 16-17) as the scene came again before his memory, "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." The bearing of our infirmities, of which Isaiah spoke, did not have to await the moment of the Cross, but it was because Jesus had suffered with us in all our weaknesses that He was perfected through suffering, and the Prince of this world found nothing in Him when He came.

Peter speaks of "the spirit of Christ" which was in the prophets, and we do indeed find expressed in their words this mind which was in Christ Jesus. Jeremiah, the man who stood so firmly against the sins of Jerusalem, and suffered so much for his opposition to wicked rulers, yet identifies himself with the city in his lamentations, and accepts her sins upon himself. When she suffers, he suffers with her: "Behold, and see if there be any sorrow like unto my sorrow;" and this is for her sins, not for his affliction, for "The yoke of my transgression is bound by his hand." When the dirge rises to the heights of hope in the mercy of God, it is the prophet who takes her sins to himself, repents for her, and pleads with her:

"Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned."

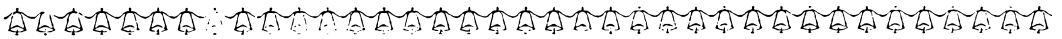
The same spirit is seen again in Daniel, who stood so firmly in the way of faith, and yet identified himself with Israel, and made personal confession (chapter 9) for their sins.

"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled. . . . O Lord, to us belongeth confusion of face . . . we have sinned, we have done wickedly." Isaiah also, in his vision of divine salvation, identifies himself with his people's rejection of the Righteous Servant (53: 3-4). "We esteemed him not . . . we did esteem him stricken, smitten of God, and afflicted." In none of these servants of God do we find any attempt to stand aloof from the people in their sins, but rather an identifying of the prophet with the people, a taking of their sins, and a confession made on their behalf. The written word is indeed one with that Word become flesh, and is expressive throughout of the divine pity and readiness to suffer with man, that man might be turned again to God.

In the passage we have already considered (2 Corinthians 5: 18-20) Paul expressly says that the ministry of reconciliation has passed from Christ to us, that it is we who now act as channels for the divine pity, so that now "we pray you in Christ's stead, be ye reconciled to God." There is a very human tendency in each one of us, born of our desire to save ourselves suffering, to separate the ministry of the gospel from the service of man, to say that it is so much more important to stand aloof and preach than to minister to physical needs, that we who have the ministry ought to spend our time in nothing else other than preaching. This attitude is indeed complete blindness, not necessarily wilful, to the whole spirit of the divine revelation. Of course, the mere tending of physical needs to the exclusion of all else is not the "ministry of reconciliation," but the Word of God, whether through prophet or Son, has never been aloof and separate from the suffering, sinful people. The man who truly speaks in God's stead must be a minister of the divine pity, for the salvation which he ministers is an expression of love. The ministry of Jesus could only be accomplished in His identifying of Himself with us while we were still enemies of God, and as members of His body we are exhorted to "let this mind be in you which was also in Christ Jesus."

The two aspects are indivisible, and unless we are living expressions of the divine pity it is a cold, dead word that we minister, and one which has no origin in God. In his first epistle, John (4: 7-8) has stated categorically, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." Previously (3: 16-18) John has defined what he means by loving one

another: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."



Christmas Cards



It will not be long before we turn our thoughts to the Christmas season. Many of us like to feel that Christmas is not so much an occasion for us who have plenty to give to those like ourselves, but rather that it is a special opportunity to show to the deprived and sad that there are some who care, and that the spirit of love which gave to the world a Saviour is still in the world to save.

A number of charitable societies print Christmas cards and devote the profit gained from their sale to the cause of the needy. We list some of these below and we would appeal to our readers to give them their support. Illustrated brochures can be obtained from these addresses. The prices of the cards usually range from 4d. upwards.

- | | |
|--|---|
| <p>(1) The Save the Children Fund,
Christmas Card Dept.,
P.O. Box No. 20,
Halesowen,
Birmingham.</p> | <p>(2) War on Want,
9 Madeley Rd.,
Ealing,
London, W.5.</p> |
| <p>(3) Help the Aged,
Voluntary and Christian Service,
139 Oxford Street,
London, W.1.</p> | <p>(4) Oxfam,
Southampton.</p> |
| <p>(5) Dr Barnardo's Homes,
22 Drumsheugh Gardens,
Edinburgh, 3.</p> | |



MUSIC IN WORSHIP

By Wilfred Lambert

WHY, as Christadelphians, do we use music at all in our worship? There are three ways of answering this question. The first will seek passages of Scripture to justify the use of hymns and anthems. Jesus and the disciples, the gospels tell us, "sung an hymn" after the Last Supper before leaving the house. The epistles offer a number of well known allusions to the custom of singing spiritual songs on the part of the early Christians. This kind of argument is not as conclusive as it might appear at the first glance, for it merely seeks a scriptural peg on which to hang our established usage. Also, the one specific point at which our practice is thought to correspond with New Testament example is fallacious. Those who preside at our Memorial Feasts sometimes compare the hymn we sing after the Breaking of Bread with the singing in the upper room as recorded in the gospels. Unfortunately the Authorised Version does not do justice to the meaning of the writers, in that it implies one hymn, while the original Greek speaks of hymn-singing quite generally, and it is known that what Jesus and the disciples actually sang was a group of Psalms. If the important thing is to follow the biblical example precisely, then we too should sing these Psalms, not something from a modern hymn book. There is certainly no insistence on music in the New Testament, and we would be justified, if that were our considered wish, to put music in the same category as feet-washing: a custom to which we are not committed, provided that the

spiritual benefit obtained from it in New Testament times is found by us in other exercises.

A second attempt to find why we use music in our services would ascertain historically what led to our adopting this practice. Here the answer is simple. The singing of hymns and anthems was an established custom among the nonconformist groups in the English-speaking world of the 19th century after whose forms of worship ours was modelled. However conclusive the facts may be on this point, it is a wholly inadequate answer, for it leaves out of consideration any element of judgment on the justification and desirability of hymn-singing as a part of worship.

The third approach is required by the inconclusive results from the first two. We should, in all humility and reverence, try to ascertain the function and value of music in worship so that its merits can be plainly stated.

What is worship? No simple answer will exhaust this question, but essentially worship is a collective way of experiencing communion with God. Public prayer is one form of worship which can be taken as typical of all. In public prayer one does not just tell God things. He already knows. One does not just state things about God. He knows, even if some of us do not, that prayer is no occasion for instruction. Nor does one merely ask for things. God is not a rich and indulgent uncle. Yet prayer may properly combine all these elements. The vital thing is the drawing near of man to God. Communication takes place on a spiritual level and any human words are inadequate to express the fullness of this. And so with worship generally. However necessary we find a set order of service, and however carefully prepared all the items may be, the whole is to no effect as worship if it is not an experience of entering into God's presence, in however limited a degree. We do not simply speak to God on such occasions: God also speaks to us.

Worship is also an act of surrender. So long as there is the slightest holding back on anyone's part, the smallest reservation on giving oneself wholly to the Lord, true worship will be

impeded. Total surrender means supplying to God all that we have and are. So, in worship we give not only our minds with their intellectual faculties, but also our emotions and sentiments — the whole person submitting to God's will. Accordingly the forms of worship we choose should be those through which all the facets of human personality can be expressed to God.

While there are many facets of personality, speech is the form through which they are all expressed, though some more easily than others. Speech is indeed a distinguishing feature of man as contrasted with animal. It is specially an expression of reason, but one cannot just equate words and rational thought. To our regret we all know how easily words can express the basest passions! Corresponding with these facts, words are the most commonly used element in worship: prayer, hymns and anthems, readings from the Bible and addresses, under whatever name they go. These verbal expressions in worship should express every aspect of personality that is acceptable to God. But just as words are not the only medium for expressing human personality, so in worship other elements may be used, either to give added force to the words, or in their own right, or perhaps to serve in both these capacities.

Silence, for example, is used in most forms of Christian worship, though the Quakers have pushed it to its farthest extreme. At the beginning of a service it provides an opportunity, not for remarks to those sitting next to us about the dress of others just entering, nor for hushed conversation on holiday experiences, but for personal meditation. For some a highly rational series of thoughts may pass through the mind; for others there may be simply a feeling of awe at the majesty of God and of gratitude for His love. A congregation so engaged is preparing itself for the formal items to follow, but already God is being worshipped in the meditations.

Other aspects of worship are more clearly ancillary. Poetry played a very real part in the devotions of the Hebrews of old. It gave force

and added power to the reflections of psalmists and the rebukes of prophets by appealing to that sense of beauty and symmetry inborn in most of us. Our worship is poorer in this respect. The Authorised Version conceals as completely as any version can the structure of Hebrew poetry, not even giving us the line-divisions, and the versification of our hymns is often banal or clumsy, and only rarely an expression of poetic genius.

The architecture of the building and its decoration are other aids to worship. Each building has its own distinctive atmosphere. Solomon's temple must have impressed those who served God in it. The stimulus given by a building can be of various kinds. The overwhelming extravagance of some baroque churches and the bleak simplicity of some Protestant churches in Finland make their particular impression on those who worship in them. Catholics freely admit that St Peter's in Rome is little suited for personal devotion, but fulfils its function as the scene of papal pomp and splendour. Of course, such extremes provoked a reaction, and the Puritans insisted on the utmost simplicity in all matters of worship. Not only did they denounce the gilded ceilings and the richness of the officiating priests' robes, but their wrath was also directed at two further elements of worship: drama and organ music. To them such aids to worship seemed artificial supports which were not only illegitimate, but even immoral. They sought to provoke the sense of awe and reverence without which true worship is impossible by the powers of concentration alone.

Early Christadelphians tended to agree with this outlook. So far as buildings were concerned, their poverty ruled out of consideration anything pretentious, and often they had to be contented with any hall available. The problem we are raising did not, therefore, concern them. But with our resources it does concern us. Should we enhance our worship by fine buildings? One cannot just rule the question out, since any setting for a service, indoors or out, will either enhance or detract from what is being done.

Acceptable worship can, of course, be offered from sincere hearts in even the most unfavourable setting, but that does not answer the question. The Bible does not help us either, since the temple in Jerusalem was never intended as a pattern for a place of Christian worship, and the early Christians were too few and too poor to have special buildings for their services. Our good sense will surely allow that in this case the right course lies in the middle way. A complete indifference to the surroundings of our worship, when we could change them for the better, is as bad as an attempt to create religious feeling by purely external means. Some, after all, have attempted to experience communion with the Divine by taking drugs or indulging in sensual pleasures, but to us such things are not true religion. On a higher level, a building may be so beautiful that the awe it evokes will be primarily for it rather than for God, so that, as it was once put, we may be worshipping stocks and stones. It happens, however, that the whole world offers relatively few temptations of this kind, and Christadelphians are in no danger! Of course, we do not deny that those of spiritual stature may be able to find God in the sheerest beauty and not be distracted by its form.

The danger for us is that while denouncing papal pageantry, we may not notice ugliness and other equally great distractions from pure worship which exist where we meet. Certainly the Christians in New Testament times did not meet in the kitchen to remember their absent Lord if a more imposing room were available. Concentration on the matter in hand is not helped if one is greeted at the door by a British Legion slogan such as, "All Rank Abandon Ye that Enter Here." And it may be doubted if many of us can completely shut out of our minds the portraits of thickly robed Grand Masters of some mystic order looking down on us as we break bread. No one will surely question that whenever our resources permit we should seek a simple, dignified hall free from such distractions. But in so doing, we are not just removing the undesirable, we are creating an environment that positively aids our devotions.

Pageantry and drama play little part in our services, though the Breaking of Bread, which our Lord left with us, is by definition a kind of drama in that we partake of a meal that is not intended to satisfy hunger. We rightly object to that kind of drama which strongly rouses the emotions by skilful staging and an air of the supernatural. There does, however, seem to be a slight movement among us away from excessive austerity at our services. We have the impression that at one time vases of flowers might have been thought suitable for Fraternal Gatherings, but hardly for the Breaking of Bread. Now such natural beauty is increasingly seen beside the memorial table. Similarly there has recently been comment on meetings held in an Oxford college which noted the impact of the exquisite room on the atmosphere of the service. We doubt if this would have been permitted in the last century. But few ecclesias would permit their halls to be decorated with art merely as an expression of beauty. Prophetic time-charts, edifying pictures, instructive drawings, yes. Beauty as such, no.

Music serves us in two ways. The introductory voluntary contributes to setting the tone of our worship. In the hymns and anthems, if they are musically good and appropriate, the content of the words is reinforced by expression in another medium. The concluding voluntary provides the background for final meditations on the spiritual exercises just completed. (Unfortunately it can be employed to prevent a too sudden outburst of talking.) The kind of music we use is limited by two factors, the first of which is purely practical. Our organists and congregations are often far from professional at playing and singing respectively, so that simple compositions have to be used. There are, fortunately, many good simple hymns, but good anthems for congregational singing are scarce, and the musical quality of our collection is well below that of the hymns. The second limitation is imposed by our conception of what is appropriate in music for worship. The Puritans' condemnation of organs has not completely disappeared, and a long-faced type of piety is responsible for the relatively large number of

dull and doleful tunes in the Christadelphian Hymn Book now going out of use. It would seem that hitherto only solemn music has been acceptable among us. Oratorio was approved, while opera was dismissed as one of the world's pleasures. (While some operatic plots are not edifying, beyond question some of the most beautiful and expressive music ever written occurs in opera.) As with the flowers, we are changing. The new hymn book just coming into use has added many fine, cheerful tunes. Musically, too, its standard is higher. Yet the Puritan trend is still there. Our worship suffers because we have not learnt to find God in every aspect of life. We associate God with the solemn and serious, but not with ecstasies of joy. "Pleasure" is a bad word with us.

Certainly the Bible is not responsible for such an outlook. The Old Testament, for example, contains examples of rapturous joy, as when David danced before the ark of God. Our outlook has been influenced by the post-biblical division of life into "sacred" and "secular," according to which some aspects of our lives — essentially the solemn and serious — are concerned with God, while other parts — pleasurable experiences in particular — are regarded as something distinct from service to God. Paul's words, "Whatsoever is not of faith is sin," should jolt us out of this idea, for if our pleasures are not "of faith" they must be sin. A truly biblical outlook will relate the whole gamut of human experience to God: the joys and pleasures, the solemn occasions, grief and sorrow. All alike will be experienced as before the Lord. Our worship should therefore be capable of expressing these same emotions, hymns and anthems included. They should reflect the varying moods of human life. In fact there is a sameness more than one would like to see both in the kind of music in the book, and still more in the manner of performance. Instead of proclaiming the diversity of mood in service to God, hymn-singing tends to be a style in itself, generally rather slow and solemn.

With kinds of music one cannot move fast,

for taste in music is very much a matter of the age in which one lives. Were we able to play over on a record the musical parts of Solomon's dedication of the temple, probably we should all regard it as an execrable cacophony. Even with styles which we may hear quite regularly, grave prejudices may exist with regard to their use in worship. The present writer would resist as strongly as anyone an attempt to introduce jazz or certain other modern musical idioms into our services (so far as I know the suggestion has never been made), but in principle there is no reason why only traditional European music should be used and all other kinds rejected. The changes in fashion are illustrated in that our own book contains tunes from such diverse categories as student songs, opera, and various churches' liturgy. But while we cannot introduce radical changes, we can move, as the new hymn book has done, within the current tradition. And within the book those selecting hymns for our services can select with such thoughts in mind. This aspect of the matter can be illustrated from Haydn, to whom we do owe some of our own tunes. He used to say that thinking about God caused his heart to fill with joy. He composed a large quantity of church music which reflects this spirit, with the result that it goes largely unsung.

Much greater changes can be made in the manner of performance, and that at once. Which of us has not heard the words "Joy cometh" sung in a way quite appropriate for escorting a hearse? Similarly all too often such quiet reflective hymns as "Blest are the pure in heart" are spoilt by too quick a pace and too raucous a tone. While we are not all musically talented or gifted with good voices, we should be able to sense the spiritual tone of a hymn and make an effort to express the content of the words in the way we sing. In this way not only will the music of our services be enhanced so as to provide a fuller experience together, but our friends may be stimulated to seek our fellowship when they witness the joy we share in our devotions to God.

THE CHARIOTS OF THE LORD

By Margaret Ayrton

ONE of the most vivid recollections of my youth is that of helping to entertain visiting speakers. This was sometimes arduous but on occasions very rewarding. On this particular Sunday morning as we were leaving the meeting and passing by the line of shiny new motor cars my mother remarked on the affluence of the Christadelphians. The respected brother said, "Never mind as long as they are the chariots of the Lord." At once my childish interest was kindled and the row of quite ordinary vehicles took on a look of the supernatural.

Nowadays, the number of cars has risen in the same ratio as the standard of living, and I wonder whether we always use our cars to obey the injunction to "do good unto all men, especially those of the household of faith." How do the elderly brethren and sisters, now on a fixed income, fare in your meeting? In the meeting to which we belong there is a rota on the notice board so that regular transport is provided for the ailing and elderly, not like one meeting which was reluctant to provide lifts as the insurance companies "may not pay out in case of accident." Surely our faith is stronger than this.

Perhaps we could help elderly brethren and sisters, or for that matter younger ones with heavy family responsibilities, by taking them for a run into the country. This act of kindness would cheer an otherwise eventless week for the household. The cost to us is negligible, just some petrol and that scarce commodity time. But what gain for us! The exchange of views and beliefs, the reminiscences of older brethren and sisters, are invaluable to the young.

Now let me turn to the people outside the household. Some of us live in rural areas where buses are few and far between and it is almost a rule to pick up someone at the bus stop either going to or coming from the town. No doubt that neighbour who had a spell in hospital needs to take

care and that hill seems to get steeper. What opportunities these journeys afford for a little chat on current affairs, the state of the world and the great day of the Lord's return! People are starved and destitute, not always of food in this Welfare State, but of an anchor for their souls. "Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Is it enough if we are content to let the neighbours see us getting the car out, when in our Sunday best, complete with book bag, we go to our meeting? Let them rather feel and experience the benefit of our good works every day of the week.

In Birmingham, and no doubt in many large towns, the Council for Social Service operates a voluntary taxi service. Enrolment in this service is purely voluntary. The schedule of the journeys is sent and can be altered if it clashes with other duties. Let me describe one of these journeys. The form arrives one morning with some assignments stretching, perhaps, over the next three months. If it is convenient to undertake the journeys these are then marked on the calendar. The day arrives and we go to collect Mr Brown from a very poor district of the city and take him to see his wife in an institution. He is unable to travel on public transport because of a stiff leg. The passenger is delighted to be greeted and helped into the car with his "gammy leg." As the journey goes on he is glad to talk of his wife, her troubles and their life together. The safety valve seems to be released after the loneliness of his bed sitting room. How delightful it is to be able to tell him of the salvation offered by Jesus and the healing power which is to be released in the Kingdom. Arriving at the hospital one can sit and wait in the car (in my case catching up with my marking) or time can be passed by visiting other patients who have no visitors. The good done by undertaking this labour is immeasurable and how much time is involved? Perhaps two and a half hours. What a truly fine journey for a chariot of the Lord!

REFLECTIONS ON MIDDLE LIFE

AND LATER YEARS

By Donald Smith

WHEN the high school girl offers us her seat in the bus, when the policeman on point duty at the market place looks like a lad from school, we realise that we have reached the "Later Years" of our life.

Looking back we know that for most of us there have been only two contracts in our life which have really mattered. No matter how we may have complied with the terms, there have been two occasions in particular when we have given our solemn word; whatever has in fact happened those two occasions should have dominated all the life that was to follow. One was primarily concerned with eternal life, the other with this present life, but both should have had repercussions upon one another.

The occasion of the first contract was when we publicly confessed our belief in the Gospel of the Kingdom of God, testifying to that belief by baptism and accepting the responsibilities which that profession of faith involved. The second was when we entered into a partnership of two, solemnly affirming that it should last until death and withstand all the stresses to which one or other, or both of us might be subject. Both these contracts began with a newness of life and a wonderful glory, but since then we have grown old, and have made very many mistakes, but if throughout, in spite of those mistakes, we have faithfully striven to keep the

contracts and sought the understanding and forgiveness of the other party where we have failed, then age will not have wearied us nor the years condemned.

There is a poem which expresses in verse that prosaic subtraction sum which we all indulge in from time to time, and with increasing frequency with the passing of the years. The number from which we subtract is seventy, the scripturally allotted span of human life, and the number that we take away is the tale of our years. The closing verses of the poem run:

Now, of my three score years and ten,
Twenty will not come again,
And take from seventy years a score,
It only leaves me fifty more.

And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.

It is a lovely song, but it is questionable whether it rings quite true, for at twenty, youth, presuming on length of days, does not feel the menace of the years, and half a century stretches ahead like all eternity. There seems plenty of time to do all the things one ought to do and all the things one wishes to do, and consequently there is a tendency for the latter to receive

preferential treatment, and for us to put off until tomorrow things which would be better done today. But the poem still stays in the memory and in due course it is two score and then three score years which fall to be deducted from the shrinking seventy. Then one realises that so many of the things which were so lightly put off until the morrow were in fact put off for good. If we are wise we shall hope for, but no longer presume on, the balance of the years and plan to use as effectively as we are able, whatever remaining time may be vouchsafed to us.

A similar poem was written three thousand years ago, in which the Psalmist prayed, "Teach us to number our days," prayer which does not seem to be particularly relevant to youth, and which to age seems superfluous since the exercise is almost automatic. But the prayer was not that we should merely number our days, not that we should merely observe the sand in the glass, but that having done so we should apply our hearts unto wisdom. This is most necessary, for we find that every decade has its own particular problems, its pleasures, its losses and its gains; every decade has its lessons to be learned and its adjustments to be made. Added experience may make good lost enthusiasms, and patience may outweigh disappointments and frustrations. At every stage wisdom will be needed and it would be foolish to expect to overcome the difficulties which are inherent to a particular period of life, unless there has been preparation and development of character in earlier years. No wiser advice for living has ever been given than that of the Preacher when he wrote, "Remember now Thy Creator in the days of thy youth, while the evil days come not." Here in this early remembrance is the preparation for the strains and stresses which are to follow.

We have reached middle age and after, with its inevitable problems and needs for readjustment. We have climbed the hill and we know that we have had most of the positive experiences which life will offer to us; time and its chances have indeed happened to us. A cynic of the

present generation would say "We've had it," where a more benevolent optimist of a former age declared, "The best is yet to be." The truth will lie somewhere between the two and will be dependent upon our awareness of the hazards applicable to our years, and our continued endeavour to observe the two contracts.

The majority of us will have loved, married and raised our families. Our children will have grown up and married. We are alone once more, and perhaps more alone than we were at the beginning. Although we may not willingly admit it, we may find that some of the disillusionments which we now experience in middle age and after have been of our own making, due to tendencies which became habits, and habits which became a way of life. For example the occasional harmless hunter which seemed amusing in early married life, may develop into intentional criticism. The criticised party discovers that attack is the best method of defence; criticism begets criticism; private differences of opinion may become public or family arguments and even quarrels, until "not in front of the children" becomes a useless plea, and the injuries we are inflicting on ourselves begin to involve those whom we love most. Have we really climbed the hill together, or have we somehow made our separate ways? If there is a gap between us, it may well have developed imperceptibly, and strangely enough one of the causes may have been the family which it was thought would have been the means of increasing the bonds of love. The children brought new joys but they also brought unexpected problems. The demands of family life are much greater upon the mother than upon the father and in some directions there will have been a noticeable curtailment of her activities. This aspect is more pertinent in these days when so often the young wife continues in employment until the coming of the family, when outside interests and contacts are drastically cut down. To a large extent the wife is now bound to the house. A crucial point has arrived. What will the husband do under these new circumstances? Will he voluntarily restrict his own activities in order that he may play as full a part

as possible in the family life, or will he continue in the old unrestricted way? This may well be the point where the separate ways begin, and it may take place so naturally that neither party is really aware of what is happening, but from that apparently small beginning husband and wife may commence to live their separate lives.

When the last of the children have left the home there is more freedom. Will this new-found leisure be devoted to joint ventures or will each continue to live a separate life behind a façade of married partnership? At this time of life there may be added stresses by reason of the fact that husband and wife may not have grown old at the same pace either mentally or physically. Now, more than ever, there is a need to remember both the contracts. The situation may demand an all-out effort on the part of both partners to right a position which may seem to be in danger of going wrong.

After middle age it may be very tempting to give up a struggle which has so frequently resulted in mistakes — very easy to say “This is me, this is the way I am made, and the leopard does not change his spots.” Looking back at the mistakes of earlier years many of us will be able to see how frequently the same particular characteristics and failings have involved us in difficulties time and time again. It is easy to think

that this is the way things will continue, but whereas the leopard may be content with his spots as they are, as far as man is concerned it is not until the very end that he must accept his spots as they are, when he that is unjust must be unjust still, and he that is filthy must be filthy still.

If we are to keep our contracts there is a great need for us to know our own weaknesses as early in life as possible. The writer to the Hebrews had in mind both the general and the particular when he spoke of laying aside every weight — the general run of human frailties, and the sin which doth so easily beset us — the particular weakness to which we as individuals are most prone.

Not least among the responsibilities of middle age and after, both in ecclesial and in family life, is knowing when to make way for the rising generation and to do so at the right speed. If we can appreciate that some of the experience by which we set such store may be a little out-dated in a changing world, then we may be prepared to listen and to learn from the next generation, as we would like them to listen and learn from us.

“So teach us to number our days, that we may apply our hearts unto wisdom.”

PRAYERS OF INTERCESSION

Owing to a disarrangement at the end of the article *Prayers of Intercession* (Summer, 1964) the closing paragraph was not given its correct significance. It should have read as follows: —

Is one of you ill? “He should send for the elders of the congregation to pray over him.” (James).

Is your ecclesia troubled with internal strife? “Confess your sins to one another and pray for one another.” (James).

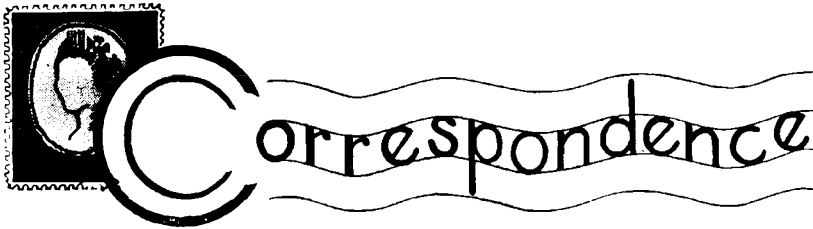
Are you building a new meeting room, or opening one? Pray that “thine eyes may be open toward this house night and day.” (Solomon).

Has a member openly committed grievous sin? Pray that “his faith fail not, and when he is come to himself he must strengthen his brethren.” (Jesus).

Does someone dislike you, or is someone doing you wrong? Love your enemies and pray for your persecutors. (Jesus).

Are you dismayed by the affairs of the country and the world? “Make intercession for all men, sovereigns and all in high office.” (Paul).

“A GOOD MAN'S PRAYER IS POWERFUL AND EFFECTIVE.”



Correspondence

The Hand of God

Two of the articles in the Summer issue of *Endeavour* — "Prayers of Intercession" and "The Hand of God in Personal Affairs" — seem to me to be inter-related and have raised some questions in my mind. I shall not try to deal with the articles individually but would like to make a few general comments concerning both.

We are undoubtedly creatures of time and chance — natural beings in a natural world — and God does not suspend the operation of natural laws for our particular benefit, e.g., the law of gravity will continue to operate if one of us falls from a ten-storey building. Granted that if we have a problem it is God's concern but, again, no natural laws will be suspended in order to solve this problem for us; and when the problem involves some other person it seems unlikely that God will interfere with that person's free will in order to force him to take a certain course of action so that *I* might have the desired answer to my prayers.

In fact, any claim that prayers have been answered is necessarily a subjective one. Someone who is seriously ill and recovers after earnest prayers have been made for his recovery may have recovered because

- (a) God has cured him; or
- (b) he has a strong constitution and an efficient doctor.

If his recovery has been an answer to prayer, why does another brother, also seriously ill and also the subject of much earnest prayer, worsen and die? It may be because

- (a) the prayers have been ineffectual; or
- (b) his constitution is congenitally weak and/or the wrong treatment has been prescribed.

(There is, of course, a third choice which is sometimes suggested — that God has heard the prayers but it is not His will that the sufferer should recover. This just seems another way of saying the prayers have been ineffectual.)

Up to the middle of the 19th century this country was periodically visited by various dreadful epidemics (the typhoid scare was nothing like these!) which caused great suffering and a large number of deaths. These epidemics were regarded by some devout people as judgments of God. Today, no such dreadful scourges occur here. Is this because

- (a) God has suspended His judgments;
- (b) people are no longer requiring His chastisement; or
- (c) a knowledge of the elementary laws of health and hygiene have improved the health of the nation as a whole and enabled them to withstand infection?

Thus certain occurrences may be wrongly attributed to the direct action of God.

It would seem to me that when we pray it should not be to ask God to answer our prayers in a specific way. We should rather ask for grace to accept all the happenings of our lives; in other words, we should ask that *we* should be changed. By His help then we shall be enabled to face all the workings of time and chance in our lives — to find supernatural strength in a natural world, so that we shall never regard the problems and sorrows and bereavements which befall us as God's failure to answer our prayers because of a lack of faith on our part. God knows our faith *is* weak, but He is a loving God and able to sustain us in our weakness.

Eunice McNish.

Glasgow.

ERRATUM

Dating the Past (Summer 1964)

Page 13, right hand column "about 1 per cent carbon dioxide" should read "0.03 per cent by volume."

The New Hymn Book

By Ronald Coleman

THAT a fifth Christadelphian hymn book should be published a hundred years after the first would have seemed utterly incredible to the brethren and sisters who used *The Golden Harp* well before the middle of Queen Victoria's reign. They were fully convinced that the Kingdom would have been established long before then. In Blunt's *Dictionary of Sects*, less often quoted by us than his *Undesigned Coincidences*, the author remarks, in the middle of a generally unfavourable article about us, that we do not own our own meeting places because of our belief in the imminence of the Second Coming, a hired hall usually being deemed sufficient. The same philosophy seemed to govern the production of hymn books. Too much effort would have been a waste of time, for the faithful would soon be singing the true songs of Zion. It took one of the many unfortunate divisions to produce an advance in the shape of the Suffolk Street Hymn Book, a book that, taking into account its date of compilation, was really a considerably better work than the fourth Christadelphian Hymn Book, the 1932 book. It is quite incredible that the 1932 book did not, for example, include those lovely hymns "There is a green hill" and "When I survey the wondrous cross" when the way had been shown thirty years earlier.

The unfortunate 1932 book was perhaps necessarily very much the work of one man. Inertia would no doubt otherwise have prevented its appearance for many years. But while com-

mittees cannot write poetry or music they are far better at producing hymn books than individuals. To mention one thing, the labour in selecting, compiling, editing and producing a manuscript is prodigious and demands a division of effort. For another, hymns are so much a question of taste and liking that some balance of opinion and judgment is necessary. Looking back now we can see that Bro. C. C. Walker made some astonishing errors of judgment. The result was years of argument, reservations by individual ecclesias about hymns which should not be used, threatened divisions and a ragged adoption of the book which may even have been overtaken in some meetings by the appearance of the present book. Certainly one rather conservative ecclesia only adopted it about ten years ago.

Perhaps the most astonishing error that Bro. Walker made was the inclusion of the Christmas hymn "Hark the Herald Angels Sing." Astonishing, because the words were quite obviously repugnant doctrinally and also because there were so many other Christmas hymns and carols as good or better to which no such objections could have been raised. An example is "Brightest and best of the sons of the morning," now happily included in the new book, and "Christians Awake" (except for one reference), unfortunately left out. Because of the uproar that "Hark the Herald Angels Sing" caused it was suppressed in the next printing and the rather dull "The Sons of God did rejoice at creation" substituted, but others remained which were equally deserving of criticism.

Looking back it is fair to say that neither side in these disputes followed the highest Christian principles but that Bro. Walker's critics were considerably more blameworthy than he. Even the children of this world have from time to time handled a situation like this rather better than we did.

The present book has had no such unhappy begettal as its two immediate predecessors. It has not been the work of one man and, so far from having been occasioned by a division, it is a reunion, and the necessity for having a

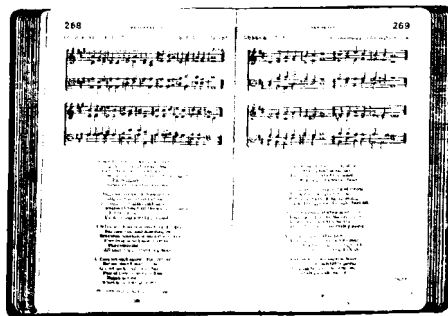
common book in the recently reunited brotherhood, that has provided the impetus for action. We can only hope that starting with these advantages its life will be a happier one than the Central book it is succeeding, although, no doubt, the forces of faction and obscurantism are already marshalling themselves to produce attacks on individual choices. Perhaps in these circumstances the reviewer should say that he considers the new hymn book an excellent production which will contribute greatly to the spiritual tone of our worship and that any criticisms he makes are written in the same manner, and with the same spirit, of an ordinary literary critic who can criticise the work of a friend and (quite frequently) remain on the best of terms with him.

The biggest change in the new book is one that will probably seem to many as being the result of the compilers having become tainted with the professionalism of the hymnologists of the Churches. It might seem of little importance to name the composers and the authors of the hymns but the effect of this change will eventually be very great. In the early thirties, when wireless first made some second and third generation Christadelphians aware of what went on in Church services, one heard references to others singing "our tune." The recognition that others sang "our words" too, probably came at a later date. It was still possible, however, for many to feel in some indefinable way that the hymn book was largely something that we had produced ourselves. The failure to give any indication of authorship of either words or music probably concealed from them the fact that at the most about ten per cent came from Christadelphian sources and the most undistinguished ten per cent at that.

It is not, however, a question of whether we have produced as many hymn writers in proportion to our numbers as other bodies; it is rather a question of whether we should be singing other people's words at all. The 1874 book rather neatly turned the tables by appropriating the words altogether and saying that others

shouldn't sing them at all (although there was no objection to their listening to us singing them), but by 1932 it had begun to be realised that it wasn't as simple as that. The issue was buried, however, and in a passage of beautiful ambivalence the preface said that the compiler would have liked to have given particulars of authorship but found it "practically impossible" and then went on to quote an 1869 Birmingham resolution which breathed all the intolerance and blindness of the preface of the 1874 book.

I cannot praise the present compilers too highly, therefore, for having grasped this nettle and having given both composers and authors in the majority of instances. It is a courageous act and it is to be hoped that it will be properly rewarded by understanding and appreciation. The reason why it is courageous is that the compilers have realised that we must all come to terms with the fact that those who do not share our faith, and whom many among us would regard as being outside the pale of salvation, have had thoughts and feelings and aspirations precious enough for us to want to borrow them and make them our own. The worm in this apple is the realisation that will ultimately come to many that if people like Frances Havergal ("Take my Life") and Philip Doddridge and Thomas Kelly, who were utterly convinced of the rightness of their beliefs and who turned their love and adoration into prayer and music in this way so superbly, were wrong, can we have that blind



assurance that we have had in the past in the product of our reasoning? We may not wish to depart in one jot or tittle from what we have always believed but we may well entertain the thought that perhaps we, too, could be mistaken in some things. To many this will seem a catastrophe and no doubt attacks will be mounted on the book prompted by this feeling, but disguised by suitable rationalisation. In reality, what has happened is analogous to a neurotic ceasing to repress those thoughts that trouble him into his unconscious mind where they fester and make him mentally ill.

Having said this, one must express disappointment that the compilers have not followed their purpose through a little more thoroughly. Some would have hoped that time could have been found for a study of hymn books in use in Aberdeen in the eighteen-seventies to trace the origin of some of the tunes and words which remain unacknowledged. Other bodies review their hymn books more frequently than we and have been more ruthless in discarding older hymns. The result is that some hymns and tunes which have lived on coelacanth-like in our book have long since vanished in other books. They were never distinguished enough to attract the attention of the hymnologists and so the only way of tracking them down is to go back to original sources. It is perhaps ungracious to make this criticism in view of the immense amount of labour that is needed to produce a revision of this kind but one feels that perhaps a little greater effort could have been made. Why should William Mather (1756-1808) be robbed of the credit for his fine tune "Sheffield" (40) when attribution to him can be found in many contemporary hymn books? And why should "Vienna" (280) still be described as "German Chorale" as though it were some unknown tune and not the work of Justin Heinrich Knecht. However, another mistake which involved Knecht has been put right. "Kocher" (290) is now so called and not "Knecht" as it was previously.

The fact that the composer's name did get into print in this instance is not unique in the

1932 book. There were two St George's, distinguished by their composer's names, in the 1932 book. In one instance even the 1874 book unwittingly gave the composer's name. This appeared as "Sanctus (Camidge)" and often puzzled me as a boy. The explanation is quite simple. In the Baptist Hymn and Anthem Book of the time from which this was borrowed there was a section containing settings of the Sanctus of which John Camidge's was the first. It rather looks as though the printers were given a page out of the Baptist book from which to set up their type and the "Camidge" got in accidentally. What is even more surprising is the perpetuation of the Latin in the 1932 book. It has, at length, disappeared in the present edition in which Anthem 30 is entitled simply "Holy, Holy, Holy." It is one of the ironies of history that at a time when the contents of the Mass were unknown to most Christadelphians, except the few converts from Catholicism, and, indeed, when the great B Minor Mass had never been heard in this country within living memory, there should have been this unwitting indication of our borrowing. Today, when Christadelphians can attend performances of settings of the Mass not only by non-Catholics like Bach, but even by Mozart and Verdi, without criticism it has been deleted. I shall miss it, for whenever we sing this anthem now I hear above and beyond John Camidge's simple music the heart-shattering and terrifying immensity of Bach's vision and I am back with Isaiah in the temple listening to that unearthly reverberation which shook the posts of the door. Our compilers have given Camidge no dates or initial. Is this a simple omission or were they not certain whether it was John Camidge or his grandson John Camidge II? If it is the latter perhaps somebody in York could find out in time for the next edition.

If the 1874 compilers copied straight from the Baptist Hymn Book there is at least one instance in which our present compilers have copied direct from the B.B.C. book. The attribution to Hymn 88 "Love Maria Willis (b. 1824)" might lead one to suppose that the authoress is still living and about to celebrate her one hundred and

fortieth birthday. It is, of course, well known that the former Miss Whitcombe, who married F. L. H. Willis in 1858 and lived in Rochester, New York, died in 1908 but for some reason the B.B.C. book has blundered here and the new edition has copied it. That Mrs Willis's name should be given in full is a reminder of a number of inconsistencies in the attributions. Horatius Bonar and Josiah Conder sometimes get their full names, sometimes initials only. J. B. Dykes never achieves a mention of his "Bacchus." Dean Stanley is accorded his "Arthur Penrhyn." He is, of course, the Dean Stanley whose views on baptism have so often been anathematised from our platforms. For some reason or other Philip Doddridge in hymn 108 has been given an extra "I" in his Christian name.

There is an inconsistency, too, in the adoption of the new transliteration "alleluya" (on one occasion "alleluia") which has not been applied to three hymns in which it is the first word. One is at a bit of a loss to understand why a new transliteration should have been thought necessary as the initial "H" is quite correct.

These criticisms are, of course, only of minor blemishes in a book otherwise remarkable for its excellent typography and freedom from mistakes, and are only to be expected in a book compiled by part-time workers under pressure from a brotherhood that wished to see the revised book as soon as possible. A more serious criticism is the failure in many cases to undo the amateur alterations to original words that were made by the 1874 compilers for reasons that had nothing to do with doctrine. Philip Doddridge's "Now let our humble faith behold" (200), which is not, however, attributed to him, is an example of this. Perhaps the period echo of,

Though raised to a superior throne
Where angels bow around

is better rendered as,

Exalted to his Father's side,
With matchless honours crowned,

but there is no doubt that

Those characters shall fair abide
is better than

Those characters shall firm remain,
or that

Are mouldered down to dust
is better than

Have mouldered into dust.

Similar amateur alterations have much weakened James Montgomery's "According to Thy gracious word" but the most notable example of a disastrous alteration being allowed to remain is in "Ye saints in Christ, his brethren" (284). As originally written by Laurentius Laurenti and translated by Sarah Findlater this was firmly based on the parable of the Wise and Foolish Virgins. It commences

"Rejoice, all ye believers,
And let your lights appear,
The evening is advancing
And darker night is here.
The Bridegroom is arising
And soon he draweth nigh:
Up! pray, and watch, and wrestle,
At midnight comes the cry."

The original adapters have however mixed up the idea of the parable with the idea of "Joy cometh in the morning" and, by replacing the first half of the first verse with this idea and introducing it in other places, have made this hymn into nonsense. Laurenti would no doubt be relieved not to have had this adaptation attributed to him.

It is a pity too that C. C. Walker's rather poor emendation of Catherine Winkworth's translation of "Schmücke Dich" should have been allowed to remain. Of the two verses he selected for paraphrase only one line has any doctrinal problem and this could have been changed without much difficulty. Instead, he rewrote practically the whole of the two verses, introducing a doctrinal difficulty that was not there in the original, and nudging the reader heavily in the ribs every time he made an allusion to a scriptural phrase. I wonder whether those ecclesias which have banned its use in the 1932 book will continue to do so?

It almost seems as though, when they were compelled to make alterations for doctrinal

reasons, the compilers of this and previous books were delighted to find how easy it was and went on to try their hand at others. Not only do they not repair the earlier damage but the present compilers make fresh breaches of their own. What is gained by altering John Keble's "Hover around us while we pray" to "Around us hover while we pray"? And why should "the trivial round" be replaced by the cliché of "the daily round" which then forces them to weaken the last lines

a road,
To bring us daily nearer God
to the more commonplace
a road,
To bring us nearer to our God?

The unfortunate echo of the Reverend Eli Jenkins of "Under Milk Wood" in the last verse will perhaps be lost on the majority who sing the words but it would have been better to have omitted the fifth verse entirely if no better adaptation could have been made.

On the other hand all those who love mountains and have been distressed by "Not to the hills I lift mine eyes" will be glad to see David's own thought restored to the metrical version of Psalm 121 (40), though for some perverse reason the Scottish Psalter's unusually beautiful line "I to the hills will lift mine eyes" has been replaced by the less meritorious "Unto the hills I lift mine eyes." In the "Old Hundredth" reasonable counsels have prevailed and it has been accepted that most of us can recognise an archaism without being disturbed by it and we can once again sing of serving God with mirth.

Generally speaking the music of the new book is better than the words, perhaps because music is regarded as a field in which it is recognised that expert knowledge is required but we all think that we know about words. In one respect, however, I feel the compilers have gone badly wrong. Such an expert as Erik Routley has said that "Melita" ought never to be

divorced from the words "Eternal Father, strong to save." This was ignored in the 1932 book when Dean Stanley's "O Master it is good to be" was given this tune, presumably because we have no occasion to use the original words but it was felt that such a fine tune ought to be found employment. Its robustness certainly went well with the hymn chosen. But in the new book "Melita" has been taken away from "O Master" and given to *two* hymns one of which it is completely and utterly unsuited for — John Wesley's translation of part of Gerhard Tersteegen's long poem "Thou hidden love of God." This is all the more surprising because the hymn was sung to two tunes both of which it suited well and neither of which has been given as an alternative.

Music, being so bound up with the emotions, is very much a matter for individual opinion and it may be that the reviewer's detestation of "Sandon" is not shared by the majority. If, however, this dreariest of tunes had to be retained it is strange that it could not have brought with it Cardinal Newman's fine words "Lead, Kindly Light" from the Suffolk Street book which do something for the tune that the Central words, no matter how much they are patched up, cannot do.

With so many fine new hymns being included in the new book the reviewer is sorry that one fine old one could not have been dropped. There may, however, be others like him who ration their hearing of the St Matthew Passion to two or three times a year in order that it should not become contemptible through familiarity, and who deeply regret it when Sunday after Sunday the music of the Passion Chorale (184) is obtruded upon us in another context when we wish to think only of it as underlining the faithlessness of the disciples, Jesus refusing to answer Pilate, Jesus smitten on the head by the soldiers and, finally and overwhelmingly, following the words "Jesus, when he had cried again with a loud voice, yielded up the spirit."

BOOK REVIEW



The Good Pagan's Failure, by Rosalind Murray.
Fontana Books. 2s. 6d.

Rosalind Murray is a daughter of the late Professor Gilbert Murray who gained fame as a classical scholar. She grew up in the midst of a brilliant agnostic society, but in 1931 joined the Roman church.

This book was written in 1939, and has since been revised for the Fontana edition in 1962. This book is her personal account of the issues which persuaded her to make the change, as she explains in the first section.

Born and brought up among enlightened Pagans, their outlook, and their standards and their values, are those which I first knew, by which I was educated: the Pagan world of limited perfection was that familiar to me, as I grew up. In maturity I have found enlightened Paganism inadequate to explain life as I see it, inadequate to deal with it as I find it. The picture presented to me in youth has proved, so it seems to me, a misleading picture, the account of existence offered a false account; the key with which I was furnished unlocks no door.

I have found that the Christian world picture, world story, explanation, does fit the world that I know and have to live in; the alternative key, has, for me, unlocked the door.

Having entered a particular church, the Roman church, it is inevitable that her basis is that of her own religion, and her viewpoint biased to some extent. She contends that the emphasis on human values which marked the Renaissance was an upsurge of all that had been in the old Paganism, and for this view she makes a strong and convincing case. This rise was, of course, a rebellion against the authoritarian Roman church and, since all men in those days were religious, the humanists were forced to ally themselves with the Protestant church. Rosalind Murray would see no difference between the searches after human wisdom, such

as Galileo Galilei, and the searches after divine wisdom, such as Martin Luther. This is her particular blind spot and, if this is borne in mind and ignored, the book makes fascinating and chastening reading.

Throughout the book she is considering and comparing a minority among mankind. The majority she dismisses as a feeble mixture of Paganism and Christianity. She is concerned with the "Total Christian" and the "Good Pagan," with the man whose whole life is dedicated to the service of God, and the humanist whose whole life is a rigorous discipline in the service of his "code." She limits her consideration to this small minority because by it all history has been shaped, and from the fifteenth to the nineteenth centuries the privileged few were the real wielders of power. She points out that our modern Pagans differ from those of classical times in having appropriated to themselves the "Christian ethic," and in their claim that all else in the New Testament is an accretion of human superstition and ignorance. Her description of the "Good Pagan" is clear and concise.

The typical "Good Pagan" we are considering, on whom we declare our modern civilisation to depend, is perhaps the most completely civilised being and also the most humane the world has ever known . . . and because all the energies and potentialities of his nature are concentrated on his temporal culture, that culture too has developed to perfection, or at least to a large measure of perfection.

For several centuries, she contends, Paganism, in its latest and highest form, has controlled and moulded our Western World, having won control from the ecclesiastical hierarchy of the Roman church. Now, in our century, the material progress, which raised much hopes in the beginning of it, is foundering, and the lessons of the past are being repeated: the "barbarians" are gaining the supremacy.

On this supposition, which we shall try to prove, what is happening now, in the world about us, is but a further stage in that revolt; the first, back from Christian culture to Pagan culture; now back from Pagan culture to barbarianism; in time, seen as two stages of development, in value, as two stages in regression.

With great insight the fundamental differences between Pagan and Christian, as seen in our modern world, are investigated and catalogued. The failure of the "Good Pagan" to accomplish his Utopia is seen to lie in his ignoring of the fundamentals of human nature.

When you abolish God and eternity you abolish redemption, but you do not thereby abolish the need for it. The "Good Pagan" is left with his unredeemed humanity, and it does not and will not fit into his pattern of life.

The adoption of the Christian ethic by the "Good Pagan" has necessitated that he preaches and practises the equality of all men, and in the result power has passed to the majority, to those least fitted to rule and guide. This is "barbarisation."

To the casual speaker, "Democratic" has a vaguely pleasant sound, as it suggests fair play and good sense, an absence of swank or side; it is comfortable, homely, English, hardly more, but the true meaning is there all the same, a sinister meaning if we look into it, detached from comfortable associations. The rule of the crowd, of the mob, nothing more, nothing less; not, be it noted, social justice, not fair play for the under-dog, but just mob-rule.

She instances the United Nations as an example in which by sheer numbers, those least experienced to rule are slowly dragging the

Association to disaster. It is part of the tragedy that those same masses, who now have effective control of our world, are having all which might have ennobled them vitiated by our civilisation.

This element of laziness is important. We have seen that the machine eliminates more and more the need for skill; it also eliminates the need for effort, and this is perhaps the most far-reaching and most disastrous of its results; it is here that we find the explanation of the seemingly contradictory consequences of the Pagan civilisation and its sequel.

The modern call for unity and a united front are analytically examined, and the complete impossibility of union between the "Total Christian" and the "Good Pagan" is clearly demonstrated. Much muddled thinking is seen to result from a loose use of words.

To be "good" is not the same as to be Christian, although being Christian should include being good. . . . One consequence of this loose use of words is a watering down of the whole force and power of the Christian impact against, or perhaps towards, the Pagan world. . . . Very often "kindness" is used when "indifference" would be truer; not to blame, not to condemn, not to "take a strong line about," all this is understood by being kind; how often in fact, is what is classed as kindness, merely a shirking of responsibility?

In the whole of this book there is much to cause qualms in our own conscience, many points clearly made which convince us of defection towards the spirit of Paganism. It is well worth reading twice, since much which is passed by on a first reading assumes a new significance in the light of later sections.

Ralph Lovelock.

Further Advice to Dan

DEAR BRO. DAN,

YOU certainly cannot complain that you are getting no sympathy in your difficulties, and you may be as pleased as I am that a regular contributor to *Endeavour* agrees that Adam and Eve were "literal flesh" — which was, of course, the main point at issue. But isn't it a pity that having made so unequivocal a statement on that point, he should see fit to misrepresent my advice on others? It rather savours don't you agree? of erecting "Aunt Sallies" in order to be able to knock them down.

For example, he has warned you against "the suggestion" that one must not use one's intellect to the full in the exposition of Scripture. It would be interesting to know who made that suggestion; it was not this humble correspondent, who merely advanced the view that the Bible was meant to be understood!

Again, I advised you that a belief in a symbolic serpent and a symbolic tree of life *opened the way* to suggesting that Adam and Eve were merely symbols, and observed that one of your correspondents appeared to have set foot upon that unhappy path. Of course, even if the serpent *were* symbolic, you would not be "committed" to accepting that Adam and Eve were symbolic also, and no-one suggested that you were; the existence of a pitfall does not mean that everyone is bound to fall in!

Finally, your latest adviser goes to some lengths to establish that the serpent of Genesis was more than "a simple snake," although unfortunately he is not very precise as to what he thinks it was. If he means that the serpent of Genesis had characteristics different from those current today, no-one, to my knowledge, has ever denied it. In my submission, the serpent was deprived of certain unusual abilities that it might become the reptile that is within our experience, and I must confess that I fail to see why such a submission should

arouse such violent objections in certain quarters.

However, some might infer from the general tenor of your correspondent's letter that the Genesis serpent is that principle of sin which is integral to the present human constitution. Such a belief would raise issues of some consequence. If you delete the literal serpent from the Genesis record, and replace it by fleshly sin, it is not very far removed from saying that man was inherently sinful as created. But if Adam was "sin-stricken" as created, this raises the question of whether the Fall was an historical fact. And if it were not, what becomes of the apostle's statement "by one man sin entered into the world," and of the doctrine of the atonement?

However, in my view there is little that can be said in favour of the serpent being other than literal. It would be a strange "logic" which insisted that, as literal children are unlikely to be born of symbolic parents, it follows that the figurative "old serpent" of Revelation is unlikely to be the child of a literal serpent. There is a symbolic Babylon in Revelation: does it follow that the original Babylon was not literal?

Your correspondent appeals to "clear Bible context." Very well, let clear Bible context be the test. In Genesis 3, there is described a living creature, called a serpent, which was condemned to an existence that we recognise as characteristic of the present-day snake. Was it the sin-principle ("sin in the flesh") that conducted that conversation with Eve, that was more subtle than any beast of the field, that was condemned to go on its belly and breathe — sorry, eat — dust all the days of its life. Or was it truly a serpent, which, because it tempted Eve, was deprived of its unusual powers and is fittingly used as a metaphor for the sin-principle?

Sincerely your brother,
Francis V. Morgan.

Thinking is like loving and dying. Each of us must do it for himself.

Josiah Royce.

A LIFE OF JESUS

by Wilfred Lambert

(7) THE CLIMAX

WE left Jesus on the Mount of Olives in our last article, preparing His disciples for the dangers that would beset them when they would have to take upon themselves the responsibility of preaching the gospel without His personal presence. The remaining episodes of Jesus' life, with His death and resurrection, occupied a few days only, and in some respects these are the best documented days of Jesus' life. Yet at the same time they are the most frustrating for a modern biographer. The situation is this. Beginning with the preparation for the Passover, Matthew, Mark, and Luke present essentially the same narrative, which, unlike many earlier portions of the gospels, does not consist of detached episodes but is continuous. One can follow Jesus from the upper room to Gethsemane, and from there through the various legal processes to Calvary. Times and places are freely specified. But the events after the resurrection are quite different in that they do not form so closely knit a narrative, and all four gospels differ widely in the selection of events they offer. Reasons for the contrasting position can be suggested.

The early church, shortly after the initial preaching at Pentecost must have sensed the need for an account of the events immediately leading up to the Cross. Like Paul, they preached Christ and Him crucified. Yet the Cross was indeed a stumbling block or foolishness to most.

By long habitation we miss the astonishment and incredulity which such a message must have created in those who heard it for the first time. The Cross then had the associations of the electric chair today. To proclaim one who died in such a manner as the Saviour of the world would need explanation. If He was indeed a saintly character, how did it happen that He died a criminal's death? Two other facts probably contributed to the need for an official Christian version of the events concerned. The one was that no single Christian had witnessed them all. Only the Eleven could speak of what had happened in the upper room and of the earlier events in the garden. Members of the Jewish council, who were, or later became followers of Jesus, could have given an account of what took place in their deliberations, but probably they had witnessed little else. Thus a detailed account of the events could only be got by combining the testimony of different witnesses to the various parts, and this fact in itself would contribute to making the need more obvious. Secondly, since the Christians charged the Jewish leaders with the major responsibility for the crucifixion, the latter would no doubt be anxious to spread their own version of what had happened, as we know took place with regard to the empty tomb. This, again, would make evident the need for Christians to preserve a careful and detailed record of what actually took place. The Synoptic Gospels clearly

depend on such a record, and its historical value is thereby confirmed.

The difficulties which this section of the gospels presents for the modern biographer result from its very purpose. The early church was not concerned with technical details or analyses of the motives of all the actors on this stage of history. But these things are the basis of modern biography. For example, why did Judas betray his Master? Modern novelists have tried to fill in what the gospels omit. Perhaps he did wish to force Jesus into a position where He would use supernatural power in self-defence, so that this action stemmed from a good, if wildly mistaken, motive. The early church evidently took no interest in this problem and the gospels record the fact alone. The account of the Last Supper is similar. The institution of the simple meal as a means of remembering their absent Lord was of such importance for the first readers of the gospels, as for all others since, that it had to be recorded, but other matters relating to the occasion were less important and are therefore omitted. Many modern students of the gospels hold that Jesus used the bread and one cup from a traditional Passover meal. The first three gospels certainly give that impression. But there is one objection to this view in the Fourth Gospel, and the controversy on this point cannot be settled once and for all because the evangelists do not record sufficient detail bearing on this problem. The various trials and judicial scenes are similarly full of questions. How was Jesus hustled through a Jewish court during the night? The evangelists do not describe the scenes in sufficiently technical language for this and other questions to be answered, and there is no generally agreed opinion. Indeed, on the character of the meal and the trial whole books have been written setting forth the complex issues, but failing to solve the questions raised. It would, then, be futile to try to settle the matters here, and even the Cross itself is not free from difficulty. Was it a simple stake, or was there a cross-bar? To us the latter appears correct, but there is no unanimity of opinion.

The impression must not be left that we are blaming the evangelists for not dealing with these points. On the contrary, the simplicity and directness of their narrative would have been obscured by such detail. They were not writing to satisfy a curious historical criticism, but to tell all who would listen how the Saviour gave up His life on the Cross. It is unfortunate that some of us are so familiar with the events recorded that their impact is lessened.

A consideration of the resurrection appearances yields an altogether different result. There are seemingly large discrepancies between the different gospels, which unbelievers have seized upon as evidence that the whole affair is a fabrication of the early church. Jesus, they say, never rose. It would be foolish to pretend that anyone can approach this question completely dispassionately. Evidence that Jesus did rise is as acute an embarrassment to the unbeliever as would be unexplained discrepancies between the accounts to the believer. In such a case it is important to avoid getting too involved in small details before the whole picture is seen. Thus on this occasion we shall not go into the question of the various women who were at the empty tomb since, in addition, there has been much discussion of this point. Instead the broader aspects will be reviewed. There are basically four traditions in the New Testament of Jesus' resurrectional appearances.

As always in this series, we shall begin with Mark. However, "Mark" has to be qualified in this connection, as what appears as the ending of his gospel in the Authorised Version, namely ch. 16, vv. 9-20, is really from another hand, as can be seen from recent versions such as the R.S.V. and N.E.B. Either Mark died suddenly and was prevented from completing his gospel, or the ending was lost soon after his death, and some unknown writer, sensing that "so they were afraid" is no decent conclusion, supplied the last twelve verses. Mark himself tells how women went to the tomb and were confronted by an angelic figure, who advised them of Jesus' resurrection and asked them to tell Peter and

the other disciples that Jesus was to "go before" them into Galilee, as he had promised. The Greek word could also mean "lead forward," i.e. "escort," but the parallel in Matthew (28: 7) supports the common translation. Jesus had indeed promised to meet His disciples in Galilee just before He was parted from them in the Garden of Gethsemane, as recorded by both Mark (14: 28) and Matthew (26: 32). Only Matthew records the sequence of this promise: the disciples went to an appointed mountain in Galilee and there received Jesus' instruction to go forth and preach the gospel (28: 16-20). Thus the tradition of Matthew and Mark is of a Galilean appearance of the resurrected Jesus.

A second tradition is offered by Luke. He also records the visit of women to the tomb, but his account of the angelic announcement does not include any reference to the venue in Galilee. However, he does give a detailed account of Jesus' appearance to two disciples on the road to Emmaus, which happened while the majority were in Jerusalem. Then, following Luke, Jesus appears to the disciples in Jerusalem, and commands them to await the giving of the Holy Spirit there (Luke 24: 49; Acts 1: 3-5). Jesus took His final departure from His disciples from a spot on the way to Bethany, presumably the Mount of Olives, and they returned to the city, where the promised gift was bestowed (Luke 24: 50-52; Acts 1: 6-12 and 2: 1-4). The paragraph added to Mark's gospel is another version of Luke's tradition, though quite different in expression in that it does not use the term "spirit" or "holy spirit." This tradition centres on the giving of the Spirit.

A third tradition is offered by the Fourth Gospel in chs. 20 and 21. As so often, John is not concerned with presenting any particular aspect of the historical facts, but with showing the significance of selected episodes. From this record we learn of visits to the empty tomb, of two appearances to the disciples within a closed room, and of a third on the edge of the Sea of Galilee. Neither the meeting on the mountain in Galilee, nor the giving of the Spirit is dealt with here.

A common reaction to a consideration of these three basic accounts is to attempt hastily to reconstruct a composite narrative embracing them all. While there is nothing wrong in trying this, a danger exists that we may lose sound perspective while engrossed with the details. It is as though we had only some pieces of a jigsaw puzzle and we tried to fill in what was lacking from our imagination. Here and there we might fill in a detail or two almost with certainty. But bigger gaps in the picture could often be filled in more than one way, and the greater the effort we might expend on filling such large gaps, the more loath we should be to admit of other possibilities. We shall, therefore, content ourselves here with the observation that the evangelists do not offer an exhaustive account of the appearances of the resurrected Jesus.

A more fruitful approach to this problem would be to ask why, having given so connected an account of the Passion, do the evangelists do otherwise after the resurrection? A glance at the fourth of the New Testament traditions suggests the reason. It is that of Paul, in I Corinthians 15: 1-8, and in date was probably written before any one of the gospels. The apostle is offering proof that Jesus really did rise. His method is to refer to all those who had witnessed appearances of the risen Lord without specifying anything of the circumstances or occasions. Most of these witnesses, he says, are still living. This gives the key to the situation. The early church did not silence those who doubted the truth of the resurrection by giving them a long, detailed, and circumstantial narrative of all the appearances. This would have suggested fabrication seeing that a rising from the dead was involved. Instead sceptics were invited to speak to the witnesses. There were hundreds who could testify from their own experience, and men of such moral and spiritual stature that simple deceit was not to be thought of. Thus the early church needed no detailed record, and the gospels reflect this situation. So far from raising doubts, the diversity of the records is a testimony to the supreme confidence of the

first believers in the fact of the resurrection. It was not a matter of history alone, but a living experience. What they shared together was life in Christ.

And so this brief Life of Jesus can end on a similar note. With the spirit of scientific inquiry now abroad there is a real need to ask

all the questions which arise from a study of the gospels, and to try to ascertain the answers. But when we have done this to the best of our ability, we shall still fail to grasp the message of the writers unless Christ becomes more than a figure of history. He must become a living reality in our lives.

Concluded

COMMITTEE STATEMENT

In view of the impression which seems to obtain in some quarters, *The Endeavour Magazine* Committee, following a discussion with representatives of *The Christadelphian* Publishing Committee, and at their request, wish it to be known that they hold all the fundamentals of the faith which form the basis of fellowship of our community.

It is the desire of *The Endeavour Magazine* Committee to bring Christ's message of salvation to as large a community as possible but without weakening our adherence to the fundamentals of our faith. However, of necessity, this demands a discussion of problems relevant to the modern age in the fields of theology, science and ethics. But such discussion should be viewed against the background of the above statement.

THE GOOD PEOPLE WHO FAILED

By Ruth McHaffie

MOST of us understand that the Pharisees were hypocrites. We know that Jesus condemned them and, if we are wise, we learn from their failures. We hear nothing of them in the Old Testament, though their roots lie there. By the time of Christ's ministry they are well established. There is to be found, in their history, not only a depth of fascination for those who delight to search out the ways of old, but also a portrayal of human nature, pregnant with example and seething with solemn warning for every Christian. Here we find how excellent beginnings, high ideals and enthusiastic zeal degenerated into the failure which resulted in the crucifixion of the Messiah. W. E. Sangster described the Pharisees as "presenting the most terrible illustration in all history of how good people can go wrong."

WHO WERE THE PHARISEES?

When Jerusalem fell before the Babylonians, nearly six hundred years before the birth of Christ, the cream of the Jewish nation was exiled and scattered. It was realised by the more prominent among them that they were in danger of losing their identity. It was realised, too, that their plight had come upon them because of their disobedience to the commands of God. These factors resulted in a call to the people to adhere rigorously to those parts of their religion which it was still possible to practise, even in exile. The importance of circumcision and Sabbath keeping was stressed. It was around the Law that the nation was re-established.

The Babylonian empire was superseded by the Persian. Under both of these empires the Jews were able to maintain the separateness of their religion. When the Persian empire fell before the Greeks, although, at first, things promised well for the Jews, it was not long before they were called upon to suffer cruelly in order to maintain their distinctive faith. Antiochus IV Epiphanes eventually violently persecuted those Jews who would have nothing to do with Hellenism. The core of those who assisted the resistance, led by the priestly Maccabean family, were known as the Hasidim (pious ones), and it is probably from these that the Pharisees descended. The Hasidim were not interested in political independence and once religious freedom was obtained they withdrew from the struggle. During the high-priesthood of John Hyrcanus (135-104 B.C.) the Pharisees, the "separated ones," first appear as a distinct party, opposed to the High-priestly or Sadducean party, but, like the Hasidim, punctiliously observing the Law. To the Pharisees belonged most Scribes and it was from their explanations of the Law that the Oral Law grew with its many refinements and detailed instructions. So much emphasis was put upon the observance of the Law that there grew up the idea that through such observance merit could be gained and so through his works man could claim his reward from God. It was because Jesus taught the inwardness of faith, and not the meticulous outwardness of deeds, as God's requirement of man, that He met such opposition from these leaders of the people.

Not all Pharisees were hypocrites: some were utterly sincere. There were those who were virtuous and those who were evil, those whom the Law brought as a schoolmaster to Christ and those whom it did not. The Talmud itself deplored the fanatics of the sect and called them the "plague of Pharisaism." Yet from our New Testament reading we find that it was the hypocrites, the blind guides, those "full of extortion and excess," who held the preponderance, and who used their influence with the people to bring about the death of Him Whom they would not acknowledge as their Lord.

WHY DID THEY FAIL ?

It was the aim of the Pharisees not only to keep the minutiae of the Law but also to interpret the Law in the light of the problems which beset each particular generation. It would seem that such an aim should have resulted in bringing them and their followers to Christ. Why, for the great majority, did it not?

Though converts were eagerly sought, to become a Pharisee was purely voluntary. Once their beliefs were accepted, however, a close observance of the moral code was expected. So that instead of a man's own conscience determining the right or wrong of a matter, he was under an obligation to accept the standard ruling. Now, it was right and proper that he should have been guided by the elders. No spiritual community could succeed unless such guidance were given. It is, of course, incumbent upon the leaders of the Christian church, also, that they should interpret God's precepts in a livable form for the growing generation of believers. There is ever a need for principles, freshly stated, as well as the need for practical moral guidance for the changing circumstances and new temptations which meet inexperienced youth. But no man can rightly force moral decisions upon another, and this is, in effect, what the Pharisees attempted to do. It was wrong that a man could not allow or disallow anything for himself: it was wrong that he was obliged in all his morality to follow a "party line." True moral goodness can only be found when one is "fully persuaded in his

own mind," and when he answers from a good conscience toward God. A community in which individual consciences were never allowed to experience the "clear fresh wind of hard and fearless thinking" was doomed to failure.

That they had a "zeal of God" was testified by Paul (Rom. 10: 2-3), even the same zeal which he himself had shown (Acts 22: 3), but it was "not according to knowledge." The Pharisees "went about to establish their own righteousness, not submitting themselves to the righteousness of God." They developed a wild enthusiasm for doing right for the wrong reason, blindly following their oft times blind leaders. They became fanatical in their observances of details, meanwhile omitting the weightier matters of the Law, so much so that "they hugely violated what they trivially obeyed."

Dean Farrar writes of them,

We know the constant rinsings and scourings of brazen cups and pots and tables, carried to so absurd an extreme that, on the occasion of washing the golden candelabrum of the Temple, the Sadducees remarked that their Pharisaic rivals would wash the Sun itself if they could get an opportunity. . . . We know how this notion of perfect Levitical purity thrust itself with irritating recurrence into every aspect and relation of ordinary life, and led to the scornful avoidance of the very contact and shadow of fellow-beings, who might, after all, be purer and nobler than those who would not touch them with the tassel of a garment's hem. We know the obtrusive prayers, the ostentatious almsgivings, the broadened phylacteries, the petty ritualism, the professorial arrogance, the reckless proselytism, the greedy avarice, the haughty assertion of pre-eminence, the ill-concealed hypocrisy, which were often hidden under this venerable assumption of superior holiness.

Rollin in his *Ancient History* likewise condemns them.

They affected an outside of virtue, regularity, and austerity, which acquired them great consideration with the people. But under that imposing appearance, they concealed the greatest vices: sordid avarice, insupportable pride, an insatiable thirst for honours and distinction; a violent desire of ruling alone, an envy, that rose almost to fury, against all merit but their own, an irreconcilable hatred for all who presumed to contradict them, a spirit of revenge capable of the most horrid excesses, and what was still their more distinguishing characteristic, and outdid all the rest, dark hypocrisy, which always wore the mask of religion.

These were they that Jesus found "sitting in Moses' seat," those "to whom Moses would have listened with mute astonishment." How eagerly they watched lest one of their own fraternity should falter from "the letter"! What a condemnation of their ready animosity and hate that when one of their leaders perceived the authority of the teacher "come from God", he felt forced to seek his counsel "by night"!

THE FREEDOM IN CHRIST

The vision on the road to Damascus brought to Saul the freedom of his soul. No longer had he to strain to keep pernickety observances and the deadly ritual to which he had been trained from childhood. No longer did he strive to become a co-heir with Abraham through the law but now through the righteousness of faith. Now he was to learn that the whole law was briefly comprehended in this saying, namely, "Thou shalt love thy neighbour as thyself," and that "he that loveth another hath fulfilled the law" (Rom. 13: 8-10). So the gentleness of Christ grew upon him; his austerity was touched with compassion; his fiery spirit was replaced with tenderness; his sense of duty was transformed to one of love. This was Christianity.

CHRISTENDOM — THE BURDEN MERELY SHIFTED?

The exultation of freedom which Paul experienced when he heard the call of Christ

was not to be the experience of many that followed after him. The entry of "damnable heresies" of which the apostles had warned was accompanied by the ever-increasing accumulation of complicated definitions and creeds, so that in the end, it has been argued, and not without justification, that if the law became a burden to the Pharisee, then in Christianity the burden "is only shifted, so to speak, from one shoulder to the other," and that "the dogmatic theology of the Christian Church has been worked out to a degree of minute detail and subtle refinement fully equal, for good or for evil, to anything which the Rabbinical literature can show."

The attitude of the Pharisees could never have been worse than that which the "Christians" exhibited one to the other because they could not agree on their theology. It seems almost impossible that Christianity, founded upon love, should ever have become the ground of many a mortal battle, the shedding of blood, the burnings at the stake and the foul inquisitions, all in the name of Christ, the Prince of Peace.

John Calvin, the great Protestant reformer, suffered persecution and threats of death for his religious convictions. He established at Geneva a "school of Christ," which John Knox described as being "the most perfect . . . that ever was on earth since the days of the Apostles." Yet Calvin provides a pitiful example of the extreme action and "horrid excesses" to which Christians, no less than Pharisees, have been driven when antagonised by theological opposition. Michael Servetus, reputed to be a brilliant theologian, corresponded for some time with Calvin on their differences of opinion. Servetus propounded in his *De Trinitatis Erroribus* and other works the denial of three persons in the Trinity and the eternity of Christ. As a result of his beliefs he was brought to trial and Calvin was directly instrumental in securing his condemnation to death, when he was burned alive (1553). In 1901 an expiatory monument to Servetus was erected by the followers of Calvin when they excused his action as "an error which was that of his time". But he was only one of

the many professing Christians, who, throughout the history of the church, have outrageously omitted 'to do justly, and to love mercy and to walk humbly with their God'.

To the creeds formulated from the many disruptions men became tied. The Bishops and Priests did the thinking, and though the wording and the rewording remained unintelligible jumbles to the ordinary man, yet he was expected to follow. While the Pharisee's morality was precisely predetermined by the Sopherim at their Assemblies, the Christian's theology was predetermined with equal precision by the Bishops at the diets, the synods and councils. The burden of controlled action which was the Pharisee's became exchanged for the burden of controlled thought of the Christian.

A ZEAL OF GOD IN THE HOUSEHOLD

There have always been a few who have served God from the heart, who have sought eagerly that they might find Him, and who desired to abide by the truths taught by the apostles. There have always been some who have ascertained for themselves whether or not the beliefs they held "were so."

Yet even some of these have failed as did the Pharisees. Even some of these have "hugely violated what they trivially obeyed." Even of some of these Jesus could have said, "All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say, and do not." They have forgotten the spirit of Christ and replaced it with the spirit of animosity and bitterness. They have not reproved in gentleness nor restrained in love, but with withering speech and fiery pens they have accused one another. Their differences of opinion raised within them the very same hate which caused Calvin to bring Servetus to his death, and which caused the Pharisees to bring their Messiah to the Cross. How reproachfully Jesus would have said, "So shall it not be among you."

The perils open to a community which, with every good intention, separates itself from the

common people are very grave. The following description of the Pharisees carries with it an all too familiar ring, "First one was more precise than the rest of his comrades in the fraternity: then another followed him; by and by a third was discontented because these even were not precise enough, and so he aimed at a still greater austerity. Thus there grew up various grades among the fraternities, representing successive stages in the endeavour to carry out to the utmost the supposed requirement of the law."

How well all of us who would be called the friends of Jesus should heed the words of the brother who warned of the dangers which can beset us — the very same dangers to which so many of the Pharisees became prey, "priggishness, small mindedness, self-opinionated ignorance, loyalty to limited traditions, fear of free inquiry, inability to differ, even on marginal matters, without quarrelling and carnal strife" (*Christadelphian*, June 1955).

A ZEAL OF GOD IN THE INDIVIDUAL

What of us as individuals? Do we really exceed the righteousness of the Pharisees? Are our works done from a sense of duty or from an abounding love? Do we labour merely to be "good members" of our community, our overruling desire only that of being held in high esteem? Have we a pride in observing petty restrictions in our separateness, meanwhile overlooking the all-embracing law of love, so that while we strain at gnats in others we, ourselves, swallow camels?

Inquiry of our innermost selves may not prove encouraging. We may find that we are moved by mixed motives, good and bad: we may even be unsure. We need not always cease the particular activity, but rather purify the motive. We might here reap a little of Pharisaical wisdom (for they were by no means bereft of it). One of their maxims ran, "Let a man always employ himself with Torah and Mitzvoth (teaching of the Law and the duties), even though it be not for its own sake: because while doing it not for its own sake, he will learn

to do it for its own sake." In effect, then, we must go on doing good that by so doing our motive may become good also.

Our Bible reading is a case in point. Why do we read the Bible? It is necessary that we should give continual application to God's Word, but do we so because it is "the thing" to do? Does a cursory reading of set portions satisfy our consciences? Have those tables been followed year after year with punctilious observance and yet never in the fleshy tables of our hearts have its words of grace and love been written? While we read from a sense of binding duty we are apt to read in vain. A mechanical reading of chapter after chapter may leave no edification. We should be filled with a free and burning eagerness to search and learn. Yet the farther we are from being "a perfect man, unto the measure of the stature of the fulness of Christ" the greater the need of self-discipline and the less our liberty.

If we do apply ourselves with enthusiasm to a serious study of the Word, why do we? Is it so that others might admire our fluent knowledge of the Scriptures, so that we can shine in discussion with them, so that we can cleverly expound academical theories (as distinct from sincere convictions)? Is it so that we can "tie up in knots" our theological opponents, so that we can triumphantly prove no heaven going, no hell and no devil? Or do we study so that we can live the precepts, so that we can reap strength and comfort, so that we can show ourselves approved of God, and in a spirit of humility bring others into His loving care?

There are numerous other examples — our praying, our preaching, our meetings together and all the little rules of our daily lives. We will not expand upon them. It is only required that we should face ourselves squarely on the things big and small to which we rigidly apply ourselves, each one fearlessly asking, "Why do I do it?"

The major lesson of the Pharisees is not for the indolent of the community: it is not for those who do so little. It is a lesson for the enthusiasts, for those who *do* give their time to the study of the Scriptures, for those who *do* cross sea and land to preach the gospel, for those who *do* put their utmost effort into God's work. The Pharisee, in the parable, who denied being an extortioner, who denied being unjust or an adulterer, may have been quite honest. He did fast twice in the week and give tithes of all he possessed. He did do his duty: he did keep the rules: he did have a tremendous zeal, but he lacked tenderness, compassion and love.

Enthusiasm is good but it has great dangers. Religious fervour runs to extremes and forms austere, hardened hearts. Uncontrolled zeal has caused the committal of deadly sins, even the crucifying of Christ afresh. It plagued the Pharisees: it has plagued Christians: it has plagued our community and it can plague each one of us. Its end result is a complete misconception of God's requirements of His children. While we despise the apathy of others our own zeal can yet be unacceptable.

"We need a faith that breeds martyrs." We do indeed! — but only martyrs who understand the need for their martyrdom. One writer, a little fancifully, perhaps, though not altogether unrealistically, imagines that "it would frequently be said in the catacombs of the first two or three Christian centuries: 'It's about time we realised that even if we get ourselves thrown to the lions we shall have achieved nothing real if we're bound to confess that we have utterly failed to communicate to our wives and children (and we might add — to our husbands, brethren and sisters and neighbours) anything of the peace and sweetness of Christ'."

It is a grievous tragedy that Christianity has produced more "Pharisees" than Pharisaism itself. It behoves all of us to search prayerfully our hearts lest we should be amongst them; lest while priding ourselves we stand, we should fall.

A Student's Prayer

FATHER, please help me in my course of study.
Give me a discriminating mind, that as I read I may know what is true and what is false.

May my pursuit of learning be for a greater end than mere material gain.
May the effort I make be part of my offering to Thee.

May I be impressed not by how much I have learned, but rather by how much there is to learn.
And may I be grateful for the wealth of wonder this world holds, which is there for the seeking.

May I use the knowledge I gain always for the good, and never to the hurt, of others.
May I set before those with whom I mix an example of godliness,
Never shaming by hypocrisy or conceit the Name of my Lord.

If any failure be mine let me find in it discipline and not despair, a victory to be won.
Help me to remember that meekness and love are more to be desired than all academy.

In the Name of Jesus do I ask this prayer.

Amen.



OFF TO HER NEW SCHOOL WITH HIGH HOPES?



BUT WHAT ABOUT ME?

Yes, our children have a good time. But there are millions who do not. THE SAVE THE CHILDREN FUND is a voluntary organisation for the relief of child distress, both in the United Kingdom and abroad. The Fund is relieving those children who are suffering from war, earthquake, famine and other tragedies. You would help such a child on your doorstep. These may be distant from you but their need is no less.

Please send contributions to: —

**The Save the Children Fund,
P.O. Box No. 20,
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

FOR CHRISTIAN THOUGHT AND ACTION



... and departed into Egypt.

WINTER 1964

Price 1/6

EDITORIAL MATTER

Readers 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.

THE MAGAZINE COMMITTEE

Ken Camplin
Sheila Harris
Philip Kirkman

Wilfred Lambert
David Preston
John Weaving

Final Editing—George and Ruth McHaffie

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 magazine is published on the 18th day of the last month of each quarter.

SUBSCRIPTIONS

Subscriptions and all business communications should be sent to:

The Endeavour Magazine,
19 Midway Road,
Evington,
Leicester,
England.

Or in Canada and USA:

The Endeavour Magazine,
P.O. Box 1354,
Baltimore,
Maryland — 21203,
USA.

Single copies of the magazine cost 1s. 10d. post free.

Annual Subscriptions (post free).

Great Britain 7s. 6d.
Canada and USA \$1
South Africa 75c.

THE ENDEAVOUR MAGAZINE

WINTER

1964

No. 14

FOR CHRISTIAN
THOUGHT AND
ACTION

CONTENTS

Page 2	—	THE PROPHECY OF HOSEA
Page 5	—	WHAT IS JUSTICE? (Part I)
Page 8	—	"FEED MY LAMBS"
Page 9	—	LETTERS
Page 11	—	BETWEEN THE TESTAMENTS. WISDOM
Page 14	—	WHY BOTHER WITH RELIGION AT ALL?
Page 16	—	WHY BELIEVE IN GOD?
Page 19	—	PAUL'S LETTER TO THE PHILIPPIANS
Page 23	—	BOOK REVIEW
Page 25	—	RELIGIOUS POETRY
Page 27	—	EDITORIAL

OUR COVER DESIGN represents the flight to Egypt from the destructive work of Herod. Among the dark experiences of human life which Jesus had, we find Him as an outcast from His native country—a refugee. But, in later years in His home town of Nazareth, He preached, "The Spirit of the Lord is upon me, because He hath annointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Prophecy of

HOSEA

By Wilfred Lambert

(i) Introduction

WHAT IS A PROPHET?

THIS question might seem superfluous. We all know what a prophet is. In fact the question is very necessary because the answer seems so obvious. In English, the word "prophet" is commonly used for a man gifted so as to know what the future holds, our much-maligned weather prophets, for example. But, even in English, this does not exhaust the matter. A prophet may be one endowed with more than normal insight so that his utterances have special authority. A sagacious leader of any political or social movement can come to be considered its prophet.

The word itself is not native to the English language, nor did it originate in the biblical world. It was first used by the ancient Greeks long before they had any contact with the Hebrews. To them it denoted one who expounded the will of a god to men. When, as a result of Alexander's conquests, the Near East became Hellenised and Greek served as an international language, the Jews adopted this word to render the Hebrew *nabi* (pronounced nah-vee, with the stress on the last syllable). From biblical Greek the word came eventually into English.

The real question, then, is not how we use

the word prophet in modern English, but what the word *nabi* meant in Hebrew, because the prophecy of which we are speaking was in origin a phenomenon in the religious life of the Hebrews. The root from which the Hebrew word is formed, *nb'*, had fallen out of use in biblical Hebrew, but if we can trust Babylonian and Arabic, where it continued to be used, it meant "call." This, however, does not solve the problem, for *nabi* may be either actively "the caller" or passively "the called," that is, either a man with a message or a man with a mission. However uncertain this may be, there is no difficulty in finding from the pages of the Old Testament what kind of people prophets were, and wherein their mission consisted, and this contextual method is always decisive.

The range of kinds and styles of prophets is remarkably wide. For example there were prophets of the Lord in Ahab's time and prophets of Baal. Even among the prophets of the Lord there were the true and the false, as seen in the encounter of Jeremiah with Hananiah, and, at first, the range of prophetic activity covered things of no great spiritual consequence. Saul's servant wanted to consult the local man of God about lost asses. Saul gained the reputation for having joined the prophets by stripping off his

clothes and rolling naked on the ground. Elisha proved his office by miraculously recovering the head of an axe that had fallen in the water. It is clear that, in origin, prophecy was not specifically Hebrew, nor was it necessarily connected with the purpose of God. But God chose to work through it, and Hebrew prophecy became the medium through which God's will was made known. Under its influence men and women reached heights of spirituality which were excelled only by Jesus' communion with His Father. The subordinate aspects which Hebrew prophecy presumably inherited from the common tradition of this part of the world—the finding of lost property and suchlike—remained for a time alongside the higher aspects of this calling. But when we come to the prophets, that is those whose words have come down to us, it is not on trivial matters that private persons consulted them for a small fee, but kings earnestly consorted with them to learn God's purposes. The truths they spoke were not always popular, and more than one came into conflict with the authorities of his day for the plainness of his words. Then, as now, prophets of smooth things were preferred. Peculiar behaviour did not disappear, at least before the exile, but whereas in Saul's case his conduct could be considered psychotic, the unusual actions of an Ezekiel were conscious reinforcements to the presentation of divine truths.

It was with good reason that the Greek *prophetes* was used to render the Hebrew *nabi*, and we can think of no better short definition than a slightly modified form of the rendering of the Classical Greek term from Liddell and Scott's lexicon, "one who speaks for God and interprets His will to man."

It is important that we should begin our study of Hosea's prophecy with these thoughts on the meaning of the word and the significance of the office, because some of the most difficult parts of Scripture occur in the prophets, and Hosea is no exception. If we begin with the misconception that the exclusive function of a prophet is to predict the future, and that most of the predictions refer to the third quarter of the 20th century A.D., we shall make our task

so much the more difficult. Of course God did from time to time speak through His prophets of things to come, but He also spoke much of things as they were. The spirit of God came upon Micah, as he himself tells us, "to declare unto Jacob his transgression, and to Israel his sin" (3: 8). Most of the prophets could have said the same thing. A Daniel, whose messages consist almost entirely of predictions of the future, is an exception rather than the rule. God's children in all ages have stood more in need of moral correction than of minutely detailed revelations of God's purposes.

If we wish to understand any prophet we must be willing, in imagination, to take our place in the crowd that gathered as he spoke—spoke, because the prophets lived in an age when the spoken rather than the written word was the ordinary means of spreading a message. Though literacy was widespread among the Hebrews, the living word was always preferred to a silent scroll. There is no certain case of a prophet having left a finished book for posterity, any more than Jesus wrote a gospel. So long as he lived, a prophet spoke. It was normally left to disciples to record and transmit the content of his message to later generations. Jeremiah is the only case where we read how he dictated all his prophecies to his disciple, Baruch. But that was for the very special purpose of having his words read by Baruch while he himself went into hiding. The record, in ch. 36, gives the impression that little or nothing was available in writing before this unusual need arose. No doubt Baruch continued to collect his master's sayings after the first roll was written, and it may have been he who, under divine inspiration, wrote the narratives about Jeremiah's life. Probably we owe the compilation of the book to him. In most cases we do not know anything of the ways in which the various prophetic books were written, but we can be certain that normally the prophet's words, as distinct from narratives, were first spoken and only later written down. Thus the words were first used in particular situations. They were addressed to an audience that was physically in

front of the prophet. Many of the difficulties in the words as now read derive from this fact. Allusions to then current affairs are obscure to us without the same background.

There is one principle from which we shall begin. We shall assume that the words meant something to the first hearers. We do not believe that the prophets ever addressed meaningless words to their audiences. Thus the first task in studying a prophet is to ask what was conveyed to the first hearers. There is purely objective help for this. In most cases the period in which the prophet was active is known. The book itself may state the fact. There is also evidence of the historical situation and the economic state of the country at the time. In addition, the spiritual state of contemporary society may be known, at least to some extent. Knowledge of these factors often makes the difference between right and wrong understanding of the prophet's message. If we ask first what the prophet says to us, then it is all too easy to misinterpret his words and to read into them ideas unconsciously taken from our own environment. We shall avoid this if we first ask what the prophet said to his own generation. This is a far more difficult task than many imagine, but if we are prepared to put ourselves in the crowd that listened to Hosea speak, and if our hearts are in any way prepared to receive his message, then we shall be thrilled by his words.

THE BACKGROUND

HOSEA preached to the Northern kingdom in the days of Jeroboam II, about 800-760 B.C. The times were prosperous. Although the ten tribes were far more numerous and wealthier than Judah, their prosperity had been blighted over a long period, indeed almost from the beginning of their separate existence. To the North, the Aramean city of Damascus was skilled in forming coalitions of similar city states, and, together, their armies were fearsome. For generations the Northern kingdom had been locked in conflict with this confederacy, and at times was almost overrun. Then help came from an unexpected quarter. The rising might of Assyria in the

far North East spread until it clashed with the Damascene confederacy. Then Damascus was too fully occupied with self-defence to press its attacks on Israel. Eventually Damascus was overrun and then the Northern kingdom was face to face with the military might of Assyria. The short period when the Assyrian unintentionally relieved Israel was an interval devoted to the exploitation of the Hebrews' economic and commercial resources. During the long and prosperous reign of Jeroboam II, Amos and Hosea preached to the ten tribes.

We do not believe that prophets just turn up on the scene of history at any moment by chance. Elijah, one of the greatest, arose when Israel's religion was, for the first time, being ruthlessly persecuted by a pagan queen. The prosperity under Jeroboam II, which could be compared to that under which we are living, was fraught with spiritual dangers against which Amos and Hosea strove to protect the people. One danger was social. The vast increases in wealth were not subjected to the same degree of economic control as is enforced by modern governments, with the result that most of it went into a few hands, while others were being impoverished and even sold into slavery. Both Amos and Hosea have much to say on the existence of great wealth and great poverty side by side.

The other chief cause of spiritual decay was more deep-seated, and Hosea, who lived his life, it seems, in the North, deals with this topic more profoundly than Amos, who was a Judean. The religion of Israel had been given in the desert, as they moved in nomadic fashion toward their promised land. On reaching it, they drove out all the nations who had lived there in well built cities. From the standpoint of material culture the Hebrews were far less civilised than the peoples they dispossessed. Archaeology has confirmed this point very clearly. Thus the Hebrews settled down to an agricultural way of life, and so long as they remained relatively poor they were exposed to no particular spiritual danger. That came with prosperity. At first all forms of luxury were unknown to them. Solomon did not have the requisite skill in his kingdom for building the

temple. Hence all luxury items had to be imported, and, with the introduction of foreign contacts, influences in matters of religion soon followed. The foreigners had an altogether greater sophistication and culture, and their influence on all walks of Hebrew life is very natural. In religion, there was no denial of the ancestral

faith; rather the old forms were preserved, but were understood in the light of foreign ideas, a far more insidious thing than Jezebel's direct onslaught. Hosea's distinctive message is his profound analysis of this danger and his call for a return to the earlier standards of Israel.

(To be continued)

WHAT IS JUSTICE?

GRECIAN AND PAULINE TEACHING

By Sheila Harris

Part I.—Thoughts of Grecian Antiquity

IN the first eight chapters of the epistle to the Romans the apostle Paul discusses the nature and effect of justice or righteousness. It is not, he shows, a state of obedience to law, but an attitude towards God. "The just shall live by faith." By faith we are accounted righteous through the mercy and goodness of God. The result of this state of grace is the inner power and certainty of God's indwelling presence whereby we cry "Abba, Father," and by which we know that 'nothing can separate us from the love of God in Christ Jesus our Lord.'

Four hundred years before the apostle grappled with this problem, a book was written on the very subject: "What is righteousness (or justice)?" (the word is the same as that used by Paul). This discussion is called Plato's *Republic*. It begins with this very question, "What is justice?" and in reply some inadequate answers are provided. First, it is suggested that it is rendering to each his due—that is, good to friends and bad to enemies (a tit-for-tat argument which appeals to many). "But," argues Socrates, the chief speaker in the dialogue, "a friend is one

who seems to be good." But if a bad man seems to be good then one would be giving good to a bad man, or if a good man seems bad then one would give evil to a good man. Therefore even the definition demands an understanding of true worth. Moreover could a just man really do evil to anyone?

So the way is made for the next definition. Thrasymachus confidently states that justice is the interest of the stronger. This may appear strange, at first, until we reflect that, in our society, it is the powers that be that define the laws and regulations by which we live. And is not justice a matter of conforming to the rules of society? Is not the good boy or girl the one who submits without question to the edicts of the parents? Will this do as a definition of justice—obedience to law? Socrates however shows that rulers may sometimes be bad (let us think of Hitler, for example) and therefore proclaim unjust edicts, such as the extermination of the Jews. Is it then just to obey them? We all see that in this case we feel an inner revulsion to this kind of edict—we know in ourselves that it is not just.

Why? Because, surely, there is some deeper principle of right operating in our own minds.

These definitions, then, will not do. The merely external act or acquiescence to an edict is not a satisfactory definition. We must look more deeply. But if we look more deeply we must look into our own hearts, and this is a very difficult thing to do because we simply cannot dissect ourselves. Therefore, Socrates compares the human soul to a city which can more easily be examined. He sees the city consisting of these elements, the rulers (or guardians), which we should call the deliberative body; the army, which we should call the executive; and the people. A well-ordered city depends upon the harmonious co-operation between the three groups. It depends upon the rulers ruling in the interest of the people, as a shepherd caring for the flock; the army operating under the direction of the rulers, and the people happily submitting to edicts made for their own good.

We should scarcely dispute this picture of a sound city. It is introduced, however, to illustrate justice in the self. As justice is seen to lie in the harmonious co-operation of the three elements, so in the individual justice is to be found in the harmony between the reason (the rulers), the will (the army) and the desires (the people). So justice is an inner harmony in which the whole being is directed to a single, wise purpose in the execution of which a man finds happiness and peace. But it all depends upon the wise purpose. The reason or mind must be right to produce this harmony. If it is not, the desires will resist and there will be inner conflict and disturbance. So, in the city, a good city must have good rulers; upon them all else depends. They must be trained upon sound and right principles. They must learn only what is basically right. In their study of literature every statement about the gods must be examined and anything that implies moral deficiency or weakness must be expunged. God, says Socrates, must be seen to be all powerful, all pure and all righteous. He regarded healthy gymnastic as a valuable part of training and, also, the study of music for acquiring discipline and

control. Emotional, enervating music, however, is to be rejected. Training is to be on sound principles, to acquire sound minds and sound bodies.

At this point Socrates adduces his most questioned argument—that if a state is to achieve this inner harmony, it must be ruled by philosophers. On the surface this seemed preposterous, as the commonly accepted idea of a philosopher was of a recluse or a mystic whose head was far in the clouds, and utterly removed from the world of human affairs. But Socrates goes on to show that the true philosopher is the one who understands the true reality of life, the one who has had the vision of true goodness from which all other goods proceed and to which they ultimately aim. He it is who understands the real purpose of life and sees the true meaning in the world of decay and change. With a vision of eternity himself, he can see far beyond the transient, and, being above this world of change in his own spirit, can direct its activities aright.

As Plato has now passed into a world of mystical reality he cannot proceed by logical argument and so develops his theme by examples or similes. He describes a long, dark cave descending steeply into the ground, at the bottom of which are men bound in such a way that they cannot turn their heads but can look only at the wall of the cave in front of them. Above and behind them a fire is burning and between them and the fire there is a wall along which objects are carried to and fro. Inevitably, therefore, all that the prisoners can see are the shadows of these objects cast on the wall before them. Naturally, as they are unable to turn round, they look only at the shadows and therefore deduce that these must be real objects. They form theories about them and their behaviour in a way that makes the prisoners think themselves very clever. This apparently absurd illustration is declared by Socrates to illustrate the condition in which ordinary human beings are. Content, as most men are, to accept the superficial as the true, and satisfied with a slick proficiency rather than a depth of understanding, relying upon guesses

of probability rather than true knowledge of ultimate reality, we truly spend our days as if toying with shadows. But is human nature thus condemned to a life of useless existence? Socrates proceeds to show that if a man should be released from his chains and forced to turn to the firelight to face the true objects, it would be an extremely painful and difficult operation. If, moreover, he were to proceed farther up the steep and rugged ascent out of the cave to the daylight beyond, he would be blinded by the light at first, and, only after a lengthy training in acquainting himself with the light, would he ultimately be able to look at the source of light itself, the sun. But then he would realise that this is the origin of all other light—this is the true reality from which all else is derived. Having found this glorious explanation of all other illumination, he would desire to remain there and bask in the revelation. But, instead, he would remember the other prisoners left languishing in darkness in the world of shadows. And so he would return back to the darkness to redeem the rest. At first, the darkness would be even more dark than before to him that had seen the light, and he would be mocked and jeered at as he told them of the vision outside the cave. As he challenged their world as one of unreality and illusion and tried to save them from it, he would be rejected and eventually killed.

Such a man would be worthy to rule a state in justice, and upon such a principle a man could find justice in his own soul. This would be the just state and the just or righteous man. We, too, look forward to a kingdom in which One will reign Who, enlightened by the true vision of God, in fact utterly one with God, came to redeem man from his darkened state of human existence; One Who, when He came to bring light to man was scorned and rejected by them and finally killed. In His kingdom, however, He will be surrounded by those who, realising the temporal things of life are mere shadows, chose the steep and difficult path to find the truth of God. This journey required courage, determination and persistence but yet was rewarded, at each step, by a growing sense of God, by a deepening vision

of this truth and an increasing awareness of His presence, as the light of God burst upon their daily experience, giving it meaning and purpose. And all the time their concern was for those back in the cave of unenlightened humanity. So to them they would preach and seek to reveal the joys of true life and being in God. Often they would be rejected, for they looked not at the things which are seen, but at the things which are not seen. "For the things which are seen are temporal; but the things which are not seen are eternal."

To Plato, justice is the inner harmony produced by the vision of ultimate reality, reached by courage, persistence and faith. To Paul, righteousness is a state of inner peace, obtained by faith in the truth of God revealed in the face of Jesus Christ. It does not seem improbable, however, that the stirring of Greek minds, by such as Plato, prepared them for the faith Paul preached.

THE TRINITY

A MODERN EXAMINATION

By George McHaffie

This article which first appeared in the Spring issue of *The Endeavour Magazine* is now in pamphlet form.

It can be obtained from:
The Endeavour Magazine,
Moray Lodge,
176 Granton Road,
Edinburgh, 5,
Scotland.

Or from our English and American business addresses, or from members of The Magazine Committee (see inside front cover).

Price: 1s. Postage: 3d. for first copy, thereafter 1d. per copy. U.S.A. and Canada \$0.20 (post free).

Christian Teaching for the 20th Century

Feed My Lambs

THIS last commission of the Lord to Peter would remind us all of the function of the ecclesia in its rôle as a shepherd. Many have wide and varied experience in this work, and many others would like to benefit from this. It has therefore been proposed to open the subject in the pages of *The Endeavour Magazine* and to invite those with knowledge, either practical or theoretical, to contribute to a full study of the subject for the mutual benefit of the brotherhood.

An easy division of the subject would be into age groups.

First, there are the problems of those who are beginning to face Christian responsibilities. How should we deal with training before baptism to give a good understanding of the vital principles, an adequate presentation of responsibilities and a true vision of life in Christ?

Second, we are faced with the situation of the young brother or sister in Christ who is beginning to experience the challenge of the world, intellectually, aesthetically or emotionally. This is where we need great wisdom and sympathy, to

give a fair hearing to problems and difficulties, to seek to understand rather than reprove, and to guide slowly and gently, and often with great patience, through a tangled mass of doubt and difficulty.

Third, there are the middle aged or even younger ones to whom the claims of family and work often provide a harassing problem and challenge to the claims of the Truth. Often the help here may best be practical but at this stage there is often a need for fresh vision and renewal of commitment.

Then there are the old. So often we think of their needs as primarily practical—nursing, warmth, food, etc. But surely these are trivial compared with the real need for fellowship, for the assurance of being needed, for possible outlets even for failing strength and feeble limbs.

These are but a few of our tasks and duties to each other as brethren and sisters. We should welcome any contributions in this respect, that we may all learn to grow unto a faithful flock beneath the gentle hand of our Good Shepherd.

SHEILA HARRIS.

Tend that flock of God whose shepherds you are, and do it, not under compulsion, but of your own free will, as God would have it, not for gain but out of sheer devotion; not tyrannizing over those who are allotted to your cure, but setting an example to the flock. And then, when the Head Shepherd appears, you will receive for your own the unfading garland of glory. (1 Peter 4: 2-4 N.E.B.)

LETTERS

The New Hymn Book

I appreciate the generous space given in the Autumn *Endeavour* to review of the Christadelphian Hymn Book, 1964, but I would be grateful to be allowed to try to remove possible misunderstanding on the reasons for including the names of authors and composers. Copyright agreements were very ably negotiated for us by the printers, themselves an experienced and highly reputable firm of music publishers. They informed the Publishing Committee that we must conform to modern practice in acknowledging authorship throughout, or permission for use of copyright hymns would be withheld. We thus had no alternative, though members of the Hymn Book Committee also felt a moral obligation to acknowledge other people's rights in literary property. These are the only reasons why names were included. There was certainly no intention to align us as Christadelphians with other bodies in our worship. I may add that words were very carefully scrutinised on the score of doctrine, and the aim, as the Preface indicates, was to make it a genuinely Christadelphian book.

While writing, may I add that many who for 30 years used the book of 1932, and learned to prize it as a means of worship, will regret your reviewer's rather cavalier dismissal of the work of the late brethren C. C. Walker and H. M. Williams.

The Christadelphian, Birmingham. L. G. Sargent.

"Dan"

Generally I am not convinced that the cause of truth is advanced by a succession of rejoinders and surrejoinders explaining where one has been misrepresented. But when the same correspondent twice takes the liberty of presenting my opinions in a form quite unacceptable to me, then perhaps I am wise to offer this note of correction.

I refer to the two letters to "Dan" from the pen of Bro. F. V. Morgan. In the first, in the Spring 1964 issue of *Endeavour*, he alleges that I "as good as say" that "Adam and Eve are

symbolic." Presumably, then, I actually hold this view. However, by the Autumn 1964 issue, things have changed. The current version is that I "appeared to have set foot upon the unhappy path" in the direction of "suggesting that Adam and Eve were merely symbols," which implies that I do not hold this view yet, but I probably shall soon.

Perhaps I may be allowed to reply that neither the former statement nor the more recent prognostication has any basis. The matter arose from my own reply to "Dan," in the Winter 1963 issue, which was not a complete exposition of the whole subject, but only a reply to certain arguments advanced by Bro. A. Hayward in the previous issue. He had maintained that since certain New Testament considerations require a literal first pair of the human race, the whole of the creation narrative in Genesis must be literal. My reply to this was that it is quite possible to have a mixture of literal and symbolic, and that on scriptural grounds one must acknowledge the symbolic character of the serpent and the Tree of Life, so that the mixed character of the narratives is proved.

It seems strange that these arguments for the mixed character of the creation narratives should have been construed as teaching their wholly symbolic character. Of course I did not repeat the arguments for a literal Adam and Eve, because this was adequately dealt with in the letter to which I was replying, and there was no disagreement on this point. What I challenged was the deduction made from this point. My statement that I did not propose to lay down just where symbol ends and literal begins is to be understood in this light. Accepting that the creation chapters are a mixture of literal and symbolic one might ask about each item mentioned. The rivers, for example, are they literal or symbolic? Two can be found on maps, two cannot. I cannot see that any major doctrine depends on the nature of the rivers, and I can see no gain from seeking the answer to this question, apart from satisfying curiosity. The idea that

I meant that up to a certain point in Genesis everything is symbolic, and that after that point everything is literal presumes the correctness of the either-or attitude, from which I had expressly disassociated myself. Nothing outside the creation narratives was being considered.

My other remarks that were misinterpreted, on Paul's exposition of the two Adams, merely stated scriptural truth. We all know that there is a mystical body of Christ, made up of Christ, the head, His followers being the other members. No one, I hope, will try to contradict this truth in order to maintain the historical reality of Jesus. That stands on other grounds. Why, then, can we not admit the same for the First Adam? The historical reality of his person does not mean that everything said about and in connection with him must be literally true. His literality has no bearing on that of the serpent, and the argument that the words of Paul contribute to proving the total literality of the first few chapters of Genesis (as Bro. Hayward proposed) is ill conceived.

The most recent arguments by Bro. Morgan for a literal serpent have largely been answered before. It is not convincing to use the whole Bible when discussing Adam, but then to consider only the immediate context of Genesis when discussing the serpent. Nor is it to the point to press the need for one literal serpent to be the type for "that old serpent, called the Devil, and Satan," when nature still provides us with thousands of serpents whose best known characteristic is indeed "the power of death." Only one new argument is offered: that if the serpent in Eden was a personification of sin, as in the rest of the Bible, then Adam was created "sin-stricken," which would raise insuperable difficulties.

This dilemma results from a simple confusion. The sin for which God holds us guilty, or forgives us, is the doing of wrong in thought, word or deed. It is no sin to be tempted, for Jesus also experienced this, though without sin. It is the harbouring of the thought and the doing of the deed that produces sin out of temptation. When, however, by a figure of speech, sin is personified in the Bible, then its area is widened to include temptation. "Satan," we read in 1 Chronicles 21: 1, "provoked" David to number Israel. David did not sin in being so tempted, but only by his harbouring of the idea and yielding to it. God does not hold men or women guilty of a figure of speech. Similarly in Eden, the presence of the serpent, conceived as the usual scriptural figure, does not mean that sin was always present. A figure of speech is not a reality. The real sin only entered when temptation

was yielded to. The trite use of unscriptural phrases like "sin principle" does not help in the understanding of these matters.

It may be replied that not every conceivable question has been answered. This I willingly grant, for the human mind, as now constituted, will never comprehend fully how sin entered a world created and controlled by an all-wise, all-just, and all-holy God. As I wrote before, the essential truths taught by the creation narratives are plain and obvious to all. It would be unfortunate if we allowed debate on uncertain side issues to obscure vital truths on which salvation depends.

Birmingham.

W. G. Lambert.

The Autumn Issue

Might I, as one who has resigned from the Christadelphian body, be allowed to comment on the helpfulness of several articles in your Autumn issue?

If only we had the wisdom and the meekness to put into effect the counsel of Ruth McHaffie's article "The Good People Who Failed," how much more powerful our fellowship and our worship would be. It needs courage and humility to admit the possibility that some of our tradition and interpretation may be mistaken and that there are large numbers of questions to which we shall not know the final answer, this side of the Kingdom. It is a solemn thought that in a rigid application of the Statement which is our creed (and which is, after all, a man-made document subject therefore to the possibility of error) we may have excluded from our fellowship some whom Christ Himself would have accepted. Obviously, with the best of intentions, mistakes are made, but in recognising this, should we not determine that error will be in the direction of mercy rather than of judgment?

This need to exercise mercy seems to underlie Donald Smith's practical and salutary advice to those in middle life and later years. Surely the influence of Christianity should mellow rather than harden us, and make us more willing to look for, to perceive and to admit our own mistakes. The same thought occurred to me when reading Ralph Lovelock's article in which he refers to true Christians as "channels for the divine pity." Is this not the way in which both differences of practice and differences of scriptural understanding should be approached?—with sympathy and readiness to discuss rather than rigidity and determination to dogmatise.

I resigned from the Christadelphian body after expressing, publicly, doubts and difficulties which had been harboured (and discussed privately) for about 10 years. Had I continued to harbour those doubts secretly, allowing them to trouble only my conscience and no one else's, doubtless I should still be a Christadelphian now (as indeed I am, at heart). In this present solitude there is often opportunity to reflect and to wonder how many others there are who have so unnecessarily to undergo the tensions and strains of pricking conscience because expediency, discretion or, perhaps, fear has dictated silence in public. A creed which was general enough to embrace all the shades and variations of belief which *actually exist and have done for a long time* within the Body, would have to be a simpler, less dogmatic statement but that does not mean that it could not still comprehend all the fundamentals of the gospel of salvation in Christ.

Perhaps I could, in conclusion, make one plea to those who are so concerned to dogmatise as to whether the Edenic serpent was literal or not, the flood universal or not, and so on. It is not easy, in fact, it is very difficult to attain to the Kingdom of God—please don't try to make it harder than ever.

Gerald Dearden.

The Hand of God

It is impossible in a brief compass to answer fully the points raised in the Autumn 1964 copy

of *Endeavour* by Sis. McNish, and I hope my articles, as they appear, will give some help in clarifying the matters in question. Here I would suggest (1) Natural (and supernatural) laws are all within the jurisdiction of God. Usually God does not supersede natural laws to effect His purposes, but manipulates them to the required end. (2) Though in some sense, answers to prayers are subjective, there will also be some objective standard by which to assess their spiritual validity. For example, God often works on a numerical basis. e.g., 40 years in the wilderness; 40 days temptation, etc. In addition, there is usually an impeccability in the timing of events when God is at work. (3) God does, in fact, use all manner of people, if necessary, to effect His purposes. A suitable scriptural reference is Romans, chapter 9, verses 17 and 18. (4) I suggest we ought to pray, as far as possible, for specific results. Otherwise, how can we have faith, and how can faith be answered? The blind men (Matthew, ch. 20) did not ask Jesus for strength to endure their affliction; they asked that they might receive their sight. It is easier to be non-specific because this attitude places less strain on our faith. (5) Results arising from prayer can be affected by the quality and spiritual value of the prayer, as the incident in Matt. 17, 14-21 shows. Was it the will of God that the apostles were unable to cure the sick boy? Jesus gives a clear answer.

Ashton-under-Lyne.

Henry Hacking.

Between the Testaments

WISDOM

By John Sealey

WE too often think of the period between Malachi and Matthew (the inter-testamental period) as a "dark age," to be regretted rather than understood. We tend to forget that much literature was still being produced in this period of Israel's history. Works were written which

were undoubtedly known to the Apostle Paul, and which may well have influenced the Synagogue teachers of the Lord Himself. In the first few centuries A.D. both among Jews and Christians a few of these works were held in such esteem that they were put on a par with the third section

of the Hebrew canon (the "Writings"), though now they are relegated to the Apocrypha. One of the most important words in these writings is that of "Wisdom."

It is one of three important words that are found in this inter-testamental literature. The other two are "Word" (Greek *logos*) and "Spirit." Each had its distinctive origin, yet by the first century A.D. there is little to distinguish between them in their religious meanings. In this article I shall concentrate on Wisdom and its use in the literature of the period mentioned. But, first, what is its precise significance for first century Christianity?

In the first place Paul identifies Wisdom, the "wisdom of God," with Christ (I Cor. 1: 24, 30, 31). Christ was made wisdom for us, says Paul, and by this means brought in righteousness, sanctification and redemption. Did Paul conjure up this word in a vacuum? Could a man of Paul's Rabbinic background be ignorant of its uses in the writings of the inter-testamental period with which he was acquainted? I suggest that Paul, with full knowledge of the current meaning of the word, used it to show Christ's divine origin. Paul's use of the vocabulary of the wisdom literature is even more strikingly shown in a passage in Colossians (1: 15-19). The expressions used for Christ's supremacy can be paralleled in current Jewish thought about Wisdom. For example, verse 15: "... who is the image of the invisible God, the firstborn of all creation," may be compared with "I came forth from the mouth of the Most High . . . He created me from the beginning before the world." (Ecclesiasticus 24: 3, 9)

Paul is not alone in using the "wisdom" language to describe Christ's unique qualities. Hebrews 1: 3, "Who being the effulgence of his glory and the very image of his substance . . ." may be compared with Wisdom of Solomon 7: 25, 26, "For she is a breath of the power of God, and a clear effluence of the glory of the Almighty. . . . For she is an effulgence from everlasting light, and an unspotted mirror of the working of God, and an image of His goodness."

A comparison of Matt. 11: 28-30 with Ecclesiasticus 51: 23-27 would suggest that Christ consciously put Himself in the place of Wisdom. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt.). "Draw near unto me, ye unlearned, and lodge in the house of instruction. Say, wherefore are ye lacking in these things, and your souls are very thirsty? I opened my mouth, and spake, Get her for yourselves without money. Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. Behold with your eyes, how that I laboured but a little, and found for myself much rest."

In Matt. 23: 34 Jesus criticises the leaders of Israel for their rejection of Himself, but in the parallel passage, Luke 11: 49, He describes the same utterance as being given by "the wisdom of God." Here again there is an identification of Christ with Wisdom.

Let us look at the idea of Wisdom in this literature; at its origin and development, and the influence, if any, of the parallel Greek forms of Wisdom.

EARLY HEBREW WISDOM

The origins of the more mature forms of Wisdom are to be found in writings of the pre-exilic period. As early as Jeremiah the "wise man" has a recognised position alongside the prophet and priest, "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jer. 18: 18). Again the wise man is seen as a definite class in Isaiah; "The wisdom of their wise men shall perish; and the understanding of the prudent men shall be hid" (29: 14). Thus, Wisdom as part of Israel's literature can be seen as early as the eighth century. It is probable, indeed, that the Wisdom tradition goes right back to a much earlier period, as shown in the request of Solomon for "wisdom" (I Kings 3: 3f.).

Although the voice of prophecy faded in the Persian and Greek periods, the wise man maintained his position, as may be seen from such books as Ecclesiasticus and the Wisdom of Solomon, which followed in the tradition of Job, Proverbs, and Ecclesiastes.

H. Wheeler Robinson defines Wisdom like this: "The discipline whereby was taught the application of prophetic truth to the individual life in the light of experience." This immediately marks it as distinctive from Greek philosophy, for its basis is concrete experience, as opposed to theoretical exploration. There is a timeless quality about the conception of Wisdom among the Hebrews. For the Hebrew, Wisdom was a gift from God, not a human achievement.

HEBREW WISDOM

Hebrew Wisdom is essentially practical rather than speculative. But in so far as it is speculative, it inquired into the nature of wisdom itself rather than the nature of reality, or the Being of God, or the future life. It cannot be over-emphasised that Hebrew Wisdom is fundamentally *religious* in outlook; this is in strong contrast to Greek ideas of wisdom. Underlying all forms of Hebrew Wisdom is the theme, "The fear of the Lord is the beginning of wisdom." It should be noted that "beginning," here, also means "zenith" or "chief."

Thus Hebrew literature does not use wisdom in the sense of pure knowledge. It first meant the faculty of distinguishing what was useful or the opposite. But an ethical element soon entered and it came, then, to mean the faculty of distinguishing what was good and what was bad. This faculty was a divine gift. It was to be used in establishing right relations with God. As the ability to distinguish good from bad was a quality

of the divine, it followed that every form of wisdom was from God.

In all the arrangements, the regularity of the world and its working, the Jew saw an expression of mind, far greater than man's but similar in nature. They saw intelligence in the creation of the universe, and thus spoke of "Him that by wisdom made the heavens." Wisdom was seen as the highest of all personal qualities: it was a quality worthy of the greatest reverence.

The twenty-eighth chapter of the book of Job confines true wisdom to God (v. 12f): "But where shall true wisdom be found? . . . man knoweth not the price thereof; neither is it found in the land of the living . . . yet the price of wisdom is above rubies . . . whence then comes wisdom? God understandeth the way thereof."

Proverbs goes farther to show how wisdom in a personalised form does the work of God. "The Lord possessed me in the beginning of His way; before his works of old I was set up from everlasting . . . when He marked out the foundations of the earth, then I was by him as a master workman" (Prov. 8: 22). This agrees closely with the Psalmist's use of the "Word;" "By the word of the Lord were the heavens made" (Ps. 33: 6). This leads us to a train of thought which, including the three forms, "Wisdom," "Spirit" and "Word," would lead us too far from the present subject. Sufficient to notice, at the moment, that in the Wisdom Literature, "spirit" and "wisdom" are almost interchangeable words.

The Hebrew did not know personification in our sense. Wisdom in Prov. 8 is personified in so far as it is an activity of a personal God. Whatever Wisdom does or is, God does or is.

(To be concluded)

WHY BOTHER WITH RELIGION AT ALL?

"Why?" Leaflet No. 1

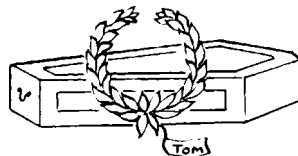
SO you want to get the best out of life. Don't we all? The difficulty is to know what is the best—and how to get it. If you think sitting in a dull church, listening to dull sermons, is about the last way you would choose—who would blame you for that? Certainly not I. But, because you find churches and sermons dull, is it necessarily true that belief in God and all that goes with it must be dull, too? Is religion just the bunk that feeble minded people need to give them some feeling of safety and stability? You seem to think it is. I am convinced that it is not.



You say that you are getting on fine without it. You hardly need to give it a thought. You go off to your work and after that there is plenty of good amusement, sport and what you will to fill in your leisure time. You don't need God and you don't want any of the do's and do not's that go with church. So you have your own philosophy and up till now, you say, it has worked out all right. After all, you don't do anyone any harm—you believe in living and letting live.

The trouble is that living and letting live is not so easy as it sounds. All can go well for a while but sooner or later every man and woman is up against it. We come face to face with the inevitable. Even if it were possible for the whole of our lives to run smoothly yet not one of us can, in the end, avoid death. That this is so is brought home to us in various ways.

The friend down the road, yesterday laughing and joking with you, today lies in the mortuary, killed outright in a car crash. You are stunned with shock. You go to his funeral. You stand by the grave watching the coffin being lowered into the hard, unfeeling earth, and you see his parents stricken with grief. You think of your friend's laughing eyes and jolly face. Gone—gone for ever.



But, as you go on your way home, you feel it can't be true. There must be something else for Tom. You vaguely hope that there is some power, somewhere, which is like the kind old man you used to believe God was, when you were a child. He would do something for Tom. His very kindness would make Him do it. But, then, what would Tom do? Of course, all that stuff about playing harps is old-fashioned nonsense, but what **could** Tom do? You suppose, in one way or another, he would have some connection with God; he would, kind of, be with God. But then the awful thought seizes you that Tom would not want to be with God. He never believed in Him and he scorned everything to do with Him. Being with God would be worse than not being at all. No, that couldn't be right. God would **make** Tom so that he did want to be with Him. God would make poor Tom what Christians call "good."

But that is where you are mistaken. In Tom's life God wanted Tom to be associated with Him. He wanted him to become a character of moral worth, something like God is Himself. But there are some things that God cannot do. He limits Himself so that He cannot do anything which is contrary to His own nature. And it is contrary to God's nature to force His creatures to love Him. He cannot put goodness on a person in the same way as one might put a coat on him. Goodness, because of its very nature, is something which must grow. God cannot make an unwilling person good. If He did, the person would no longer be a person. He would be a machine or a puppet.

You are not a machine or a puppet—and you do not want to be either. Neither did Tom. Tom, like you, had it the way he wanted. He rejected God and consequently he never grew into a character which was worth perpetuating into eternity. He had his chance and he threw it away. Tom is gone for ever.



And what about you? You have your chance. Will you, too, just throw it away? Would it not be better to have the courage to put faith in God so that you can find an anchor which will hold you fast through all the trials of life and through all its tedium, that, in the end, you will have become a character which is suitable for eternal life?

"This is all very well," you say. "I wish I could believe. But how can I know that there really is a God? How can I be sure that the psychologists are not right when they say He is merely a piece of imagination, an illusion, which people who have never mentally matured need to have for support? I would be willing enough to worship Him if only I could be sure He exists." This problem is tackled in No. 2 of the present series and it can be obtained from the address given overleaf.

Christianity does not offer you a bed of roses. Characters of moral worth are not built up in the easiest circumstances life can offer. The people who are most worth knowing are usually those who have been "through it." Those who have had an easy life are often spineless. But Christianity does offer you a challenge. It gives you something to live for, which is enduring and worth while. Sometimes the work is tedious, but the friendships made in the course of it are not lightly to be despised.

Of course, all preachers are not brilliant orators, and from time to time they send us to sleep (we will be realistic and honest). But they are those who are labouring, often with difficulty, to show others what it is that makes them tick—when otherwise they would be wound down. They are those who believe that there is an answer to all the suffering and tragedies of this life. They want to offer you the satisfaction which they, themselves, have found.

(Continued at foot of column 1 page 18.)

WHY BELIEVE IN GOD?

"Why?" Leaflet No. 2

WHEN you hear people talking about believing in God do you feel unable to accept that He exists? You think it would be a comfortable situation if there were an unseen power who would help in time of trouble and who would, in the end, enable you to live in some land of unending happiness. But when you give the matter cool thought you just cannot believe that any such God really is, and you wonder why some people are so sure about it.

Many thoughtful men have puzzled over this question. They have put forward complicated arguments which they thought proved the existence of the Christian God. One of these says that every event has a cause.

As the universe is an event it follows that it must have a cause — and that cause



is God. But, even if we agree that there must be a cause, does it mean anything to us if we call the cause God? We still know nothing about the cause called God except that He (or it) caused the universe. So we go round in a kind of circle. And, anyway, how can we be sure that nothing caused the cause?

Another thinker said that all the beauty and design in nature prove that there is a God. "But," said another,



"what about the destructive things, and particularly the parasites which purposelessly

live on something else? Nature is beautiful but it is also cruel."

Yet another said that there must be something existing which is greater than everything else we can think of—and that must be God. But his critic said that it was just as true to say that there must be an island somewhere, greater than any island we can think of. Even if this argument could be a proof of existence only applicable to God, and not to islands or anything else, what kind of god would we have? Certainly not the personal God Whom the Christians claim to know.

The philosopher, Kant, thought that there must be a God because, otherwise, why do men feel a sense of duty to do right? But the difficulty here is that all men do not feel a duty to do right. They feel no unseen hand urging them to obey moral laws. What happened to the urge to do right when the Nazis herded men, women and children into the gas chambers?

None of these arguments leaves us feeling satisfied. Not one of them makes us feel fully assured that there is a God either "up there" or "down here," Who, even if He exists, is any help to us. And yet when we consider them all together there is just a little truth in them somewhere, even though we cannot grasp it or make use of it.

belief in God is both reasonable and desirable.

We hope that the two short leaflets printed below will do something toward this. They are first of a number which we are calling the "Why?" Series. We intend to reprint them shortly in leaflet form and to give details in a future issue of our magazine. Before their final production constructive criticism from readers will be welcome. Leaflets such as these could be put to a number of uses. They could be included in "Glad Tidings" magazines which are sent to interested friends; they could be handed out at open-air addresses, or distributed as a prelude to canvassing.

It is certain that I cannot say to you, "Here is God," in the same way that I can say, "Here is a cat." You cannot see God and you cannot touch Him and you cannot hear Him. So you say, "Therefore, I do not believe He exists."

But do you believe in the existence of the atom? If you heard that atomic warfare was to begin tomorrow, would you just laugh and say that you do not believe in atoms? No—you would be afraid. And yet I cannot say to you, "Here is an atom"—which you can see, touch and hear. Why, then, do you believe in its existence? You believe it because you know what happened in Hiroshima. You know, because of that, the deadliness of atomic power. You have not seen the atom but you have seen its awful footsteps. But have you, really? Have you, yourself, been to Hiroshima? Have you, yourself, witnessed atomic experiments? More than likely you have not. I have not—but I still believe in the existence of the atom. And so do you. And the reason we believe is because we trust the reports of those who have witnessed the atom's destructive power, and the witness of those who have conducted scientific research. For all I can tell, the whole thing is a leg pull—and yet I **know** it is not. And so do you.

When we come to trying to prove the existence of God we are in a much better position. As with atomic power we have

numerous reports. Not only do we find ordinary, simple men and women believing there is a God and saying that they have been aware of His working in their lives, but we have others, who are acknowledged to have brilliant minds in fields which are not specially associated with religion, also assuring us that they have seen the footsteps of God. They, too, have been fully aware of an unseen power working with them. They do not pretend to know all the answers about God. Many difficulties remain, and one of the greatest of these is the problem of pain, though even this can, in part, be understood. (See No. 3 in the "Why?" Series—"Why Doesn't God Do Something About It?")

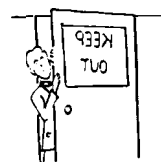
Not only have many seen God working in their own lives, but they are convinced that the hand of God is to be seen at work in history. Ancient writers, as well as those who wrote the New Testament, record the presence, in the first century A.D., of a struggling community, known as the Christians. It was to be expected that so small a band fighting against such great odds, enduring one persecution after another, would soon fade into oblivion. But these men laboured in the belief that if God were for them, who could be against them? No matter how great the opposition, the things they stood for would survive. So it is from such an insignificant and despised beginning that Christianity has spread throughout the world.

The hand of God has also been seen in the

preservation of the Jewish race. God, as the Bible tells us, intended the Jews to have the tremendous and awful responsibility of witnessing to other nations that He was the one and only true God. Because they disobeyed His laws and killed the prophets, even His Son, Jesus Christ, they were scattered throughout the earth, and oppressed on every side. But they were not to lose their identity and they were to be regathered. Hitler's determination to exterminate the race ended in failure. God was in command. Again and again attempts have been made to wipe them out, yet still the Jew takes his place among the nations, even more today than ever before in the Christian era.

But we do not have to rely entirely on the reports of others, nor on the evidence of history. We can find out for ourselves from our own experience.

When the scientist is conducting his experiments we are not allowed in the laboratory.



Only authorised persons are admitted. This is an obvious disadvantage because it prevents us from having any personal knowledge of what is going on. Not so with the

("Why Bother With Religion At All"—continued from page 15.)

The Christian church is full of blemishes. From its very earliest days, back in the first century, it has been the same. It does not pretend to be a 'museum for saints,' but a 'school for sinners.' It is a school at which no pupil need be without the prize. And that prize is the security and happiness which each of us desires. It is the school which gives us the best out of life and, finally, victory over death.

Is not that just what you are wanting?

R. McH.

laboratory which investigates the existence of God. If we stand outside, then, of course, we cannot share in the experiment and we cannot know, from our own experience, the result. If, on the other hand, we go inside; if we are prepared to believe in God, then, as the experiment of life with God proceeds on its way, we can find out whether or not He works with us.

"But how unscientific!" you say. "You are asking me to believe in God, and then, **after** that, prove that He exists!" But it is unscientific? Every scientist knows that scientific experiments have to begin with a hypothesis—that is, with believing that something is, before it is proved.

Although many great minds have testified to finding God, it is true, also, that other great minds, even scientists, have not found Him. But, as a result of their own investigations, scientists, both believers and unbelievers, are, today, acknowledging that there is more in our universe than those material objects which can readily be seen, touched and heard. Science was once thought to belong to the world of material facts and religion to be merely a matter of opinion. But science itself has shown that more can be known than that which can be explained in a rational way. It was the great scientist, Einstein, who said: "every really deep scientist must necessarily have religious feeling." Some have not believed in God because, in their anxiety to avoid believing an error, they have forbidden themselves to share in the experiment which is open to every man and woman. And this experiment is the one which would give them the greatest and most valuable truth of all.

R. McH.

THE BACKGROUND AND STRUCTURE OF PAUL'S LETTER TO THE PHILIPPIANS

By David Pitt Francis

PHILIPPI AND ROME

THE letter is one of a series of three — Ephesians, Philippians and Colossians — all of them written during the time of Paul's imprisonment at Rome, between A.D. 61 and A.D. 64. There are a number of links between Philippi and Rome: (i) Paul had been imprisoned at Philippi and he was now in prison at Rome; (ii) Paul wrote from the new world-capital, Rome, to that city which had been for a short time the capital of the old world empire, the Macedonian; (iii) Philippi was the first city at which Paul preached upon European soil, and Rome, as far as we know, was the last; (iv) the plea of Roman citizenship was first used upon being liberated from imprisonment at Philippi and it was exactly the same plea, used upon a later occasion, which led to his imprisonment at Rome; (v) the incidents at Philippi divide the book of Acts into two distinct halves: Philippi ends the "third person" account of Paul's doings and commences the "we" account, written in the first person, which ends at Rome.

IMPRISONMENT AND ROMAN CITIZENSHIP

When we read the first chapter of Philippians it is wise to cast our minds back to Paul's first imprisonment ten years earlier. On that occasion an earthquake had opened the prison and released all its inmates. Paul looked forward to a greater earthquake which would release not only the

captives everywhere but also those who are dead. Verse 23 has provided difficulty for many. What better meaning is there than that Paul desired a repeat of history while in bonds at Rome? The word "analsusia" translated "depart" means literally "to be loosed again." Paul not only wanted Christ to come in his day but expected Him to do so (1 Thes. 4: 17). The whole of the New Testament is written in an atmosphere which desires Christ to come quickly. What better,

then, than that Christ should come now and release him from prison, and that he should "depart" as he had previously "departed" from Philippi? But it was better for the Philippians that Paul should "abide" both in prison and in the flesh, and Paul would gain even if the Master should delay His coming for a few years, and Paul should die in the meantime. The ten years separating Philippi and Rome had, however, changed his estimation

of Roman citizenship. Philippi was a Roman colony, and some of its inhabitants could boast of Roman citizenship. Paul had this in mind when he reminds the Philippians that "we are a colony of heaven" (Moffat) or "our citizenship is in heaven" (chapter 3: 20). It was far better to be like Clement (chapter 4: 3) whose name was in the Book of Life than to have one's name enrolled upon an earthly register! Are we not very much the same? We may pride ourselves in being British almost as though it carried with it some special dispensation of favour. Should we not

THE letter to the Philippians is not so often quoted as some others. Those of us who follow the traditional pattern of reading read it on only four days every year. Some of us may have spent a little more time on it at Bible classes. These notes are intended to show that the epistle, though small, is very important. The writer believes that instead of being, like many of our letters, an odd collection of ideas, this epistle was written with a clear and definite pattern in mind.

rather rejoice that our names are written in heaven?

THE PROPHET OF THE GENTILES

The term "apostle of the Gentiles" was a rôle which enlarged in its importance as time went by. At first, Paul's preaching was to Jews of the dispersion; then "to the Jew first and also to the Greeks;" finally at Rome (Acts 28) the Gentiles received equal attention. He quoted to his Jewish contemporaries Isaiah's testimony against them (Acts 28: 26) and then said (v. 28), "the salvation of God is sent unto the Gentiles that they will hear it." This is the counterpart of Paul's first speech to the Jews at Antioch (Acts 13: 26), "To you is the word of this salvation sent." Now, at Rome, it will no longer be sent to them mainly, but to the Gentiles generally. The phrase "the salvation of God" is of double significance, for Paul had been quoting from Isaiah and was aware that the name "Isaiah" means the "salvation of Yahweh." "Isaiah" is sent to the Gentiles now and the gap of seven or eight centuries ceases to matter any more. The apostle to the Gentiles becomes inseparably linked with the prophet to the Gentiles. Paul carries out the rôle of the "Isaiah" of his day, "a light to lighten the Gentiles;" his imprisonment must result in pastoral care for the churches and so, when writing to the Greeks at Philippi, he takes down his scroll of Isaiah, and, having written a prologue extolling his imprisonment, he now introduces the "salvation of God" once again (Phil. 1: 28) and recasts the pastoral part of Isaiah in a mould suitable for the Philippian of his day. He reads "Comfort ye, comfort ye, my people!" and writes, "If there be therefore any consolation in Christ, if any comfort of love. . . ." Isaiah then speaks of the Spirit of God as his "fellow" or "counsellor" (Isaiah 40: 13) and Paul says that the same Spirit can be our "fellow" (Phil. 2: 1). Paul reads of a mercy and tenderness which will deal gently with lambs and "those that are with young" (Isaiah 40: 11) and so writes of "bowels of mercies."

THE IMAGE OF GOD

Paul now recalls Isaiah 41, which tells how the idolators with their various functions "helped every one his neighbour" in the task of image-making, and says that co-operation is necessary in constructing the real image of God: "Look not every man on his own things, but every man also on the things of others" (Phil. 2: 4), taking two similar passages from chapter 40.

"To whom then will ye liken God? or what *likeness* will ye compare unto him" (v. 18) and

"To whom then will ye liken me, or shall I be equal? saith the Holy One" (v. 25).

Thus he discusses how Christ Jesus had the *mind* of God and was therefore in His *likeness*, but did not want to grasp at being His *equal*, for "a man's reach must exceed his grasp." Jesus rather took upon Him the form of a servant and was found in fashion and likeness as a man. Those in Israel had taken the stock of a tree (Isaiah 44: 19), fashioned it in the likeness of a man, and called it God; but Jesus, in distinct contrast to the "blind and deaf servant" of Isaiah 42, was the real image of God, and was yet humbled in the fashion and likeness of man, and humbled Himself to death upon the stock of the tree (Phil. 2: 8, cf. Isaiah 44: 13). Having humbled Himself to the death of the cross He now becomes identified with God Himself, and God who declares His name in Isaiah 43: 11 gives to Jesus a name above every name (Phil. 2: 9). He who named Cyrus (Isaiah 45: 4) but Who declares in the next verse His superior name, has given this name to Christ. Is it not fitting, then, that Paul should round off this section with a quotation from Isaiah 45: 23-25, "That unto me every knee shall bow, every tongue shall swear . . . in the Lord Israel shall glory"? Thus Paul writes, "That at the name of Jesus every knee shall bow . . . and every tongue should confess . . . to the glory of God the Father" (Phil. 2: 10).

THE TRUE SALVATION

Paul has noted the constant repetition of the salvation theme in Isaiah. God is Saviour,

He saves Israel with an everlasting salvation (Isaiah 45: 15-17), and will place His salvation in Zion (46: 13). It is fitting that Paul should continue on this note, for fashioning the image of Christ in our lives is equivalent to "working out one's salvation." Bearing in mind the words "My counsel shall stand, and I will do all my *pleasure*" (46: 10), Paul writes, "For it is God which worketh in you, both to will and to do of his good *pleasure*" (Phil. 2: 13). Those in whom God will do His pleasure must be blameless and harmless (Phil. 2: 15) if they are to be His workmanship. Isaiah 48-49 speaks of the crooked nation and the generation that murmured in the wilderness. Paul forbids murmuring in order that his readers should be an example to his own nation and generation, that as the "servant" is a light to the Gentiles (49: 6) so the Philippians may "shine as lights in the world." To show the exact place which he has reached in Isaiah he rounds off with an exact quotation. Israel declared, "I have laboured in vain, I have spent my strength for nought" (Isaiah 49: 4), so Paul writes "... that I have not run in vain, neither laboured in vain" (v. 16).

TRUE SERVANTS OF GOD

Paul has now reached the remaining Servant Songs and uses material from them in his discussions both about himself and about Timothy and Epaphroditus. Paul desired (Phil. 2: 17) to be offered upon the sacrifice and service of their faith, but the word "offered" is not here connected with animal sacrifices. The word means an "oblation" or a "pouring out." How better could Paul copy the servant who had poured out his soul unto death? (Isaiah 53: 12). But Paul is no egoist. Timothy is likeminded: he is a messenger, like the herald of Isaiah 52, and as the herald proclaims good tidings — "for the Lord hath comforted his people" (52: 9) — so Paul will also be of good comfort with Timothy's tidings. Timothy had the rôles of messenger, servant and son, and Epaphroditus was a messenger, ministrant and soldier. "Finally . . . rejoice in the Lord" (Phil. 3: 1). Why? Because this section of Isaiah ends upon

a note of rejoicing in which all the trees shall "clap their hands" (55: 12).

NO CONFIDENCE IN THE FLESH

The tone of the epistle changes as suddenly as the tone of the prophecy. Isaiah upbraids the people for the boast of Jewishness, and extols the sons of the stranger. He speaks of Israel's watchmen as dumb dogs (56: 10), and greedy dogs (56: 11), and Paul continues, "Beware of dogs." For the position was reversed now, the adopted Gentiles were no longer dogs, but the apostate Jews were reduced merely to the position of house-guards, custodians of the Law who could not act efficiently even as watch-dogs! "Beware of the concision" (*incision*) whose circumcision of children was no more profitable than their sacrifice in the valleys (Isaiah 57: 5). Such people "trusted in the flesh" (Phil. 3: 4), but were the seed of the adulterer, and as Isaiah contrasts the position of those who "trust in the Lord" Paul follows suit by contrasting the position of those who have the faith of Christ, who are humble and contrite, suffering the loss of all things. The wicked are like a troubled sea, casting up refuse (Isaiah 57: 20) but the true believer counts all things as refuse that he may win Christ (Phil. 3: 7-8). The righteousness of the law (Isaiah 58) called for fasts, but the faith of Christ calls for "drawing out thy soul to the hungry" (Isaiah 58: 10) and partaking of the fellowship of Christ's sufferings (Phil. 3: 10). Confidence in the flesh (Phil. 3: 3) must give place to "not hiding thyself from thine own flesh" (Isaiah 58: 7).

THE RACE TO DO GOOD

Isaiah continues by describing a race to do evil: "Their feet run to evil and they make haste to shed innocent blood . . . wasting and destruction are in their paths (Isaiah 59: 7). Paul details for us a better race. He says that we should endeavour to grasp the crown of righteousness instead. There are many whose end is *destruction* (3: 19). Paul's mind turns to our heavenly citizenship (Phil. 3: 20); he has spoken earlier of bodily forms and images, so is it any wonder that instead of speaking of a change

from the spirit of heaviness (the garment of humiliation) to the garment of praise (Isaiah 61: 3) he should instead speak of a similar change of body? He says that Jesus who was once humbled and found in fashion as a man can now change the body of our humiliation and fashion it according to His glorious body. The naked body of the athlete's humiliation will be glorified with the "robe of righteousness" (Isaiah 61: 10). Jesus laid aside every weight because He saw only the joy set before Him. Isaiah speaks of the everlasting joy as an anointing oil upon the head of the righteous. "For your shame ye shall have double, and . . . everlasting joy shall be unto them" (Isaiah 61: 7). Paul combines this verse with Isaiah 62: 3, where Zion is told, "Thou shalt also be a crown

of glory . . . and a royal diadem in the hand of thy God." As Zion, anointed with joy, was to be God's crown, so the heavenly Zion at Philippi was to be Paul's joy and crown. But in chapter 4: 1, where these two thoughts are combined, Paul's replaces Isaiah's diadem with a wreath. For the diadem was inherited by fleshly descent, in which Paul places no confidence, but the wreath was merited by athletic contest. The Gentile Philippians were Paul's joy and wreath and more precious to him than any diadem could have been.

FURTHER PARALLELS

Further parallels can be found between the words of Isaiah and those of Paul.

ISAIAH

As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee (62: 5).

Isaiah speaks of those who remember the Lord (62: 6).

Behold, thy salvation cometh (62: 11).

A recital of God's punitive aspect calls for supplication (63-64).

Isaiah speaks of forgetting the former things and concentrating upon truth (65: 16) restored *honour* in childbirth (65: 23) *justice* (65: 25) *purity* (66: 1 as contrasted with the impurity of Israel — 66: 3) *loveliness* (66: 5) and the *good report* of Zion's honour.

God will extend *peace* to Zion like a river (66: 12).

Your heart shall rejoice, and your bones shall flourish like an herb.

All Zion's children shall be satisfied with her consolations (66: 11).

PAUL (in Philippians)

Paul urges reciprocation: Rejoice in the Lord alway: and again I say. Rejoice (4: 4).

Paul speaks of Clement and others whose names are recorded in the Book of Life (4: 3).

The Lord is at hand (4: 5).

Paul urges supplication which would be followed by the peace of God which passeth all understanding through the name of Christ (4: 7).

Paul tells us, in effect, to forget the former things and think of things that are true, honourable, just, pure, lovely and of good report.

"Think on these things" and the God of peace shall be with you (4: 9).

I rejoiced in the Lord greatly . . . your care of me hath flourished again (4: 10).

I have learned . . . to be content (4: 11).

AN OFFERING UNTO THE LORD

The drama is drawing to its close. Paul is reaching the end of Isaiah, and he plays a master-card, the most interesting reference of all. At the end of his prophecy Isaiah provides Paul with the most appropriate reference Paul could have used: he speaks of a gigantic offering from Pul, Lud . . . and Javan (Isaiah 66: 19). Lud or Lydia was the first conquest upon the Asian mainland, and Lydia was the first Christian "conquest" (Acts 16: 14) upon the European mainland. It is from Greece, Macedonia and the eastern Aegean that Isaiah expects a gigantic offering for the Lord, to His glory (Isaiah 66: 19). So, by the hand of Epaphroditus came a preliminary fulfilment of this prophecy, "a sacrifice acceptable, well pleasing to God, that God may supply their need by the riches of His glory" (Phil. 4: 18-19). The offering in Isaiah is a human one, consisting of returning exiles from the dispersion, but Isaiah mentions both a sacrifice and a gift, and the Philippians' gift is therefore called by the apostle a "well-pleasing sacrifice."

FINAL REFLECTIONS

We have seen the apostle in prison at Rome, and noted how he uses the circumstances of his imprisonment to benefit his fellow Christians. We have seen that the immediate expectation of release by Christ does not belong merely to the 20th century but was equally the hope of the early Church. We have discussed the image of God in Christ, and seen that the mental and moral image of Christ must find some similarity in ourselves because we are God's workmanship, and He will do all His pleasure in us, and grant us His salvation — if we let Him, and if we empty ourselves of ourselves. We have noted that the Servant prophecy of Isaiah 53 is not merely a prophecy of Christ, but a pattern for those who are in Christ, for Paul, Timothy, Epaphroditus, and for ourselves too. Contention over earthly ancestry is contrasted with contention for a heavenly prize, and we have seen that God remembers us in the Book of Life, but only if we forget our former selves. Our names can be enrolled in heaven! In contrast, Jewish ancestry and Roman and British citizenship are of no account. An acceptable sacrifice, a well-pleasing gift to God, must come not only from Philippi, but from ourselves as well.



The Meaning of Protestantism. by James Nichols.
Fontana Paperback. 2s. 6d.

THIS book is American in origin and outlook, but covers, briefly, both the salient historical details of the rise of Protestantism, and also the principal aspects in which modern sects differ from the Roman Church. It is strongly anti-Roman in tone, and the theological sections are marred by an extreme, "critical" outlook on the New Testament. Despite its many faults, however, it has a number of good points, and is worth reading as a catalyst

to thought concerning our own position in modern Protestantism.

The author opens with regrets that the term "Protestant" has changed its emphasis from positive to negative aspects of religion during its history. In Elizabethan times, to protest was to bear positive witness to the true Bible teaching, whereas later it came to signify a negative rejection of Roman dogma. Thus, he says, in defining how he intends to use the term in its older meaning, "Evangelicalism" expresses best the positive message to which early Protestants were witnessing the good news of healing in Christ's kingdom. A less ambiguous title for this book would be "a primer of evangelical Christianity," and when the word "Protestant" is used it signifies, not everything non-Roman and non-Eastern Orthodox, but *evangelical* Protestantism, the Protestantism born of, and living by, a witness to the full and revived gospel.

The beginnings of the Protestant movement are traced from the beginning of individual Bible

interpretation within the Roman Church of the late Middle Ages, and the consequent separation in Switzerland and Southern Germany of many small groups who were described under the general term "Anabaptist." The description of these early Protestants makes interesting reading.

The name of 're-baptisers,' 'Anabaptists,' was generally fastened on them because they usually considered the baptism of children an empty ceremony. Baptism was only significant when the recipient really knew the baptism of the Spirit in his personal experience and made a deliberate decision for Christ. These little congregations were thus constituted solely of convinced Christians, in contrast to the state churches which sought to include the whole community. They lived at a much higher pitch both of spiritual intensity and moral discipline, and, as we noted earlier, recaptured for the first time the spirit of the early church before Constantine. They withdrew from 'Christian' Europe and its great majority of immature or purely nominal Christians. They would usually refuse to hold political office, take judicial oaths, or engage in military service, all of which things they found expressly prohibited by Jesus. The great majority were gentle, peace-loving, dedicated Christians, claiming of state and society only the freedom to live as the gospel taught them and to preach that gospel to all the nations. It was they who taught Protestantism the missionary obligation.

These people suffered virtual extermination, and Protestantism became a permanent movement under the general term of "Puritanism." These later seceders from Rome were very different from the early Anabaptists, and the author says of them,

They formed illegal separatist churches, the ancestors of our present Congregational and Baptist churches. In these they resembled the Anabaptists of the preceding century, but there were differences of fundamental importance. In contrast to Anabaptist pacifism and withdrawal from the world, these radical Puritans cherished rather the Reformed ambition of a Christian state and a Christian community.

Ambitious princes, with little respect for the gospel, utilised this flood of zeal and courage for their own end, and religion became a tool of politics. The author comments sadly that

In these new political religions the inherited forms of Christianity were retained, animated more and more by an essentially

pagan spirit, but so gradually that masses of people were not aware that they had passed from one faith to another.

This perversion of Christianity by the princes brought its own punishment upon their heads.

There has been no great popular rising out of a new vision of the Kingdom such as took place in each of the 16th, 17th and 18th centuries. Or rather, there has been such a rising, but it came outside the churches, and in large measure in opposition to the churches, even while living largely off their neglected resources. The rising was, of course, Marxist Socialism, a Judaeo-Christian heresy which succeeded to the rôle Christianity had earlier played in forming the ethical and social aspirations of men just because the churches had betrayed their trust. The success of Marxism is the measure of Christian failure.

The first, and largest, section of the book, devoted to this historical development, is full of interest and provocative of thought. The second section summarises the present theological foundation of Protestantism, and, while not so interesting as the first, has much in it worth pondering. These foundations are specified under five heads.

- (a) Jesus is Lord of all creation, all men have free access to him without necessity of priestly intervention. This brings freedom, and with it the necessity to make one's own decision. The power of God seen in Jesus is our guarantee that that same power is available to us to transform our lives.
- (b) The Kingdom of God is real, God is present and active among men. The full response of faith, the yielding of our lives into His hands, is required. The life of Jesus, in whom God was present, shows us how He acts, and what such a response of faith could evoke in us.
- (c) We all have fellowship in Jesus. The heart of the Protestant stand is a "mutual ministry." All are priests, but all must minister for one another, in the church and not as a "solitary."
- (d) The Bible is the Word of God. It, and not the Church tradition, is the ultimate authority.
- (e) We each have personal responsibilities of ministry, life and witness.

There is much to aggravate and annoy in this book, but for anyone who has no clear overall picture of the origin of the Protestant movement within which he lives, it can be recommended.

Ralph Lovelock.

Religious Poetry

If we were to hold by Dr Johnson we should not bother with religious poetry at all. He gives us his views in his short life of Dr Isaac Watts, author of a few of the hymns in the Christadelphian Hymn Book, and of several more in those of others. "But his devotional poetry is, like that of others, unsatisfactory. The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction. It is sufficient for Watts to have done better than others what no man has done well." If this were so then we should all be the poorer. But Johnson was hampered by two things. In his view, poetry exists to say new things, or at least repeat old things with novelty; but it would have been abhorrent to him should this have happened in the religious sphere. It would have been tantamount to substituting new doctrines for old. Thus he resolutely ignores the work of George Herbert (1593-1632), which is a mine of fresh invention, underlining truth with homely examples, because he found the poetry of that time forced and far-fetched.

His other critical drawback is that he does not distinguish between verse and poetry. Poetry is always stating things in new ways, the impact being as much in what is said as in how it is said, in the form, the images, the sounds. Verse, on the other hand, is a struggle to set down mere words in a pattern on the paper; it is the sense, too often little more than common-place sense, with little or no embellishment. In certain cases, as in Watts', this may be forgivable. If the words are to be sung they must be simple, and the meaning must be at once apparent; novelty would be out of place and distract the singer. Song and hymn are to express the common feelings of the assembly; their task is not to be exploratory or revelatory. That is the job of poetry. Sometimes, however, a poem does slip through the net into the hymn book, and very odd it looks. It may sing well, but the best music in the world does not give one time to ponder its depths, and eventually the meaning is lost beneath familiarity with a form of words. For a contrast we might look at one or two of Watts' hymns and then at one of William Cowper's. Cowper wrote hymns but they are not successful because he was really a poet and his work is too dense. To begin with we have Watts:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

This has a nice, orderly progression, the lines balancing each other, and is easy to grasp. We have imagery later, but it is similarly balanced and not very novel:

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

Emotion is also there, in another hymn: "When I survey the wondrous cross." The last verse is:

Were the whole realm of nature mine,
That were a present far too small!
Love so amazing, so divine,
Demands my soul, my life, my all.

It is hymn-writing at its best, simple without banality; dignified but not pompous. If Johnson had been a little more guarded and reserved his praise for only some of the hymns one might have been more sympathetic with his judgment. Watts' dates are 1674-1748; Cowper (1731-1800) came a little too late to be treated by Johnson. On the whole, his hymns are packed with imagery which one has not sufficient time to unwrap. In the following he begins well enough:

God moves in a mysterious way
 His wonders to perform ;
 He plants his footsteps in the sea,
 And rides upon the storm.

What, however, are we to make of the next verse, especially the pun on money in the last line?

Deep in unfathomable mines
 Of never-failing skill,
 He treasures up his bright designs
 And works His sovereign will.

This is excellent poetry ; Cowper spends a whole verse working out an image of a gold mine, he is carried away with the craft and forgets he should be seeking the simplicity for singing. And so he proceeds, as in the next verse, where he gives us an image of storm clouds.

Ye fearful saints, fresh courage take :
 The clouds ye so much dread
 Are big with mercy, and shall break
 In blessings on your head.

Again, this is admirable, but it is not song. It is presenting us with pictures which we should like to think about, to work out, rather than quick points of simple reference, like the stream and the dream of Watts. The truth is that Cowper was a victim of a deep depression, a fear of being out of God's grace, and was trying to work off his fears in these hymns. The result is self-conscious work, good poetry but poor song.

To sum up, then, what Johnson was objecting to as poetry was not really poetry at all, but verse. The best of it has found its way into the hymn books, and, unhappily, some of the worst, such as metrical psalms of the type, "Our Lord what time His last He breathed," and the baffling third verse of hymn 22 in the old Central hymn book. Poetry is something different: it is dense, it exalts the spirits of the silent and solitary reader, and by its images it seeks to shock him into new or renewed awareness of religious truths. Or else it is profound story-telling and exposition, like the *Paradise Lost* and *Paradise Regained* of Milton. Those, at least, nobody would ever dream of singing.

We intend to publish a series of poems with comment, the first of which follows.

SELF-CONDEMNATION

Thou who condemnest Jewish hate
 For choosing Barabbas a murderer
 Before the Lord of glory,
 Look back upon thine own estate.
 Call home thine eye, that busy wanderer,
 That choice may be thy story.

He that doth love, and love amiss,
 This world's delights before true Christian joy,
 Hath made a Jewish choice.
 The world an ancient murderer is ;
 Thousands of souls it hath and doth destroy
 With her enchanting voice.

He that hath made a sorry wedding
 Between his soul and gold, and hath preferred
 False gain before the true,
 Hath done what he condemns in reading ;
 For he hath sold for money his dear Lord,
 And is a Judas-Jew.

Thus we prevent the last great day
 And judge ourselves. That light which sin and passion
 Did before dim and choke,
 When once those snuffs are ta'en away,
 Shines bright and clear, even unto condemnation,
 Without excuse or cloak.

GEORGE HERBERT (1593-1633).

Note.—Most of Herbert's poems were written during the last three years of his life in Wiltshire. The word "prevent" in the last verse has its ancient meaning of "to arrive at before." The image in the last verse is of a candle lantern or an oil lamp.

a closed circle. The following conversation may well arise.

Teenager (arriving home from Sunday School):
Do you think the world was made in six days?

Parent: Well, no. But don't tell your Sunday School teacher I said that.

Teenager: Why not?

Parent (embarrassed): He would not like it.

Teenager: Why? Are you the only Christadelphian who thinks that?

Parent: No, there are quite a number.

Teenager: Who?

Parent (more embarrassed): Never mind just now. What do you want for Christmas?

OUR readers will, we hope, bear with us if we return once more to the subject of discussion and the need for it.

Some of our brethren and sisters ask why we cannot be content to discuss different points of view quietly, among a few like-minded individuals. "Think," they tell us, "of all the trouble you are causing. We have thought like you do for years—but it is so much better to keep these ideas within the hearing of a chosen few." But, we ask, is this really a satisfactory method of nurturing our faith and our beliefs, and of teaching them to our children? While we appreciate the good intentions of those who give us this advice and their desire to avoid strife in the community, we are yet convinced that such a method is not satisfactory at all.

Others say that they dislike our magazine and disagree with its policy, but as they agree that the questions we are raising need discussion, and, often, in their hearts and to their embarrassment, agree with many of our answers, it is difficult for us to know wherein, so far as they are concerned, we err. Is it merely that we put into print the views which they are prepared to admit only at the fireside?

For too long, now, little groups have been gathering in the corners of our halls, little groups who break off their conversation when a particular brother, known for his unyielding opinions, joins their discussion. For too long there have been awkward silences, and for too long parents have been avoiding the questions their children pose.

It is unfortunate that many parents find so established a barrier between themselves and their children that they cannot discuss spiritual matters. These are, at least, saved the embarrassment of some of those who can, and who have decided to keep any particular views they may hold within

We will leave our reader to continue the conversation in his own imagination, and to ask himself if this is the kind of atmosphere in which we wish to raise our youngsters, or if it would not be so much better if we could openly discuss our differences. Should we not be prepared to stand up and be counted, to speak up and be quoted?

That all members of our community are not able, and do not wish, to enter into the more intellectual discussions of our faith is only to be expected. God does not invite us to be intellectuals. He invites us to be simple believers. On the other hand, He has given us minds to use, and to some He has given reflective and searching minds. While, therefore, we should not expect all to enter into deep discussion we should expect that such discussions will take place, that there should be no need for secrecy, and that those who share in them should be able and encouraged to explain their conclusions, in simple terms, to any who are interested. If these expectations were fulfilled then no "babes in the Truth" would be hurt. But they are hurt when one group of brethren hotly, and with unreasonable animosity, denounces the conclusions of others. The simple believers then become involved in taking sides in an argument, the differing viewpoints of which they do not under-

stand. We all of us hold the basic principles of our faith, but we differ in some interpretations. Can we not allow this without there being a call for division?

We all believe that the world was created by God and is not the product of some blind, materialistic, evolutionary force.

We all believe that God created man, that man was tempted and that man fell. Some of us accept the whole of the Genesis story as literal. Others of us would give it a more symbolic (not allegorical, nor fairy tale) interpretation. But we *still* believe that God created man, that man was tempted and that man fell. And is not this really what matters? That the subject provides material for absorbing discussion is undoubted, and no magazine is more willing than this to publish both sides of the discussion.

If some of us are more satisfied with a symbolic interpretation, if we feel that such an interpretation fits better with the findings of science and with the Bible as a whole, may we not be allowed to believe so? And may not those who wish to have a literal interpretation believe their way? Neither view denies anything of the power of our Lord Jesus Christ to save us from our fallen state and to make us sons and daughters of God.

It is Christmas, 1964. Fifty years ago the British and the Germans lay in the mud of their trenches on either side of no man's land. On Christmas Day, the British came to the end of singing a carol. But across the barren stretch between themselves and their official enemies came the strains of a German carol. On that day some of them joined together in friendship, British and German together. They found that nearly all of them were ordinary men, homesick and

fearing for their wives and families, men who were caught up in a dreadful and stupid war, men who knew little of the issues involved but who were merely part of a military machine, organised by those in command. But the spirit of Christmas over-ruled High Command and brought to them peace on earth, peace, even in the trenches.

Fifty years later the world is still in fear of its own stupidity and wickedness. And yet the peace of Christ still works its wonder. We are not of the world, and its fears and stupidities are not, or ought not to be, ours. But we are not without our perplexities. We, too, are human, and subject to crowd complexes. A few influential voices can involve us in the division and catastrophe which our fathers and grandfathers knew, and we, almost unthinkingly, can be swept away by unreasoned emotion. And then, instead of concentrating our efforts on bringing men to Christ, we will dissipate our energy while counting ourselves qualified to exclude those who have already come to Him.

Brethren and sisters, can we not realise, in the spirit of the Child born in a stable, that we all have fearful hearts and trembling knees, that we all are earnestly desiring to serve our God, to bring up our children in His holy paths and to work out in our homes the principles set before us by our Lord? Do we not all desire to preach the good news of His Kingdom to the lost world in which we find ourselves, and to bring to burdened men and women the love of our Master?

Let us, then, see the real fundamentals of our faith, and allow individual judgment on those matters which are not fundamental, so that in unity together we may enjoy peace in our community and good will toward one another.

A Preacher's Prayer

Teach me, Lord, that I may teach.

Help me to know that I cannot teach unless I learn,
That I cannot impart wisdom except I first receive it.

May I always lead to Thee, and never to myself, those to whom I preach.
May all thought of vanity, show and competition be far from my heart.

May I never be afraid to preach boldly what I believe to be true,
May I never be afraid to do what I believe to be right.

Help me to face with meekness those who oppose my preaching.
Help me to give place to those who have a greater gift than I.

May I, by Thy Spirit, be guided to understand aright.
May I, by Thy Spirit, be strengthened beyond my own strength.

Without that strength, Lord, help me to know that I am weak and wandering.
Without that strength, Lord, help me to know that my preaching is but my own.

Father, let my words be Thine.
In the Name of Jesus I ask this.

Amen.



"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 17).



"I came not to call the righteous, but sinners to repentance." (Luke 5: 32).



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.

“PERILOUS TIMES”?

— observations on an article by Bro. F. V. Morgan

The Endeavour Magazine committee welcome discussion on the points which are put forward, from time to time, in the pages of the magazine. It is their belief that a number of issues have arisen in more recent times which require the serious and enlightened consideration of all who value the future witness of the Christadelphian community. We feel, however, that much that has been spoken and written about *Endeavour* has suggested irritated prejudices rather than calm consideration.

In May 1964 a critical statement was produced by Bro. Francis Morgan, first in duplicated form, and later published in *The Testimony* (July). In reading through this article one doubts whether its form of presentation will do more than obscure the issues which are, in fact, under discussion. In any serious discussion of spiritual problems, when one side casts itself in the role of the sons of light warring against the sons of darkness, there is little hope of an objective assessment. We think that a consideration of the points put forward by Bro. Morgan, and to some extent his method of presentation, will assist readers of *The Endeavour Magazine* to understand the real issues.

One Hundred Years Ago

Bro. Morgan comments, in brief, on the rise of the Darwinian hypothesis and German rationalistic criticism. He concludes that the major Protestant churches “adapted their religion to bring it into line with the scientific thought of their day.” Readers of the history of the Darwinian controversy will realise that many of the church leaders did not fall down

before the scientific theories but, nevertheless, emerged with little credit. They so exaggerated and sought to make foolish the propositions of the evolutionists that few could take the church seriously. It was left to the scientific world to bring a sober, critical appraisal of Darwin’s views, as a result of which many of his key ideas are, today, universally rejected. The Darwinian controversy was but another phase in the dispute begun in the time of Copernicus. Copernicus was not quite correct in the reasons he gave for the earth moving round the sun, and, similarly, Darwin’s hypothesis has not stood the test of time. We should all, however, be warned against glib judgments on scientific questions by the example of the Roman Catholic church which, along with its Protestant contemporaries, had to concede that Copernicus and Galileo were, in the main, right and that the earth was not, after all, flat.

To assert, as Bro. Morgan does, that “the church, in many respects, is no more than a social club, pre-occupied with the political life of its parishes” and that the “obvious lesson is that once a church sets out on the road of faithlessness it is unlikely to recover,” is to contradict the facts of history and the evidence of contemporary church life. One has only to think of the Reformation, which arose out of the deep apostasy of the medieval church, and the repeated reformations since. The heights of 19th century religion were achieved after the secularism and irreligion of the 18th century had done their worst. Nor is it difficult to find informed church people today who are alive to problems of belief and conduct. As *The Testimony* itself has said, “There is one feature of

war-time thought we regard as of paramount value and of no little interest. It is a return to a study of the Scriptures and to Christian doctrines" (page 329, December 1946). Works by Mascal, Hodgson, Edwards, Nathaniel Micklem and Glasson were cited by *The Testimony* writer in support of his statement. The flood of challenging religious literature, which is available today, continues and also gives witness to a constant, active self-criticism and renewal. The possibilities of such renewal only exist when there is a willingness to engage in open discussion. It is inhibited by attempts to stampede the flock into emotional attitudes by unwarranted cries of "Perilous Times," when sane and Christian propositions, such as *The Endeavour Magazine* has set forward for consideration, are under review.

Good Works

From the outset *The Endeavour Magazine* has stressed that one of the outcomes of faith in Christ is a concern for those in distress, the hungry, the naked, the homeless. We were early accused of "false humanitarianism," and some imagined they detected a lack of interest in proclaiming the Gospel. In the second issue of the magazine we therefore stated,

Since we believe that vital truths have been imparted to us through the community's tradition, it follows that in our witness for God our distinctive beliefs must be clearly expressed in preaching.

It is no part of our wish to suggest the abandoning of preaching in favour of "good works."

The Endeavour Magazine, No. 2. Winter 1961.

This has remained the position of the promoters of the magazine, and nothing has been published to suggest, even remotely, anything to the contrary. It is one of the simplest propositions of our faith that a knowledge and apprehension of the meaning of Christ and His Kingdom must precede, and be the grounds of, our actions. The primacy of preaching Christ as

a function of the whole Body of Christ has never been doubted by us.

Bro. Morgan, however, confidently asserts that "Endeavour wished to start with works—and hope that faith would follow. It was *quite clearly* (itals. ours) 'putting the cart before the horse' . . ." A completely unfounded assertion of this kind is typical of the statements which form the major criticisms of *The Endeavour Magazine* in Bro. Morgan's article.

We are also informed that we "advocate" that a knowledge of salvation is not the greatest gift which we can give to anyone. We would certainly be guilty of fundamental error if we had ever made such a point, let alone "advocated" it. When we turn to Bro. Morgan's grounds, we find he bases his assertion on our indication of the possibility that one may regard knowledge of salvation as acceptance of "every detail of our doctrine as logical propositions," but in such a way that it "does not result in true conversion." We therefore advocated the need to "instruct both in doctrine and practical living." We should have thought that it was well enough established from the inspired word of James 2: 20 that "faith (which in its context is 'belief') without works is dead" without our suffering misrepresentation on the point now.

We have always been pleased to recognise that the brotherhood, as a whole, has turned its hand to charitable work. Our advocacy of "charitable work. not only within the brotherhood, but extending outwards to the thousands of lonely people, to the hundreds of thousands of homeless refugees, and to the millions of the undernourished" (to quote Bro. Morgan) has only been by way of what we would regard as necessary exhortation to those living in an age of high standards of living. Basing his view of the number of charitable works undertaken by the body, Bro. Morgan writes, "To an extent, therefore. 'Endeavour' was preaching to the converted." We hope that this statement showing his approval of good works will be widely accepted. Acceptance of it

might have come earlier if, hitherto, *The Testimony* had refrained from editorial comment directed against ecclesial collections for such bodies as Oxfam. The following is an example of such comment.

Whilst doing good to all men as individual opportunity occurred, they (the early church) did not dissipate limited ecclesial resources on the world famine, but wisely directed them to the relief of those of the household of faith. A different course might have been well meant yet it would but send a negligible trickle to sink swiftly in the vast desert of distress. (page 266, *The Testimony*. August 1961.)

For what we believe to be a true appreciation of Christian obligation in this matter we recommend all to read or re-read the article on p. 2 of *The Endeavour Magazine*, Winter 1963. Even if one is "converted" to one's obligations to the needy, there is still a need for exhortation on the subject, in the same way as there is with preaching and other aspects of the Christian life.

Genesis

In the Spring 1963 issue of our magazine we published an article about difficulties encountered by the writer over the problem of explaining the Genesis account of creation in the light of modern science. The writer said that "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 the faith depended on finding an interpretation of the Genesis story which was theologically satisfying and yet not incompatible with the new knowledge of the modern world" (page 26).

In our view this appears to be a perfectly fair and spiritual aim. No attempt was made throughout the whole article to suggest a solution (the aim of the article was to encourage good ecclesial relations), least of all was it suggested that the solution was to make an allegory of Genesis, though we were later

accused of this. At no time have we suggested that the early chapters of Genesis are an allegory. At most we have suggested that these chapters contain an element of symbol. Bro. Morgan has determined otherwise. He gives the article mentioned above as his authority for saying that "another suggestion was ventilated, viz., that at least the early chapters of Genesis were an allegory." This is quite untrue, but, having set himself on this course, his exaggeration and imputation about what we have said continues. He writes of "attacks on the early chapters of Genesis" and "This account, it is suggested, starts with a fairy story." He alleges that we make the "suggestion that at least the earlier chapters of Genesis were allegorical and that fact cannot be distinguished from fiction." He gives us a warning about "treating the Bible as an allegory" and seems to imagine that, somewhere, someone is saying that the whole of the Old Testament is symbolic. For he writes, "But plainly it cannot *all* be symbolic for outside history confirms that at least a large part of the Bible is literal fact." Is there anyone who really thinks otherwise? Or is he saying that beside the "large part" the remainder is symbolic?

The Endeavour Magazine has carried two articles on the subject of the antiquity of man. The first was by a respected brother of a former generation, a surgeon by profession. The second was by a friend who had known Bro. Young and who now holds a senior university teaching post in a department of zoology. Both articles were painstakingly careful in their presentation of the evidence. The later article, page 22, Autumn 1963, indicated that there is evidence of the existence of men of the same bone structure and skull formation as "modern man" during the last one hundred thousand years. We believe that this sets out fairly the conclusions to be drawn from the evidence, and will command the assent of careful palaeontologists and biologists who are not prompted by doctrinaire motives. Prior to this there is, of course, sound evidence for the existence of creatures with many of the characteristics of men. If there is any scientific ground for disputing this evidence we would be pleased to publish it for inspection.

It would be impossible, however, to recover what had, in fact, been written in this magazine, from Bro. Morgan's description. He uses such expressions as, "If the human race was really millions of years old" and "millions of years without hope of salvation." He writes, "over the last hundred years or so there has accumulated a great deal of evidence from geologists, palaeontologists, biologists, and the like, the meaning of which is still hotly debated between the scientists concerned." "There have been scores of different theories . . . and scores of such theories have been completely disproved with the passage of time." There is, of course, much truth in this, though the "hot debates" are not over whether the last 100,000 years have shown evidence of man. Now, however, comes our supposed fault. He writes, "But *all* (our italics) this pseudo-science is now reproduced by Endeavour with an air of omniscient impartiality." All in the space of a few articles? Bro. Morgan's own position can easily be seen. He writes, "Anyone who now attempted to make sense of the conflicting views on these subjects is entitled to our deepest sympathy." We feel it an indispensable requisite in anyone who would take part in this discussion that, at least, he should be prepared to look patiently at the evidence.

To bring the subject back into perspective we would ask whether Bro. Morgan has done anything to give positive help in this problem. We find that he has written a booklet on the subject, *The Bible and Modern Thought*. On p. 3 of this booklet he writes about the creation and antiquity of the earth, ". . . the real ground upon which issue is joined is the Bible claim that God established order out of chaos and created life miraculously some 4,000 years before Christ." But where is either this "Bible claim" or geological and archaeological evidence for it? The answer is—nowhere. The late Bro. C. C. Walker, then editor of *The Christadelphian*, crisply dismissed this theory as long ago as 1926. ". . . there does not appear to be any evidence at all that some six thousand years ago an existing cosmos was reduced to such a chaos as is described in Gen. 1: 2" (*The Word of God*, p. 35). Scripturally, the theory is achieved by wresting the first verse of Gen. Ch. 1. It is con-

tended that the words "In the beginning God created the heaven and the earth" refer to a far distant period. But the next words "and the earth was without form, and void and darkness was upon the face of the deep" refers to a period of some 4,000 years before Christ, when the six days' work of creation began. This is an impermissible exegesis. The creation of the heaven and the earth is within the six days as is plain for all to see in Ex. 20: 11. "For in six days the Lord made heaven and earth, the sea, and all that in them is. . . ." Bro. Morgan will have to do better than present non-existent "Bible claims" if he is to add usefully to the discussion.

The next question we have to ask is whether we are being unreasonable in suggesting that there is a symbolic element in the creation story, or, indeed, whether such an idea is even unusual in the brotherhood. On page 272 of *The Christadelphian* for June 1962 the late Bro. John Carter wrote,

There are views which have been firmly held in supposed loyalty to the Scriptures which in fact are only loyalty to a particular interpretation of Scripture. We may believe in the divine creation of the world and of man as revealed in Genesis and as endorsed by the Lord Jesus. But while his words were emphatic as to the fact, they do not touch on the method.

We agree with this statement and believe it contains the germ of a "theologically satisfactory" solution to the problem. We note, however, that while we read of man being created from the dust of the ground (with all the overtones of man's mortality) this does not touch on the method. How can we then describe such language in Genesis? It is not "literal." It is not "allegorical." Surely "symbol" or "figure" seems to fit the case well. *The Testimony* has already led the way in this. In dealing with the biblical passages which are used to support the flat earth theory, we find, first of all, a complaint that the theorists ". . . argue from scripture only and make no attempt to explain the observed facts. . . ." Again, "The suggestion put forward by all these writers seems to be that the earth is founded *upon* the seas in the sense

of floating thereon with water not only round it but underneath it. Such an idea is contrary to all our experimental science which be it noted is not built on a play on words but on the evidence of the senses. We do not think it wrests scripture in any way to interpret all these passages as figurative" (*The Testimony*, Sept. 1949, pages 308 and 309).

The Canon

In a short paragraph, Bro. Morgan takes issue with the comments made in *The Endeavour Magazine* to the effect that the Canon of Scripture, as held today, was not formed until some centuries after Christ, and that God guided the early church in its choice. The main object of his commenting at all would appear to be to call our view the "orthodox" one, and so suggest a "churchiness" in the magazine.

We must draw attention to the fact that *The Testimony* magazine has published more on the subject of the Canon than any other Christadelphian magazine.

In the Bible Number, March 1936, an eleven page article, plus a two page diagrammatic insert, was devoted to the Canon. Again in 1948, a series of articles was run on "How the Bible Came to us." Two separate issues were devoted to the Canon, one to the Old Testament and one to the New Testament (Nov. 1948). The 1948 series was on the same lines as the 1936 article. We quote,

We can sum up by saying that, although the recognition of the apostolic writings as authoritative was progressive rather than immediate, and although it is not possible to fix a date at which the New Testament Canon was finally determined, . . . we can reasonably claim that Divine Providence played no small part in influencing, if not compelling the decisions of the various Church Councils which gave official recognition to the considered judgments of experienced textual scholars. . . . We in the present time have entered into the labours of these early experts
(pages 390 and 391).

We believe that this conclusion, with perhaps less emphasis on the role of Church Councils, faithfully states the position, as anyone may ascertain from the evidence available. (See, for example, *The Text and Canon of the New Testament* by Alex. Souter.)

Bro. Morgan, however, quotes Bro. John Carter's statement in *The Oracles of God* to the effect that the books were accepted as canonical immediately they were written. There are two considerations here. Is there any evidence for immediate acceptance, and, if so, does it run counter to the view that God guided the church of the first three centuries in the matter of the Canon? Bro. Carter's statements rest on the authority of other writers, and for the sake of brevity we will look only at the New Testament Canon. If we look at the authorities quoted for the evidence that the New Testament books were immediately accepted by the first century church, we will find, at once, that no evidence is brought forward at all. The view rests on the opinion of a school of writers who felt that, as the books were sacred, they must have been accepted at once. This is frankly recognised by one of the authorities quoted (Gausson, *The Canon of Holy Scripture* page 6).

The idea of a New Testament Canon must have existed at a very early period of the Christian Church. This may be inferred from the nature of the case, independently of direct evidence on the subject.

On reading of the difficulties Paul experienced in the ecclesias of his day one would have thought that his writings are most unlikely to have been accepted as canonical at once. On the role of the early church in the formation of the Canon, however, Gausson (page 45) speaks of the "providence of God" overruling the deliberations of the Council of Nicea, and leading to "all the churches of Christ" exhibiting "perfect unanimity" on the subject of the Canon.

We are not averse to any point which is published in *The Endeavour Magazine* being challenged but we would express the hope that the challenge should be based on some evidence.

The Statement of Faith

We do not intend to pursue the arguments Bro. Morgan presents on the Statement of Faith. The quotations he makes from *The Endeavour Magazine* do not bear the interpretation he would put on them. He has extreme ideas about what the only alternatives are to his own point of view, and the subject is in danger of getting out of focus. He does, however, ask, but not satisfactorily answer, some good questions. For example, "Why should it be assumed that a statement of human origin is the last word on matters of belief and principle?" We would hardly have thought it should. Bro. Morgan, however, writes, "The simple answer is that there is no practicable alternative." We suggest there is. Because the statement is of human origin it ought to be reassessed from time to time to see whether it is understandable in the light of the times in which we live. Or, to put it another way, "True doctrinal conviction is not to accept a creed as a sort of legacy, something we have not courageously worked for, a bundle of formulae to apply as best we can. If we have searched hard and long for the truth as it is in Jesus, and have found it, we shall be more disposed to treasure it and to contend fearlessly for it." (*The Testimony*, page 352, August 1939)

The Statement of Faith ought to be a manifesto of the faith of the brethren. The church of God is not, however, held together by statements of human origin. If we are the ecclesias of God, and therefore witnesses for Christ, the existence of the Body is divinely overruled, and the testimony kept in being by God's Spirit. There is no justification for a group of brethren simply setting up a human statement of the Gospel and then proceeding to exclude from the ecclesias any who will not adhere to their interpretation of it. Our history as a community has seen more than enough of this type of activity and it has been destroyed, rather than preserved, the witness in many places.

"Our Duty is Clear"

With the above words Bro. Morgan ends his

article. He does not say explicitly what "our duty" is. It is not a happy thing to threaten disfellowship and schism. His approach is, however, an instructive example of how divisions can arise. Someone, first of all, puts points of view forward which he feels require discussion. These are answered by exaggeration (which we have, in this case, amply demonstrated), and efforts are made to associate the one, or ones, desiring discussion with faithless opinions. As a result the whole discussion is confused. In the present instance innocent minds who have never seen *The Endeavour Magazine* may receive a completely false impression and be stampeded into some action against an imaginary problem.

Bro. Morgan writes, "It may well be true that the members of the Endeavour Committee both collectively and as individuals, abjure such views—or anything like them." Just so. But when he goes on to say that we can "hardly escape responsibility for creating an impression that ideas which could sweep away the foundations of the faith may legitimately be held by Christadelphians," we reply by asking a few simple questions. Who writes about the human race existing "perhaps millions of years without hope of salvation," "treating the Bible as an allegory," that "the apostle Paul may have deluded himself when he rested his hope in 'the promise made to the fathers'," that the Genesis account starts with a "fairy story"? Who writes about "denial of inspiration," "a shift of emphasis from doctrine to works," "the Statement of Faith being altered by anyone to suit anyone"? As all may know, it is not the promoters of *The Endeavour Magazine*, who would repudiate these ideas, but Bro. Morgan himself who has "created an impression" (with no foundation, as we have shown) that these are the ideas which are being put forward.

Duty is Clear

We feel that it is important to make a comment here about the role of *The Testimony* magazine in all this. When *The Testimony* was first mooted, its promoters, in their prospectus, wrote, "The intellectual level of the mental life is rising, and the difficulties

of educated people can only be dealt with by those who have studied their difficulties and learnt how they can be overcome." We can well understand that such a statement could give offence to our community, but it is also very true. It is perhaps ironic that if *The Testimony* had not deviated from the original intentions of its promoters there would have been no need for *The Endeavour Magazine*. It is also disappointing that *The Testimony* should now be a magazine which hotly denounces a policy which is so near to that with which it first began. We might have hoped that the editors could have maintained a sense of responsibility as publishers. At a time when the brotherhood is being irritated by unfounded allegations and prejudices it is much to be regretted that *The Testimony* should feed into this unfortunate situation the material found in *Perilous Times*. The title of the article itself is hardly likely to promote the bonds of Christian amity, suggesting, as it does, that the promoters of *The Endeavour Magazine* are of the stamp described in the context of II Tim. 3, "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection," etc. We also note that, in a tailpiece, the editors concede that "justice is scarcely done" (page 227, July 1964) by Bro. Morgan to such theological speculators as Origen and Dionysius. They make no such effort to check whether their own brethren (who are known to some of them) are being fairly represented. We suggest that it is the plain duty of all who are responsible for publications to observe standards of fair comment such as obtain in the respectable religious journals produced by other bodies.

In the original prospectus *The Testimony* promoters said that they "hoped to secure a demand among non-Christadelphians." If this is still the case we may be forgiven for wondering whether, in the light of their comments on *The Endeavour Magazine*, the editors would be capable of presenting the beliefs of, say, the Church of England, with fairness. We might also wonder what image of the Christadelphian world is being projected by producing *Perilous Times*. Readers can have an opportunity of judging this for them-

selves from the following letter. It was sent, as will be seen, from an interested friend who has had no previous knowledge of *The Endeavour Magazine*.

"Mr G. McHaffie of the *Endeavour* Committee."

Dear Mr McHaffie,

What I have put in quotations is all I know of your name and address. I got it from the July *Testimony*, in a footnote to the article by F. V. Morgan entitled *Perilous Times*, as doubtless you have more or less by now surmised. The July issue reached me here about the middle of August. I gave the Morgan article a careful reading, twice over. After that I found I kept on thinking about it, and so now I am sending you this letter which I hope will eventually get into your hands. The best method I can think of is to send it to the business address of *The Testimony*, with the hope that they will re-mail it to you. If you get it, then I think that in due time I will hear from you. . . .

The *tone* of the Morgan article aroused in me a desire to investigate *The Endeavour Magazine* for myself, *for myself!*, for otherwise I felt that I would not *know* just what kind of a magazine it was, because that "tone" made me think of a line of Shakespeare somewhere in Hamlet, "the lady doth protest too much. methinks!", because, *the author* doth protest too much. *methinks!*, or shall I say that he displays an emotionally overwrought enthusiasm for 'his side of the fence'! . . .

And then there comes to my mind a fragment from Milton's *Areopagitica*, wherein he argues for intellectual liberty:

"A man may be a heretic in the truth; and if he believes things only because his pastor says so, or the assembly so determines, without knowing other reasons, though his belief be true, yet the very truth he holds becomes his heresy. There is not any burden that some would gladlier post off to another than the

charge and care of their religion. There be—who knows not that there be?—of Protestants and professors who live and die in as errant and implicit faith as any lay Papist of Loretto.”

Maybe I should briefly describe myself:

I have been interested in the Word of God for 50 years, I have read many writings, large and small, explaining that Word. Many of these various writings have been Christadelphian, but I am not a Christadelphian insofar as the ‘sectarian-orthodox’ sense of that name is concerned. I am more concerned with *believing* than *belonging*. I think that *some* who are in the Christadelphian ecclesias are Christadelphians, i.e., brethren of Christ, and I think that the brethren of Christ are not *all* in the Christadelphian ecclesias. I do not ‘belong’ myself, and the reason is that I felt that I was asked to put my mind in a straight-jacket as the price of ‘getting in.’ This not only repulsed me, it also grieved me that such tight-laced dogmatism should be displayed in the Name of Christ . . . I could say more—but let this suffice.

I close with the formal request that you mail me sample copies of *Endeavour*, and subscription information—if, that is, you are concerned with potential readers this far away from your home-field of operations.

Most sincerely,

WILLIAM A. ALBINS,
Hamilton, Ontario, Canada.

We have little doubt that, in the short term,

articles like *Perilous Times* achieve their object of swaying the feelings of those open to such influences against any fresh breezes that may be blowing. We are confident, however, that posterity will recognise the essential rightness of the desirability of having the right to think and rethink. The real peril, as we see it today, lies in the movements which seek to frustrate the course of responsible discussion. We trust that *The Testimony* editors may yet see their way to present a more balanced view of the discussion. Meanwhile, we commend to them yet a further quotation from their own magazine.

When opinion provokes thought, is expressed without rancour, and is the product of intelligent consideration of relevant data, it is invariably worthy of attention. When the spirit of man is urged by emotion or feeling to express resentment at another point of view an opportunity of progressive thought is lost (*The Testimony*, page 353, Aug. 1939).

We affirm that there is no need at all for useless controversy in our community today. Instead of agitating brethren and sisters with emotional comments, all who value intellectual integrity and the soundness of their own arguments, should act positively and constructively by setting out clearly and with full evidence why they believe as they do on such matters as the creation, the antiquity of man, the relation of belief to Christian living, and so throughout the whole range of Christian discipleship. Then Christadelphians would become a model to all other communities as a balanced, reasonable and devoted body of brethren and sisters of Jesus Christ.