

# signs

OF THE TIMES




WHAT IS HAPPENING  
IN THE DUTCH  
ROMAN CATHOLIC CHURCH?

—PAGE 16

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His to fill our cup of blessing,  
Ours to make His goodness known;  
Ours to share His love with others,  
Making thus His joy our own.

Limitless, that stream of blessing—  
Christ the Rock from whence it flows;  
Cool, refreshing—let us share it  
Till the world His goodness knows.

—H. G. Davis.



REID SIMMONS (I have changed his name) paused a moment in his sermon to give his interpreter time to translate his latest sentence.

The crowd of Japanese who had gathered at the Tokyo street corner to hear what the American G.I. had to say, suddenly brightened—and kept their eyes on him instead of turning them to his interpreter. Reid repeated his sentence and waited again for the translation. Then someone spoke up: "You don't need to be translated, sir. You're talking Japanese!"

He was indeed. And for the next twenty minutes, Reid appealed to his listeners in their own language to give their hearts to Christ. Six of them said they would.

Reid Simmons was a new Christian at this time. After the Korean War he had been stationed with the U.S. Army in Alaska. To kill time, he had picked up a book by Billy Graham, and it had led him to Christ. Transferred to Japan, he hunted up local Christians and began evangelistic preaching on street corners, while they interpreted.

Immediately after this occasion when he preached in Japanese, he and his friends studied their Bibles with special excitement. For the first time they noticed Acts 2: 1-4: "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, . . . and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Not long afterward, Reid returned to the United States. "Do you know of any church that talks in tongues?" he asked people. Soon he was a member of one of the largest "Pentecostal" denominations in America.

When he told his new Christian friends about his Japanese experi-

ence, they were delighted. Outsiders often complain that Pentecostals merely speak gibberish. Reid seemed to prove that "tongues" could be real languages.

To their disappointment, however, Reid was unable to repeat his Japanese experience, even though his friends strongly encouraged him to.

He tried to please. As they prayed for him, he prayed for himself; and one day it appeared that their prayers were answered. From deep down in his being something new gushed forth, a flow of sounds and syllables that filled his friends with exquisite joy.

But it wasn't Japanese! It was not, in fact, any known language.

Reid told me later that letting the "tongue" break out from time to time made him feel good and helped him preach more fervently. But "talking in tongues" among the Pentecostals and preaching in Japanese on a Tokyo street corner remained two separate and distinct experiences for him.

Puzzled, he went to college to train for the Pentecostal ministry—and this led to a moment of decision. As he studied his Bible assignments, he discovered that several doctrines taught by his new church did not seem to be based



# The Paradox of Pentecostalism

By C. Mervyn Maxwell

C. Mervyn Maxwell, Ph.D., is chairman of the department of church history at Andrews University.

OUR COVER PICTURE: Sydney's famous Opera House recently celebrated its first birthday, and we asked photographer Russell Gibbs to send us a picture of this unique structure. This late evening shot was the pleasing result.

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on Scripture. It occurred to him that Pentecostal tongues-talking, so different from his miraculous gift of Japanese, might also be unscriptural. He prayed intensely and one day decided to resist the impulse to talk in tongues. Suddenly the desire left him, never to return. Reid changed to another denomination and is now teaching in a Christian school in the Middle West. He is personally convinced that Pentecostal tongues-talking has nothing to do with evangelistic preaching in foreign languages.

### Recent Growth

Pentecostalism is said to be growing rapidly today. Like Reid on his return to the United States, thousands of other people are eagerly seeking to talk in tongues.

In New York last July, 7,000 people attended the 1973 meeting of the Full Gospel Business Men's Fellowship International, largest annual gathering in their history. An International Lutheran Conference on the Holy Spirit held last year in Minneapolis attracted 8,000. In what may be the most astonishing development of all, 20,000 people last June lined the Notre Dame stadium to participate in a Pentecostal-type celebration led by 600 Catholic priests and a scarlet-robed cardinal. Seven years ago, the first annual charismatic gathering in Notre Dame drew an attendance of 90! It is estimated that 200,000 American Catholics are currently involved in Pentecostalism.

We must of course be on guard for news-media dramatics. Even if, for example, the estimate of 200,000 Catholic Pentecostals is correct, 45 million Catholics remain outside the movement! Most Americans are not talking in tongues. Just the same, many of them, like Reid Simmons in his "Pentecostal" days, puzzle about the phenomenon and wonder whether it is of the Lord or not.

Their concern deserves our careful attention.

### Pentecostal Paradox

One of the most scholarly books on the tongues movement is "The Pentecostals," by W. J. Hollenweger,<sup>1</sup> a minister who served ten years as a Pentecostal pastor and who retains his sympathy for tongues-speakers. Another helpful work is "Tongues-Speaking," by Morton T. Kelsey,<sup>2</sup> an Anglican

priest who appreciates the Pentecostals in his own congregation. Much of what follows in this article is based on information presented in these friendly and well-informed books.

When you ask people who have talked in tongues to tell what the experience meant to them, they are likely to tell of a deeply satisfying event that led them to enjoy the Bible, love Jesus, and give offerings. They may also tell about people who were miraculously healed at Pentecostal meetings, and quite possibly they will insist that ecstasy is not essential for talking in tongues.

When we look closer, however, a paradox appears. Pentecostals teach that their talking in tongues is the result of a direct and personal "baptism" of the Holy Spirit. Indeed, they say that this is "the only experience a Christian needs in order to have the fullness of Christian life."

Now, the Holy Spirit in Pentecostal theology (as in ordinary Christianity) is as truly "God" as is the heavenly Father; and, of course, to Pentecostals as to other Christians, "God is love" (1 John 4: 8). Should we not then expect that Pentecostals, who claim to have had an experience with God uniquely superior to those enjoyed by all other Christians, should demonstrate a kind of love richer and broader than that shown by all

other Christians? And since the Holy Spirit is the source of wisdom as well as of holiness (Ephesians 1: 17), should we not expect to find in their behaviour a unique soundness and maturity of judgment?

Sad to say, however, typical Pentecostalism does not meet those expectations. Indeed, after an initial experience of warmth and joy, it often yields the very opposite.

Some churchmen today hope that Pentecostalism will provide the cement that will at last bind the world's churches into sweet ecumenism; but if it does bring Methodists, Baptists and Catholics together, it will do more for them than it has accomplished for the Pentecostals themselves. Pentecostalism is deeply divided, and most of the separate denominations regard all the others as not worthy of the name "Pentecostal"! In fact, in one tongues-speaking church, a woman had a "vision" once in which she was shown that the other Pentecostals were actually controlled by demons!

No one is perfect. We do not criticize Pentecostals for their faults. Not at all. We ask God to forgive them. We regretfully refer to their problems only in order to evaluate their claim to be uniquely baptized by the Holy Spirit. For that matter, Pentecostal writers themselves readily admit that they have serious problems.<sup>3</sup>





One of the most visible characteristics of Pentecostalism has been the number of energetic "faith healers" which it has produced. Because God is good and wants His followers to have only what is good, faith healers insist that any believer can expect instant healing merely for the asking. They claim thousands of miracles and collect millions of dollars. Not a few contemporary Pentecostal authorities, however, frankly admit that only a small percentage, even of the persons who appear to be cured by these men, remain permanently healed after the excitement passes. Indeed, they look with disapproval on the "arrogance" and "moral lapses" of their own faith healers.<sup>9</sup>

Another Pentecostal paradox appears when we inquire about Bible study. Tongues-speaking helps some people enjoy their Bibles; but for many it makes Bible study virtually unnecessary. For example, the large Pentecostal membership in Brazil depreciates all book learning, including Bible study;<sup>10</sup> and "Zionist" Pentecostal membership among Bantus of Africa is so tainted with heathenism as to be an embarrassment to the whole movement.<sup>10</sup>

Yet both Brazilian and Zionist Pentecostals talk in tongues and think they are full of the Spirit.

Another Pentecostal paradox is the direct harm that tongues can do. Morton Kelsey, who is a psy-

chologist as well as a priest, reluctantly confesses that children and uninhibited persons who are encouraged to talk in tongues may suffer real psychological damage. "This accounts, at least in part," he says, "for the moral excesses of the early days of the Pentecostal movement" which are "so lamented by their more perceptive writers."<sup>11</sup>

We are driven to ask, How can an infilling of our loving God damage a person or lead him to "moral excesses"?

How could it?

#### Biography of a Movement

The Pentecostal paradox can be solved by a variety of methods. One is to take a look at the history of speaking in tongues.

Biographers of modern Pentecostalism usually say that it was born in both Kansas and California. In 1900, a group of people led by Charles F. Parham studied what the New Testament says about tongues, and early the following year experienced what they thought was the gift.

Parham travelled widely with his new message, and by 1905 was holding meetings in Texas. Neeley Terry, a black woman from California, attended a Parham meeting. On her return to Los Angeles, she persuaded her friends to invite one of Parham's converts, the black preacher, W. J. Seymour, to speak in their church. Seymour's first ser-

mon offended the people, but in the prayer circle that gathered at his lodgings, tongues broke out suddenly. The group, now numbering whites as well as blacks, prayed and shouted for three days and three nights non-stop. Soon they secured an old church, and the Azusa Street Mission was launched.

Testimonies of converts and unfavourable publicity in newspapers attracted attention to the Azusa Street Mission. Soon tongues-speaking "Pentecostal" congregations sprang up all over America and in countries overseas.

The new movement grew vigorously, formed a number of separate denominations—notably the Assemblies of God and the Church of God (Cleveland)—and then, as it grew older, lost much of its original warmth.

In the 1960s, a new wave of Pentecostalism began to spread across America, this time inside the traditional churches. In contrast to the Topeka and Azusa Street beginnings of "classical" Pentecostalism, this new movement, known as "neo-" (that is, new) Pentecostalism, was born among university students and respectable members of Anglican, Lutheran, Methodist and Catholic congregations. Today it is neo-Pentecostalism rather than the classical form that is experiencing the more dramatic growth in America.

This simplified outline does not do justice to the full facts. Modern tongues-speaking did not really originate in Topeka, but can be traced much farther back. French children (the little prophets of Cevennes) and English Quakers talked in tongues in the seventeenth and eighteenth centuries, as also did Catholic Jansenists at about the same time. In the nineteenth century, tongues-speaking was prominent among the early Latter Day Saints (Mormons); at the dedication of their tabernacle in Salt Lake City hundreds of elders spoke in tongues. Shakers also spoke in tongues. In Britain in 1831, tongues occurred in a congregation of Edward Irving, one of the most popular and effective ministers in the Church of England at the time. And we could speak of other manifestations as well.

Mention of the French children and the Mormons and Edward Ir-





ing must cause us to stop and ponder. The little prophets of Cevennes went from talking in tongues to militant revolution, killing and being killed. The Mormons practised polygamy. Edward Irving's immense congregation was reduced to anarchy. His conscientious associates sorrowfully asked him to resign, and three years later he died, confused and dejected, at the age of forty-two.

Were the French children and the Mormons and the "Irvingites" really and truly filled with the Holy Spirit? Were they really blessed with a unique and holy baptism, superior to anything experienced by all other Christians?

### The Paradox Resolved

Because of the weaknesses in Pentecostalism, some people solve its paradox by attributing its tongues-talking to demon possession; but this only introduces a second paradox. After all, Pentecostals appear to be about as good and honest on the average as most other Christians. If, then, we ought not to attribute their tongues to the devil, and if we cannot attribute them to the Holy Spirit, is it not reasonable to see in them an emotional experience, the value of which varies from person to person?

Morton Kelsey, sympathetic as he is, comes to this conclusion; and I think that he is justified not only from what I have said thus far, but also by two further observations I would like to make.

1. Talking in tongues may seem unique and different to people who haven't had time to read much about the past, but to anyone who is acquainted with nineteenth-century revivals, it is only one of several similar phenomena. When America was young and its frontier was large and lonely, camp meetings were very great events. By hundreds and thousands, people left their log cabins to hear fervent preaching and to get individual religion.

During these meetings it was common, at moments of peak interest, for large numbers of people to fall uncontrollably to the ground. Referring to it as "being slain of the Lord," preachers saw this falling phenomenon as a fulfilment of Isaiah 28:13, just as Pentecostals

today view their tongues as a fulfilment of Acts 2.

Another response, known as "the jerks," made people's heads turn violently from side to side. Women with their hair curled into buns often jerked so forcefully that their hairpins flew out, releasing long strands of hair that snapped like lion-tamers' whips. Barking like dogs occurred at some camp meetings, and shouting was especially characteristic of the Methodists.

Jerks, falling, barking, shouting—and sometimes "visions" and talking in tongues—were all regarded in frontier revivals as evidence of God's power, and they brought to repenting sinners a sense of assurance and peace. People arrived at camp meeting hoping for these phenomena to take place. And if they were susceptible persons, they fulfilled their own desires.

The parallel with Pentecostalism is apparent.

2. Finally we must make a quick comparison between Acts 2 and 1 Corinthians 14, the two major chapters in the New Testament that discuss talking in tongues. The original tongues experience occurred in Jerusalem on the Day of Pentecost, A.D. 31, and is described in Acts 2. It came to 120 persons who were "with one accord in one place"—all united in their love for one another and for the Lord. Empowered with their new gift, they immediately proclaimed the gospel in the native languages of people who had come to Jerusalem from many parts of the world to attend the Feast of Pentecost.

A few decades later, however, very different tongues-talking arose in the Greek city of Corinth. Paul did his best to bring sense out of the nonsense. Unfortunately, many of the Corinthian Christians were so proud of their "gift" that they did not trust even Paul's judgment. This made it necessary for him, tactfully, to refrain from calling their experience a counterfeit, but instead to offer wise counsel which, if followed, would nonetheless cause them to reject it.

In 1 Corinthians 14 he forbade all women to talk publicly in tongues—a piece of advice acceptable in those days in view of the status of women at the time. Then he told the men that two or three of them

—and only two or three of them—could use their tongues at any given church service, and he limited even this permission to occasions when someone was present who could interpret what they said. He added that as for himself he would rather preach five words intelligently than ten thousand words in an unknown tongue!

Clearly, the phenomenon in Corinth was not the same as the one in Acts. Christians in Corinth were not "of one accord in one place" but were, in actual fact, immoral and quarrelsome—as the rest of 1 Corinthians conclusively reveals. Furthermore, their "gift" served no great evangelistic purpose. It was not used, like the true Pentecostal gift, to win foreign converts. Neither did Paul suggest that if they tried to, they could ever use their tongues to win converts. He did **not** tell them to go to the docks and win converts among the sailors and businessmen who streamed into Corinth from all over the Roman Empire. He did **not** tell them to use their gift in Britain, or in Spain, or in any other pagan country. He did **not** encourage them to use it very much even in church, where conceivably foreign-language visitors might be present. The only place where Paul permitted them to use their tongues unrestrained was the privacy of their own homes. Obviously, they were not speaking real languages, but only making emotional noises.

Reid Simmons decided that talking in Japanese was a true fulfilment of the gift of Acts 2, a genuine, useful, and evangelistic gift. He decided that so-called Pentecostal tongues-talking is like the emotionalism of 1 Corinthians 14.

Would it not be a good thing if everyone recognized that what is called Pentecostalism today is not true Pentecostal language-speaking as described in Acts 2, but is more akin to the emotional Corinthian phenomenon which Paul so earnestly sought to play down? ★★

### REFERENCES:

- <sup>1</sup> Minneapolis: Augsburg Publishing House, 1972.
- <sup>2</sup> Garden City, New York: Doubleday and Co., 1964.
- <sup>3</sup> Kelsey, page 77.
- <sup>4</sup> Hollenweger, page xix.
- <sup>5</sup> Hollenweger, pages 25, 26.
- <sup>6</sup> See, for instance, Kelsey, page 83.
- <sup>7</sup> Hollenweger, pages 68, 355.
- <sup>8</sup> *Id.*, page 35.
- <sup>9</sup> *Id.*, page 92.
- <sup>10</sup> *Id.*, page 161.
- <sup>11</sup> Kelsey, pages 84, 222-224.



# THE LORD'S DAY

God rested on the seventh day—God's rest or Sabbath.

God blessed and sanctified (made holy) the Sabbath.

God commanded: "Remember the Sabbath day, to keep it holy."  
Exodus 20: 8.

The Sabbath was made before sin; hence it is not a type, and hence not in force only until the cross.

The Sabbath was made for man—all mankind. Mark 2: 27.

It was made 2,500 years before there was a Jew, hence it is not for the Jews only.

The Bible never calls it the Jewish Sabbath.

God placed it in the centre of His Ten Commandments, the moral law.

The Sabbath was commanded by the voice of the Living God.

God wrote the commandment with His own finger on stone.

God pronounced a special blessing on the Gentiles who kept the Sabbath. Isaiah 56: 3, 5, 6.

God promises to bless any man who will keep the Sabbath.

After the Holy Sabbath has been trodden down for "many generations," it is to be restored in the last days. Isaiah 58: 13; Exodus 20: 10.

Jesus kept the Sabbath. Luke 4: 16.

The Sabbath is the "Lord's day." Mark 2: 28; Isaiah 58: 13; Exodus 20: 10.

Gentile converts called it the Sabbath (fourteen years after the cross). Acts 13: 42.

Three decades after the cross, the Bible says the Sabbath "remaineth." Hebrews 4: 9.

Christians are to enter the Sabbath rest as God did. Hebrews 4: 10.

God did rest on the seventh day. Hebrews 4: 4.

Everyone in the new earth will keep the Sabbath. Isaiah 66: 22, 23.

**"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."**

—G. Burnside.



# Without Warning?



D-DAY arrived at midnight on February 13, 1966. All were waiting for this hour. News of it had been broadcast, televised and featured extensively in the nation's newspapers during the preceding weeks and months. Now it was here. Bankers, bookmakers and shop assistants, in fact most people whose occupations involved handling money, were overjoyed by its arrival. Many housewives, however, especially those who were older, were fearful of the new system. They anticipated reckoning hazards, less value for their money, and being swindled. They hoped

the new system would not work, and prayed for its demise. But it did work, and on the appointed day, Australia changed from the old pounds, shillings and pence to decimal currency.

The sweeping change was made smoothly. Carefully laid plans by the special Decimal Currency Board largely contributed to the success. For some months prior to Dollar-day the board prepared the public with a nation-wide education programme. The banks closed their doors on February 9, and when they re-opened four days later, they commenced to distribute to the public 300 million dollars. For Australia, the pounds, shillings and pence era had ended.

Imagine the confusion that would have settled on the Australian population had the banks, without warning, failed to open the doors on an ordinary working day? Also imagine the chaos four days later when business did resume and the customers were issued with strange money by the tellers.

Since its foundation, Australia had known only sterling-type currency. Cash registers, office machinery and the Australian brain were all geared to the English monetary system. Think of the confusion there would have been as the hitherto unknown decimal currency started to flood the Australian markets! It would have been bedlam, to say the least. But thanks to the Decimal Currency Board, thorough warning of and instruction for the change-over prepared the people.

## Now It's Metric

Another major conversion in our nation's economy is currently under way—the change from imperial to metric units. But again no one at its inception was uninformed. The Metric Conversion Board has implemented a ten-year programme consisting of a number of separate campaigns. Short and intensive, they are designed “to make people conversant with the particular metric unit involved so they could think in metrics.”

**By Mervyn Sparrowhawk**

Mervyn Sparrowhawk is a minister living in Western Australia. This is his first appearance in our pages.





But there is more.

Cropping up in the news media from time to time is a suggestion for a world-wide calendar change. A bill for the adoption of the "Perpetual Calendar" (arranged by Dr. Willard E. Edwards of Honolulu) throughout the United States in 1978 is currently before Congress. Commercial and industrial leaders have approved Dr. Willard's scientific plan of correction to the "unequal divisions and a lack of fixity" in our present calendar. If a change is accomplished we can be sure of one thing—there will be plenty of warning. Our Government is sensible in that it both warns and educates the people for such major changes affecting the public way of life.

#### God Would Do Likewise

If human rulers are careful to warn their subjects in advance of a major change in long-standing secular procedure, how much more would the Sovereign Ruler of the universe warn His subjects of a major change in long-standing re-

ligious procedure! I am thinking particularly of the weekly day of rest and worship.

There are those who would have us believe that at Calvary, Jesus Christ **without warning** terminated an institution as old as man. They tell us that the seventh-day Sabbath, that great memorial of creation, became no longer binding upon God's people. A way of life, a standing procedure—"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . ." for a period of approximately four thousand years—was swept aside at this time, so they say.

It is truly amazing that anyone could believe and teach such a doctrine, for to say that Christ with His death terminated the Sabbath lacks not only Scriptural support, but also common sense.

Is it logical that the Creator would blot out **the time memorial** to His mighty works of creation at all, let alone without warning? Is it

logical that the Saviour would suddenly take from His true believers that which had been a joyful and blessed habit for four millenniums, and not tell them beforehand?

Of course it is not logical.

The Sabbath was an extremely important institution, as evidenced by its position at the heart of the Ten Commandments.

Like marriage, it was Edenic in origin, proclaimed (sanctified) to the first man and therefore meant for all men. Christ's statement in the Gospel of Mark, chapter 2: 27, is important to our subject. "The Sabbath was made for man. . . ." Our Lord is here referring to the time of the establishment of the holy day, when things were **made**, at creation. The man for whom the Sabbath was made, specifically refers to Adam, and generally to the whole species of mankind.

"Brown and yellow, black and white,

All are precious in His sight."

When we remember that the word "man" in the above text is preceded by the definite article in



the Greek, we by no means stretch the interpretation by rendering it "the Sabbath was made for Adam," because Adam simply means "the man." What Jesus is actually stating in this text is that the Sabbath was made both for Adam and his children—mankind. And Jesus ought to know, for He made the Sabbath and man (John 1:3; Colossians 1:16). Furthermore, the memorial was instituted by Christ **before** sin entered the world, and therefore was no part of the shadows, types and ceremonies that terminated at the cross. None of the other Ten Commandments vanished at the crucifixion, so why would the fourth? The blood of Christ was shed to wash away man's guilt, not his guide.

#### The Great Memorial

As further evidence of the importance of the Sabbath in the lives of the Old Testament people, Jehovah's one-time special nation, the Jews, even incorporated it into their simple week-day reckoning. Their whole week revolved around

the Sabbath. You and I count our week-days thus: Sunday, Monday, Tuesday, and so on until Saturday, the seventh day of the week.

The method adopted by the Jewish people was as follows: First to the Sabbath (corresponding with Sunday, the first day of the week), Second to the Sabbath, Third to the Sabbath, and so on to the "preparation day" which was the Sixth to the Sabbath, and then, The Sabbath. (See 1 Corinthians 16:2, where Paul admonished those wanting to help with the famine relief at Jerusalem to work out the extent of their assistance "on the first to the Sabbath," or, as the N.E.B. renders it, "every Sunday.") Hence we recognize the importance of the holy day in the lives of God's ancient people.

Still, it is maintained by certain people that this Edenic institution, this great memorial of the origin of our world, ceased to function at the cross.

Now if God did take the Sabbath away at Calvary, then it cer-

tainly was without the knowledge of His followers, especially His inspired writers. The Bible may be read from Genesis to Malachi, the four Gospels up to the crucifixion, indeed after, if desired, but not one word of warning concerning the alleged change will be found. It is not logical that God would take such a highlight out of the lives of His people without first telling them. Surely there would be some mention of its forthcoming annulment in Scripture! If puny man can educate the masses for a major switch in the economy, then surely God would be no less organized? "If ye then, being evil, know how to give good gifts unto your children, **how much more** shall your Father which is in heaven give good things to them that ask Him?" Matthew 7:11.

The truth of the subject is that the seventh-day Sabbath as a blessed memorial of creation, a day of sweet reflection and rest from secular pressures did not cease at the cross. It remains. ★★



W.A. TOWNEND

## here's a promise for you

ANYBODY who happens to leaf through my Bible will see that I have, like many other people, underlined quite a few of the promises in it. But there is only one promise that I have written on the blank end pages of my Bible: Isaiah 32:17. Let's look at this one as our promise for the month and beyond.

Much that has to do with the everyday side of our lives is tied up in: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

You may ask, "What is righteousness, anyway?" Well, it can be quite a few things, but in the setting

of Isaiah 32:17 it can be defined as "justice" and "honesty," and thus it is translated by quite a few scholars, such as James Moffatt, J. M. Powis Smith and Kenneth Taylor.

Doing right brings the right reward—peace, quietness, assurance.

So here we have a two-way promise. There is something we do for our fellow men. There is something God does for us. As James Moffatt puts the words of Isaiah, "justice brings us welfare, honesty renders us secure," and then God promises, "My people shall have homes of peace."

It's at home during the silence of the night that the life we have lived during the day either talks back to us, unendingly talks back, or it gently ushers us into the refreshing realm of sound sleep.

Tonight, as they did last night, millions of people will toss and turn when they ought to be asleep. And there's reason for these restless nights, just as there is good reason for peaceful sleep—the trend of living during the day.

"Oh, how I wish I had not said that," can trouble many a night that God intended for sound sleep.

"If only I had not done it," are repetitive words, keeping many a person awake when he ought to be asleep.

Things can be different. God guarantees this with His promise of Isaiah 32:17. Let's do our part. God will do His.

Let me now ask you: Who do you think slept the soundest the night before Jesus was betrayed near the Garden of Gethsemane—Judas the betrayer or John the beloved?

Tonight for us?

Well, that will depend to a large extent on how we have lived today. That's part of what the promise is trying to say to us.

I have wondered if perhaps Saint Teresa's learning to live by the promise of Isaiah 32:17 enabled her to write these lines:

"Let nothing disturb thee,  
Nothing affright thee;  
All things are passing;  
God never changeth;  
Patient endurance  
Attaineth to all things;  
Who God possesseth  
In nothing is wanting;  
God alone sufficeth." ★★



# POEMS WITH POWER



## THE MAN I MEANT TO BE

I knew his face the moment that he passed,  
Triumphant in the thoughtless, cruel throng.  
I gently touched his arm—he smiled at me—  
He was the man that once I meant to be!

Where I had failed, he'd won from life success;  
Where I had stumbled, with sure feet he stood;  
Alike—yet unlike—we faced the world,  
And through the stress he found that life was good.  
And I? The bitter wormwood in the glass,  
The shadowed way along which failures pass!  
He was the man that once I meant to be!

We did not speak, but in his sapient eyes  
I saw the spirit that had urged him on;  
The courage that had held him through the fight  
Had once been mine. I thought, "Can it be gone?"  
He felt that unasked question—felt it so  
His pale lips formed the one-word answer "No!"  
He is the man that still I mean to be!

—A. Appleton (Miss Rene Holland).

## A CHILD'S FAITH

Jesus loves me, this I know,  
For the Bible tells me so.  
Little children ask no more,  
For love is all they're looking for,  
And in a small child's shining eyes  
The faith of all the ages lies.

And tiny hands and tousled heads  
That kneel in prayer by little beds,  
Are closer to the dear Lord's heart  
And of His Kingdom more a part  
Than we who search, and never find,  
The answers to our questioning mind.

For faith in things we cannot see  
Requires a child's simplicity.  
For, lost in life's complexities,  
We drift upon uncharted seas,  
And slowly faith disintegrates  
While wealth and power accumulates.

And the more man learns, the less he knows,  
And the more involved his thinking grows  
And, in his arrogance and pride,  
No longer is man satisfied  
To place his confidence and love  
With childlike faith in God above.

Oh, Father, grant once more to men  
A simple childlike faith again  
And, with a small child's trusting eyes,  
May all men come to realize  
That faith alone can save man's soul  
And lead him to a higher goal.

—Helen Steiner Rice (Mrs. P. Izzard).



# THE SEVENTY YEARS IN RETROSPECT



TO CONCLUDE our study of Biblical chronological evidence concerning the "captivity of Judah," two post-exilic statements remain to be considered. Since the evidence of Jeremiah is quite conclusive, it but remains to be shown that these two statements do not create disharmony.

#### Daniel's "Desolations"

Daniel, in the ninth chapter and second verse, refers to the seventy years thus: "In the first year of his [Darius the Mede] reign I Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem."

It should be observed first that it was the writings of **Jeremiah** from which Daniel discerned that the period was due to terminate. He plainly says so. Thus Daniel would have been consulting the same



prophecies and messages we considered in the previous article. As we saw that these prophecies required that the seventy years, during which the nations were to "serve . . . Babylon" (25:11), and following which Babylon itself was to be punished for its excesses (25:12) and the exiles repatriated (29:10), had commenced some nineteen years **before the destruction of Jerusalem**, there is no reason why Daniel (who had been an exile for the full period) would not have reached the same conclusion.

Neither is there any compelling reason why his words must be construed any differently.

It is significant that Daniel used the plural "desolations"—or "devastations" as in the New World Translation—to describe that which was fulfilled upon Jerusalem. These plural renderings accurately reflect the original language and point to **multiple** catastrophes that befell the city, as chronicled in such passages as 2 Kings 24: 1-3, 12-17; 25: 8-10; Jeremiah 52: 30, leading up to the complete ruin of Judah.

This is in perfect agreement with both the facts of history as recorded in Scripture and the discoveries of archaeology. It also harmonizes with authoritative definition of the Hebrew word employed by Daniel, of which the English renderings "desolations," "devastations," "ruins" and "wastes" are rather inadequate translations. One lexicographer says the word "is generally applied to what has been rendered desolate by war or neglect." After progressive desolation by Nebuchadnezzar's invasions in the first half of his reign, the "desolations" were completed by a further fifty years of abandonment and consequent neglect. Thus seventy years

"accomplished" or completed "the desolations of Jerusalem." There is thus no necessity to push the destruction of Jerusalem back twenty years in order to accommodate Daniel's "desolations" within the seventy years.

## 2 Chronicles 36: 21

The final reference we will consider is also post-exilic, being found in 2 Chronicles 36: 21. The text and that which precedes it reads: "Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign; to fulfil Jehovah's word by the mouth of Jeremiah, until the land had paid off its sabbaths. All the days of lying desolated it kept sabbath, to fulfil seventy years" (N.W.T.).

We cannot go into all details of what the chronicler possibly meant by this ambiguous passage. Neither is it essential that we should. But it ought, first, to be recognized that, like Daniel, he sees in the events of the seventy years, a fulfilment of Jeremiah's prophecies. He specifically says they were "To fulfil Jehovah's word by the mouth of Jeremiah." They can, therefore, be expected to harmonize with the prophet's statements regarding the period.

We have seen that Jeremiah's forecasts did not predict that the whole land was to be completely desolate to the extent of being uninhabited and unworked for seventy years. We saw that he counselled his people how to avoid deportation and how to continue to occupy and till the land while serving Babylon with the tribute imposed, for its appointed time. Now, unless the chronicler is contradicting his pri-

mary source, the fulfilment he discerns will be in harmony with the prophecies of Jeremiah.

Under these circumstances, is it not most reasonable to preserve harmony by understanding the chronicler to be saying that from the time of Judah's total desolation at Nebuchadnezzar's hand, she kept sabbath **until** the seventy years ran their course? His words comfortably allow for the possibility that though the period of desolation and rest for the land was overlapped by and terminated with the seventy years, it was not necessarily identical with it. In other words, the total desolation of Judah, though of shorter duration, was part of the longer period of seventy years. As his language does allow for such an interpretation the matter is settled, for Jeremiah's prophecies allow for no other as we have already seen.

The reference back to Jeremiah is the chronicler's safeguard against any confusing conclusion that the period was to be reckoned from Jerusalem's destruction. We remind readers that specifically this means, as did all the other evidence considered, that the captivity of Judah commenced at the **beginning** and not the nineteenth year of Nebuchadnezzar's reign which the 1914 chronology demands.

Thus we conclude that any "superiority" which the Bible has as a chronological source completely refutes, rather than supports, the chronology on which 1914 as a prophetically identified year stands. "Prove all things; hold fast that which is good" is timely advice indeed! ★★

(To be concluded)

## REFERENCE:

<sup>1</sup> "Kitto's Cyclopædia of Biblical Literature," art. DESERT.

## IN OUR NEXT ISSUE . . .

In December, we usually try to emphasize the Christmas story, not because we believe that Christ was born on December 25, but because we believe that His was the most wonderful birth of all time, and that man's salvation depends on the fact that Jesus Christ was God incarnate. There will be articles on the first advent of Jesus; and there will be an article on His second advent. But in addition, we will have other articles of high interest value . . . such as . . .

- ★ "Why Are We So Soft on Hard Drink?" by Dr. L. H. Turner, and
- ★ "Can I Overcome Temper?" by Norma O'Hara—which is just as practical as it sounds, and
- ★ "Hymns with a Memory," which is the name of a series which we plan to run through twelve issues. The first one is that wonderful old favourite, "When I Survey the Wondrous Cross." The series is written by Marye Trim.



A SIGH? A grimace? And a weary nod?

Take heart! Here is good news for you.

Depression is a normal experience of life, which may, if we adjust to the mood successfully, help us in our never-ending growth to maturity.

The Concise Oxford Dictionary tells you that you are experiencing "a reduction of vigour and vitality." You know that! It also says that you are "dejected and dispirited." You know that, too. There is certainly no zest for living. In fact life seems meaningless. Confidence and enjoyment of the simple pursuits of life seem to have taken flight with never a promise of return.

Whereas such moods are normal as we oscillate from good days to bad days, depression may also indicate an illness, in various degrees of severity, which can only be relieved by specialized and medical treatment. For the normally depressed person, thoughts of suicide could occasionally flit through the grey, lustreless thoughts that are characteristic of this period. Just as quickly they are dismissed when one contemplates that the results of such a course of action are, unfortunately, rather permanent!

However, the threat of suicide from a severely depressed patient should never be treated lightly. A former school friend of mine suffered such severe post-natal depression after the birth of her twins that she received psychiatric treatment. When the twins reached the age of nine months, her husband returned home one evening to find the kitchen filled with gas and his wife dead, her head on the open oven door. We must realize that severe depression must receive specialized care; the depression of which I write is that of normal experience.

### Times of Stress

There are times when we can expect to be depressed. To be forewarned is to be forearmed. With this knowledge, we realize that a passing cloud is momentarily obscuring the sun, not that the sun has "gone out" for ever and ever.

Times of physical and mental stress that set up strain in a person usually set the stage for the normal experience of depression. After a shorter or longer period of time, that person will eventually recover to enjoy once more the *joie-de-vivre* of former experience. If, however, the depression persists, these same environmental factors may also produce depressive illness. To learn to handle, to some degree, our moods of depression may therefore be the ounce of prevention worth more than a pound of cure.

The foremost situation in which depression is a normal reaction is that of loss. The loss of a person we love dearly, will cause misery, emptiness and even anger. Besides bereavement there are various other losses that we may expect to encounter sometime in life. These may constitute the loss of a limb, divorce or separation, the loss of fortune, job or prestige, and the loss of a son or daughter by marriage (felt keenly by an older woman who may identify herself too closely with her children). It may even be the loss associated with moving from one home to another.

It would appear that women have even more cause to become depressed than men. Doctors estimate that 10 to 60 per cent of women may experience a

Our health feature . . .

by Norma O'Hara

# Depre

short period of depression following childbirth. An authority on mental hygiene at Johns Hopkin University says, "Mothers should know these letdown feelings do come after childbirth and are more or less expected following such a huge event." At birth, there are sudden hormonal changes which can affect a woman's emotions. There are also physical changes as the body readjusts abruptly to its normal size. Those first few weeks when a mother, particularly a new one, feels that she cannot cope with her family and the care of her baby, may produce anxiety and stress. Add a few sleepless nights and feeding problems, and she is liable to experience a king-size dose of depression.

A hysterectomy (the operation for removal of the womb) may also cause emotional and physiological problems. It is stated that depressive illnesses are more common after this than after other surgical operations. A woman feels distressed that she is not a whole woman. With physical improvement after the operation, emotional stress lessens.

A small minority of women suffer depression and extreme irritability when they take The Pill as a method of contraception. This can cause severe problems at home. A visit to a gynaecologist, who has all the latest and safest methods of contraception at his fingertips, usually produces a satisfactory result.

Teenage depression may be caused by unhappy parent-child relationships, and so can estrangement between the parents, the pressure of studies and exams, and the whole traumatic experience, both physical and emotional, of growing up. At the other end of the scale are old people, living alone in isolation, the survivors of lost generations. Some face physical disabilities. Many feel useless and unwanted.

### The Home Environment

A stress situation that we do not recognize so easily is caused by inner conflict. Most of us are adult versions of the little girl of the nursery rhyme. Remember? . . .

"There was a little girl  
Who had a little curl,  
Right in the middle of her forehead.  
When she was good  
She was very, very good.  
But when she was bad, she was horrid."

Often our behaviour is of the "very, very good" type, but—alas! just as often it is "horrid."

Nowhere is this brought out more clearly than in the home environment. Whereas we can be so charming in our social behaviour, we wonder why we behave so badly towards the very ones without whom life would be meaningless. Young mothers are often horrified with the strength of violence, rage or hatred that is provoked by a toddler whom they would defend with



# ssed?

their lives. Young husbands and wives, settling into marriage, are appalled and depressed at the venom of their rows.

When we have cooled down enough to stop blaming others, we become miserable at our own beastliness. We hate ourselves and feel guilt about our anger. Dr. W. Lawton Tonge, consultant psychiatrist to the United Sheffield Hospital, states that "depression is the opposite to self-love." Some may feel real despair as they view the abhorrent parts of their personality. Often there is a strong desire to change the pattern of our behaviour. There are disturbed emotions, sometimes accompanied by distressing physical symptoms. We are at the end of our mental rope.

Briefly, these are the variety of stress factors that can cause normal depression. Probably you have now diagnosed **why** you are depressed. Is there anything you can **do** about it?

**1. Seek help.** Somehow you have to pocket your pride and tell people that you need them. You have hoped to appear well-balanced, mature and coping well with the battles of life. Now someone must see through the chink in your armour to give you the very help that you need.

Many are reticent to make this first move, no matter how deep their despair. But there is no other first step to get you out of the rut of depression. It is wisdom and maturity in itself.

Where to go?

Try the closest member in your own family circle. Your happiness or misery reflects on them. Naturally they will want to see you your normal, happy self. Your depression will not be startling news to them. But have you really talked it out reasonably and calmly?

Their first piece of advice will be that you visit the family doctor. They're right, of course, and you'd be wise to arrange a consultation. And keep it, too! It's easier to present yourself with a gum-boil, a fever or a broken toe, rather than try to explain something as nebulous as depression. Should your courage fail, grab the hand of your spouse or parent and take them along to bear you out. Your case is not such a strange one. Over half the patients visiting doctors are there with disorders resulting from nervous complaints and psychosomatic illnesses. Your plea for help will be met with understanding and practical assistance. Just one phrase in the course of the conversation may give you an insight into your own problem and equip you with useful knowledge to help you find yourself.

Your doctor may prescribe a baby dose of anti-depressants or tranquillizers. He may suggest a mild sedative, or detect a vitamin deficiency. While he knows that these will not solve your problem, he

realizes that they will give you some immediate relief—a breathing space to give you time to get back on your own feet. Should he think that you need further specialized treatment he will tell you what course of action to pursue.

Especially in two cases is it wise to seek help from your favourite minister of religion. Write or phone if you find this less nerve-racking.

The first case is that of mourning. For a short while the bereaved person is shocked and numb. He even needs help with the little duties and decisions of day-to-day living. Thereafter follow some months of agonized restlessness, when he is constantly reminded of the lost one and can almost see or feel his or her presence. At this stage, some are strongly attracted to spiritualistic beliefs. Bitterness and anger may be expressed against God, or even the departed person for having left them. The haunting question "Why?" apparently lacks an answer.

Months of depression, sometimes twelve months or more, follow, when the comfort of friends is most needed. The work of the minister in all these stages to support and comfort is invaluable. He will encourage acceptance, trust and hope.

The second case concerns the crushing weight of guilt, depression and terrible loneliness that come from breaking the great moral code of the universe (adultery, theft, murder, false dealing, revenge, envy, etc.). No other trained professional and concerned person can so successfully help you come to grips with the terms—sin, guilt, repentance and forgiveness—issues that have been part of man's experience from the beginning of time. Furthermore, he may give you guidance in settling that inner conflict mentioned previously. Once the conscience is at peace with itself, your problem of depression could well be resolved.

There are any number of people who may be helpful. You might like to try social workers, psychiatrists, the Child Welfare, Marriage Guidance counsellors, the telephone Samaritans, Alcoholics Anonymous or simply a trusted friend.

You need people. Go to them. Let them help you.

**2. Write it down.** A depressed person sees himself and others in a distorted light. Sometimes he is not aware of his true self at all. Even his problem, obvious to the astute observer, may not be recognized as such.

There is no better way to clarify the thoughts than to write them down. In a notebook, jot down what you are thinking each day, as a type of diary. Then in a few days' time read back what you have written.

It may amaze you how often you have written about a certain person or situation that could unknowingly be the root cause of your trouble. With startling clarity you can pinpoint problems that were hidden from you before. It is as though you have stepped out of your own shoes and can see yourself as another person. Having discerned your problem, you can now work out your stratagem to conquer it.

**3. Change your attitude.**

"Two men looked out through the same bars;  
One saw mud, the other stars."

So runs an old adage written long before we were born. The truth of these words is reiterated in the words of Lynne Barrow, well-known Australian psy-



chologist. "It is not the situations in life that are so important, but our attitude toward them."

To change your attitude is almost as hard as lifting yourself up by your own shoe-laces. To reverse the flow of negative thoughts seems as utterly impractical as reversing the flow of Niagara.

You can, of course, rely on a power higher than yourself to lift you out of your mental quagmire. The answer to your distress signal may come as an unexpected turn of events to lift you out of the doldrums. More often, nothing external happens at all. Rather there comes about, slowly but perceptibly, an improvement in attitude that leads to a complete, positive change in your mental approach to the problems of life.

Now, in the little daily duties of life, choose to act and think positively until complaining is turned to gratitude, hate to love, irritation to kindly tolerance, lack of interest to enjoyment, and self-aborrence to self-respect.

This is not easy. It will require positive mental effort. It must be practised like the violin. An ounce of determination is far weightier than a ton of feeling. And don't expect results in five minutes!

Two books you may find extremely helpful are, "The Power of Positive Thinking," by Norman Vincent Peale, and "How to Stop Worrying and Start Living," by Dale Carnegie.

**4. Set to work.** There's nothing quite like it to lift you out of yourself. So crawl out of that dismal corner where you are feeling sorry for yourself. Try mopping instead of moping, sweeping instead of weeping.

Better still, work at something that requires more mental effort—something that requires more initiative and perseverance. Look around you. Somewhere there is some work that will catch your imagination and attention. You will see it with new eyes.

As you make the initial effort, inspiration, energy and enthusiasm will come. The mind becomes absorbed in overcoming problems. Creative ideas flow and keep on flowing from that previously stagnant mind. The thoughts are employed in a healthy direction, and—ah!—the satisfaction and sense of achievement when your project is finished!

Life becomes a little more worth while and meaningful.

**5. Help others.** It was a very wise father-in-law who once told me depression and boredom were caused by too much of the inward and not enough of the outward look. For every hundred analytical looks at self, the victim of depression can hardly spare a thought for the other person. Wrapped up in himself, he makes a small parcel.

No need to travel the world to find someone who needs what you can give. Start at home. This will pay great dividends, for thoughtfulness and kindness are boomerangs. The act of giving to others, whether it be time, practical assistance, friendship, affection, sympathy or simply a "listening ear" benefits the giver as well as the receiver.

"Help thy neighbour's boat across,  
And, lo! thine own hath reached the shore."

**6. Do something different.** Some depression can be traced to boredom. Psychiatrist Dr. Murray Banks

states that the desire for variety is as basic a need of humanity as the desire to live and the desire to be loved.

Arranging a holiday or a change of job is not always practical. Neither is a change of home or spouse! Small escape journeys can be taken with a book, TV, a record or a long walk under the stars. But discovering a new hobby or interest can more effectively blow away the cobwebs and give a new dimension or perspective to life.

If ever a person has cause to be depressed it is a certain grandma I know. There is hardly a moment when she is free from the gnawing pain of arthritis. So she loses herself in her hobbies. From rock hunting and lapidary she turned to shell collecting. She took a course in journalism, and now she specializes in children's stories that are printed regularly. Ever interested and interesting, she then taught herself how to paint in oils. People come from near and far to see her home filled with beautiful displays of stones, shells and pictures.

Her friends all laughed when she decided that her next hobby would be butterfly collecting. It took a big stretch of the imagination to see her lithely prancing over flower beds with net poised to strike. Never a dull, depressed moment!

What will your next hobby be? Make it something you have never done before, or maybe even **dreamed** of doing before. A whole new world awaits your discovery.

**7. Obey the rules of health.** That the activity of the mind (psyche) may produce varied disturbances of the body (soma), explains our ever-widening comprehension of psychosomatic illnesses. A diseased body often causes a disordered mind.

Examine the following carefully and honestly as related to your own health habits, especially relating them to your own depression.

Am I getting adequate sleep?

Is my work load too heavy?

Do I allow for mental and physical relaxation?

Do I enjoy some outdoor sport, or attend some exercise class?

Do I eat and drink (as the rule rather than the exception) those things that produce vitality and health, or those that sap energy and devitalize?

Should you recognize deficiency in any of these areas, then **do something about it!**

Most biographies reveal that the giants of art, politics, science, music, philosophy and religion have had periods of depression followed by their greatest periods of creativity and triumph. Bunyan, in his book, "Pilgrim's Progress," knew what he was about when he set the Delectable Mountains as the next stop after the Castle of Giant Despair.

After having weathered depression, you may even find you have a greater understanding of this thing called life, more awareness of your own personality, and closer sympathy with others struggling with the various vicissitudes of life.

In short, counting on the experience of the many that have gone before, this bleak, barren path you are now treading has every possibility of blooming like the proverbial rose.

★★



"For My thoughts are not your thoughts, neither are your ways My ways,  
saith the Lord." Isaiah 55: 8.

# Omnipotence

Lord, just because in many things  
Man's comprehension surely fails,  
May we not say they cannot be,  
And that these things are fairy tales.

And may we never limit God  
To fit the measure of our minds,  
Nor set the bounds of Heaven's thoughts  
Within the compass of mankind's.

O Lord, help us to understand  
That You are not a bigger man,  
But You are God omnipotent  
And were before the world began.

Your ways are not the ways of men,  
Your thoughts outspan our reason's reach,  
And only faith can learn those things  
Which comprehension cannot teach.

—D. J. Silver.



*Until recently Dutch Catholics seemed most loyal to the Roman see. To criticize a bishop or a cardinal, or still more the pope himself, was considered most unbecoming. Of this quiet, ultraloyal Catholic world little remains today. A keen theologian probes the causes as he examines . . .*

# What is happening in the Dutch Roman Catholic Church?

**Raoul Dederen**

THE SECOND Vatican Council unleashed a passion for change in the Roman Catholic Church that has shown few signs of subsiding. And nowhere has the urge to question and challenge the past taken deeper roots than in the Netherlands. The Dutch province of the Catholic Church has become the acknowledged centre of **avant-garde** thinking within Roman Catholicism.

It has not always been so. In fact, up until recently, Dutch Catholics appeared to be ultra-Romanists, most loyal to the Roman see. Theirs was a clearly marked, uniform, well-organized structure. Particular stress was placed upon the catholicity and apostolicity of the Roman Catholic Church which especially manifested an unquestioning docility toward Rome and the pope. Dutch Catholics viewed all laws and directives from Rome with the deepest respect. To criticize a bishop or a cardinal, or still more the pope himself, was considered most unbecoming. People felt secure in such a consolidated position, isolated in a simple uniformity with well-organized guidance given by the clergy.

Of this quiet, fairly unanimous, ultra-loyal Catholic world, little remains nowadays. Since World War II, and more specifically during the past decade, Dutch Catholics have been looked upon as the most anti-Roman and daringly progressive Catholics in Western Europe. The most liberal—plain wild, say some—opinions about clerical celibacy,

artificial birth control, and liturgy, and pre-marital intercourse, for instance, find place in all kinds of papers and periodicals. They are even proposed from the pulpit. Priests and laymen alike have come to question some of the most formal dogmas of the Catholic faith, from the virginity of Mary to the traditional view on original sin and infant baptism. Authoritative pronouncements and ecclesiastical laws are scrutinized with a stern, critical eye. There is little doubt that things are being said and written in the Netherlands that can hardly be reconciled with the traditional interpretation of the Roman Catholic faith.

At the same time, an alarming number of clerics are returning to the lay state. And there is a drastic drop in the number of priests and an acute shortage of vocations. This is, of course, a phenomenon in other countries as well, but there is no denying that the scale of the problem in the Netherlands is particularly striking. There are, in Holland—a country only half the size of Tasmania—5,500,000 Catholics among a population of thirteen million. With their 1 per cent of the Roman Catholic population of the world, Dutch Catholics used to supply 10 per cent of all missionaries. If only priests are reckoned, this percentage climbs to 17. Since World War II, however, the number of vocations has gradually diminished. The number of candidates for the secular clergy is only half of what the increasing number of the population requires, and the number for female religious has sunk to one-third of the pre-war

level. The number of priestly ordinations has dropped from 325 in 1950 to 237 in 1965 and 42 in 1971! ("La Documentation Catholique," 1629, April 1, 1973.)

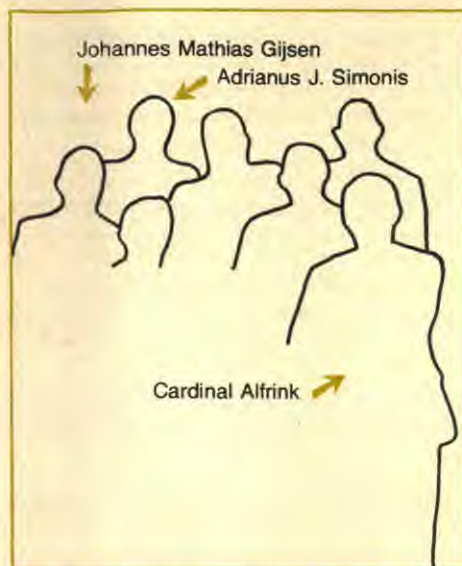
## A Backward Glance

NO DOUBT the Catholic Church in the Netherlands is in commotion. How has the change come about? The answer is not a simple one, to be sure. But the eagerness shown by the Dutch Catholics to seize the opportunities opened up by the Second Vatican Council can be understood only in the light of their history and psychology. Holland was regarded by Rome as a missionary country for almost three centuries after it gained its independence from Spain in 1581. Not destroyed in the Reformation period, the Dutch Roman Catholics received full tolerance and freedom only in the era of the French Revolution. Not until the mid-nineteenth century were they admitted to the universities and civil services. When the Dutch hierarchy was eventually re-established in 1853, the Catholic Church in Holland was thoroughly Roman. Its faithful were a large, homogenous, and somewhat suspect minority. They established their own newspapers, political party, unions, and everything else, right through to football teams, in order to defend their position. The Roman Catholic community had become segregated in its own integral ghetto.

The Nazi occupation brought the end of the dominant ethos of Catholic separation. The denominational divisions within the Dutch nation, in which approximately 40

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be, and asking themselves who, so far, had been in charge of the church.

#### A Remarkable Personality

THIS CHANGE toward a more independent form of being a Catholic could hardly have taken place without the remarkable personality of Bernard Cardinal Alfrink, the archbishop of Utrecht. A man of high intellectual calibre, amenable to rational argument, bold but prudent, the seventy-four-year-old primate is sincerely committed to a deliberate policy of change, development, and experiment in the Dutch church. With him he has a hierarchy—seven more bishops and a group of theologians, as well as a clergy of a remarkable ability. Most Dutch bishops seem convinced that in their small and neatly organized country there are possibilities of development which can be allowed to move faster and farther than in many bigger countries, possibilities which cannot be written off by the Vatican with its centralized form of government.

Thus, in a serious effort to get all the people interested and engaged in this task, the Dutch hierarchy summoned, in 1966, a Dutch Pastoral Council which has attracted world-wide attention in recent years. As an organ of deliberation for the whole Catholic Church in the Netherlands, it was intended to hold eight to ten plenary assemblies, at the rate of two a year, for discussion of specific themes. Cardinal Alfrink has always said that

per cent are Protestant and 40 per cent Catholic, began to break down through collaboration against the German invaders. Christians discovered and learned to trust each other across confessional barriers. The war over, Dutch Catholics discovered that, from a position of social and cultural inferiority, they had grown to such an extent that they had become a power in public life rarely seen in other countries. Now that the social pressure—of being other than the rest—was released, Catholic consciousness found itself confronted by a social situation to which, quite simply, it was not equal. Thus Catholics joined the nation and began to show a growing interest in co-operating with others who were not members of the church—socialists, for instance. The war—one has constantly to return to this date to

explain the change—had brought Roman Catholic isolationism to an end.

But man, nowadays, revolts with all his powers against such isolation. Not only did the Dutch Catholics feel incited to become involved in the life of the world, they also began to seek a Dutch expression of the Catholic faith in the liturgy, the organization, and the social life of their church. They demanded an attitude of greater openness, more free choice, and greater development in a Dutch way of understanding the Catholic faith. Dissatisfaction, first expressed by some priests, about the inadequacies of the human side of the church, came to be expressed equally by laymen. The laity were becoming conscious of being the church, convinced that many things in the church were not what they should



its function is to provide information for the bishops—to be advisory. But he has also added that the bishops have a moral obligation to follow the council's decisions—although always in union with the Vatican and the whole Catholic Church.

Each plenary assembly—very much a decision-making organ—reminds one of an ecclesiastical parliament, not so much because at any time a vote with a majority of one binds the bishops, but because bishops and others in authority listen to the more than one hundred delegates elected by all the groups within the church. Typical of this Dutch method is the fact that the bishops take part in the decisions, that their arguments are weighed, and that bishops and faithful together make decisions concerning the renewal of the liturgy, care of souls, youth, married life. No longer do the bishops reach or formulate their decisions in passive aloofness, but in discussions directed toward finding the Catholic truth. A new method of exercising authority!

#### The Pope's Concern

THERE IS NO DOUBT that Pope Paul VI and the Roman curia have been deeply distressed about the extent to which the Dutch have challenged doctrine and tradition. Softly phrased at first, several papal documents have expressed a stiffening of the pope's reactions to a council which, by large majorities, opposed mandatory celibacy for Catholic priests, criticized Paul VI's 1968 encyclical, *Humanae Vitae*, condemning artificial birth control, and urged that priests who had married be allowed to continue their ministry. Such ambiguities and doctrinal deficiencies could "lead in practice to deplorable consequences," warned the Roman pontiff in a letter to the Dutch hierarchy, dated December 24, 1969.

A few months later, at the sixth—and last—session of the Dutch Pastoral Council, Cardinal Alfrink announced that the council would be reorganized and take on a new form. Scheduled for October, 1972, the first meeting of the new pastoral council was cancelled "because of Vatican objections" and replaced in January, 1973, by a national pastoral consultation, no longer policy-making, but, as its

name indicates, strictly consultative. The October meeting had been "postponed," announced the secretariat of the Dutch bishops, because the Vatican "finds that the time is not yet ripe for the institution of a pastoral council on a national level" and that "the authority of bishops and their position within the church is not sufficiently guaranteed by the regulations of the Dutch national pastoral council." It is definitely the feeling that Rome, afraid of nationalism within the church, views pastoral councils as strictly limited in scope to individual dioceses, a means of personal contact between the faithful and the bishop of a single local diocese.

#### "Can We Help?"

"WHAT CAN WE DO to help you reinforce your authority and to enable you to better overcome the difficulties of the church in Holland?" asked Paul VI in the same letter mentioned earlier to Cardinal Alfrink and the Dutch bishops. In January, 1971, most probably in

### The whole thing seems to amount to a conflict between two concepts as to how the Roman Catholic Church should consider the exercise of authority.

answer to his own query, Pope Paul appointed a conservative priest—thirty-nine-year-old Adrianus J. Simonis—to the vacant see of the diocese of Rotterdam, plunging the Vatican and the Dutch Catholic Church into confrontation again. Rotterdam progressives were furious that the pope had by-passed all three candidates sent to him by the diocesan chapter, especially since by custom a Dutch bishop is usually selected from such a council's nominees.

The bishops also expressed grave concern about "the unrest and discord" that grew out of the papal appointment of Father Simonis. But despite their anger at what they considered a violation of the principle of collegiality in the Catholic Church, after conferring with Rome, the Dutch bishops who had presented such a progressive

front since Vatican II, decided to accept the appointment of the controversial newcomer, and they asked all Dutch Catholics to do the same.

#### Slowing the Progressive Movement

THEY WERE SOON to suffer another breach in their ranks. One year after the "Simonis affair," Pope Paul named another strong defender of the papal position, Johannes Mathias Gijzen, thirty-nine, a long-time friend of Simonis, to the diocese of Roermond. As with the previous appointment, the pope overlooked the recommendations of the chapter and the wishes of the Dutch hierarchy. He was known to feel that the "silent majority" of Dutch Catholics, who were both more loyal and less progressive than their vocal clergy, should be represented in the Dutch episcopate, and conservative Gijzen, this time, was his choice to redress the situation. He also insisted on ordaining the new bishop not in Holland but in Rome, and he invited Cardinal Alfrink to attend. Again the Dutch bishops at first objected, then relented, and Alfrink made the trip to Rome.

The situation could be said to be just another spat between Rome and a more progressive national hierarchy. That may be true, but I think a pattern is emerging: a systematic effort by the Vatican to slow and to stop the Dutch progressive movement by installing "safe" men in the Dutch hierarchy. There is nothing new about this tactic in any form of government, ecclesiastical or secular. But how long can it last without deeply affecting the authority of Rome and of the local bishops?

The whole thing seems to amount to a conflict between two concepts as to how the Roman Catholic Church should consider the exercise of authority, although the issue is by no means limited to the frontiers of the Netherlands. In Rome and elsewhere there are Catholics who wish that authority be exercised in the traditional way, authoritatively. There are others, in Holland for instance, who regard certain monarchical methods of government as out of place nowadays, especially since Vatican II.

#### What of the Future?

SO THERE ARE reasons for speaking of a serious breakdown



in communications between Rome and the Netherlands, causing bewilderment among the faithful. How will this conflict end? The secretariat of the Dutch episcopate has persistently declined comment or speculation, but it is known that there is heavy pressure on the Dutch bishops from Rome and from other Catholic bishops to be more diligent in safeguarding Catholic doctrine and discipline.

It is my personal opinion that there will not be a break. Dutch Catholics, including their bishops, dismiss the possibility or even the

danger of a Dutch schism. In fact, the great majority of the faithful seem definitely to prefer to remain united to Rome and the universal Catholic Church, even at the price of greater difficulties, rather than belong to a freer church that would have cut the ties with the universal church. At the same time, Cardinal Alfrink does have the support of most of the bishops and even wider support among priests in his attempt to implement his experimental "pilot Catholicity." Rome knows of this support and recognizes that there would be repercussions in

the whole Catholic Church if a break should come.

Any dramatic move by the Vatican is highly improbable. It remains even possible that Rome will make some concessions to maintain its influence after the display of power and intimidations of recent times. She has at her disposal a diplomatic experience of many centuries to do this without losing much of her prestige. But Paul VI can be adamant—and the anger of Dutch progressives might serve only to heighten his conviction that "Rome knows best." ★★



INFLATION has been dubbed "Global Enemy No. 1." Western nations are afflicted with a "massive economic migraine." This economic disease is a world-wide plague. Social stability is being menaced by monetary agony that baffles financial experts.

"If long continued," warns Arthur Burns, chairman of the American Federal Reserve Fund, "inflation at anything like the present rate would threaten the very foundation of our society."

In Europe, Dr. Alfred Schaefer, chairman of the Union Bank of Switzerland, says, "Since the thirties, there was never as much uncertainty, fear and disturbance in the world economy as now."

Sir Roland Wilson, chairman of the Commonwealth Banking Corporation, and former head of the Treasury, one of Australia's foremost economists, states, "Inflation is looming ever more rapidly as the arch-destroyer of the social and economic fabric."

Modern democratic capitalist governments know that the "rickety world monetary system" could collapse. It did in 1929, thrusting the world into the chaos of the Great Depression. People suffered. Many never recovered. After forty years the scars remain.

Now the Great Inflation poses similar problems. As Sir Roland declares, "Inflation is destroying confidence throughout the community, causing social injustice, sapping initiative and inhibiting constructive business enterprise." There is a general unease, a worry that a depression could happen again. Reports of banks failing, nations on the verge of bankruptcy, companies going into receiverships, the constant trade union scramble for higher wages, while pensioners endlessly

battle against rising prices, all contribute to the common frustration. Inflation cannot be ignored. It crosses national boundaries, overturns governments, and bewilders statesmen.

In mid-1974, Germany had an inflation rate of 7.2 per cent, the U.S. 11.8 per cent, France 13.5 per cent, Australia 14.4 per cent, Britain 16 per cent, Japan 24 per cent, Greece 33 per cent, Israel 38 per cent, and Chile a paralyzing 157 per cent.

Inflation is a money problem. Money is man-made, like motor-cars in a factory. Like all other human inventions, money can let you down. To trust wholly in money is to trust in ourselves. Inflation shakes our confidence in the dependability of money. Yet most people would like to be rich, for we think rich people are happy and secure. Not so.

Gigantic problems confront the rich. Their miseries are multiplied by every change in the value of money. Have you ever thought that the rich have many sorrows? Prophetic writer James graphically outlines the upheavals and economic troubles of the rich in our day. "Listen to me, you rich men, weep and wail for the miseries that are coming upon you. Your riches have wasted away. . . . Your gold and silver are rusted; and the rust on them shall be evidence against you. . . . It was fire, so to speak, that you stored up for yourselves in the last days."

James reports that the workers would be "crying out against" the rich. The demands of the trade unions are surely being heard in the land today.

When James wrote those three significant words, "these last days," he was referring to the second coming of Jesus. For he went on to instruct Christians, "Be patient, then, brothers, till the coming of the Lord. . . ." He urges us to retain an optimistic outlook as the money crises surround us. "And you must be patient also, and not be discouraged; for the Lord's coming is near." (James 5: 1-8, The Twentieth Century New Testament.)

"Riches wasting away" is James' descriptive term for inflation. I believe that global inflation is one of the prophetic signs which indicate that we are passing through the last days before our Lord returns. I like to think that God runs heaven without money. So the coming of Christ will terminate for ever the fear of inflation. Let us then put our full trust in Him. ★★







SOME YEARS AGO, I received a tremendous whack in the chest. It broke my sternum, twisted my torso, and displaced a vertebra or two. When I sat up, the car lurched and the two policemen in the front seat turned around with something like consternation on their faces. They did not exactly insist that I lie down and shut my eyes, but they did assure me that I had been dead for a couple of minutes. I had interrupted a possible trip to the mortuary. I mention this incident because it profoundly influenced my attitude to death. What I had experienced was nothingness, a snippet edited out of my life. It might well have been for ever. It would not have mattered very much to me personally, because I would have known nothing about it.

It would be very hard to convince me that there are any half measures about death. I have come to believe that any kind of consciousness is a by-product of the functioning of the body chemistry. Evidently there is a period after the whole complex organization of cell activity has broken down, when it may possibly be started up again. But that is not really relevant to the state of the dead. When death is final, there is no awareness of any kind. It is like a blackboard that has been wiped clean. Someone may remember something of what was written there, but, as for the blackboard itself, it is blank.

#### **The Common-sense View**

This is the common-sense view of death. When one is able to dispense with his hopes and his fears and his superstitions, it is the easiest thing to believe. The more we know of medical science, the wider seems the gap between bio-chemistry and the miracle of life and the supreme gift of awareness. On the other hand, no discovery of medical science has made it any harder to believe in this common-sense view of death. No one has come back from a greater or lesser interval of death to tell us of any kind of extra-bodily awareness. The medieval concept of an insubstantial

essence which is consciousness, character, personality and destiny seems to lose stature as we learn more and more of cell life, nervous structure, chromosomes and genes.

But for man, this idea of real death, real cessation of awareness, real end to being, has always been abhorrent. And almost all religions have invented fictions that postulate an immortal part of man. Somewhat to the chagrin of other religions, Christianity has rejected their elaborate fictions out of hand. Yet Christianity has invented some very insistent fictions of its own. Some of them quieten the pangs of death, and teach resignation that is admirable in the presence of the last enemy. Others add a poison of their own to the sting of death and the pains of bereavement. But the question that interests me here is this: Does a profound belief in the authority of the Bible force us to accept what I have called fictions and ignore the pressures of common sense and a steadily maturing science?

#### **What the Bible Says**

Now there are some direct unequivocal statements about death in the Bible. Here, for instance, is one: "The living know that they shall die; but the dead know not any thing." The Bible also regrets the fact that a man's sons may come to honour after his death and he can know nothing of it. This makes a pretty strong case for the common-sense view that death is (at least temporary) annihilation. But it must be admitted that there are some disturbing statements that might well leave the thoughtful reader frowning and speculating.

There is frequent reference in the Old Testament to a soul, and sometimes a spirit that seems to lack material substance. In statements like: "His soul departed from him," and "His spirit returns to God who gave it," there is more than a suggestion of something immortal and indestructible, and quite independent of the

# **How Dead Will You Be When You Are Dead?**

**By Dr. Lionel Turner**



body. Indeed, Jesus, in a parable, spoke of a soul that seemed to have the power of feeling pleasure and pain, and of appealing for help. Again, it must be granted that the New Testament is full of references to a resurrection at the last day. In the face of all these statements, only one fact is clear. We cannot take all these statements literally at their face value. And theologians, who have a century-old reputation for confusing an issue in preference to clarifying it, have taken diverse views on the subject.

The most popular view, of course, is that we do have an immortal soul. It quietly leaves the body at death, and in some views, it is free to watch over the fortunes of loved ones and its enemies, too. It is capable of providing a real but undetectable influence upon those it watches over. In other views, it is not free at all. It is consigned to some place appropriate to the behaviour of its host-body in life. Thereafter it may be re-zoned after an appropriate interval.

### Theological Errors

In arriving at these conclusions, theologians have made two rather obvious errors.

The first of these errors overlooks the fact that the Bible was written not only in the idiom of the times, but against the background of knowledge that was available to the reading public of the time. Did you ever wonder how much of the messages delivered to them by their prophets would have meant anything at all to them if the Bible had been written against the scientific background of today? Did you ever wonder how much we would understand if it had been written against the background of scientific knowledge that would obtain a millennium hence?

What missionary would try to use techniques of F.M. radio to illustrate the power of God to a primitive people? Indeed, successful teachers found it best to throw away the precision and richness of the English language, and fall back to the tiny, imprecise area of Pidgin. With the background of these reflections, we should expect to find the traces of all kinds of ignorance and superstition in the Bible. And it should not surprise us that Jesus should use the story of Lazarus and Dives as an illustration.

And let's face it, even in the time of Christ, the inhabitants of the earth were scientifically completely naive. Their observations of the body had left them with the most elementary problems, none of which pressed very heavily for a solution. They noted that as the blood poured from a wounded soldier, he drew nearer to death, and they said, "The life is in the blood." They noted that cessation of breathing always accompanied death. They did not know about the air, and there was nothing to see, so it was quite natural that they should invent a word for it that carried the aura of mystery. They called it the "soul" or the "spirit."

Furthermore, the mental excursions that accompanied sleep, delirium and insanity must have seemed like a soul on walk-about. When normal awareness returned, it seemed obvious that the soul had come home again. Again, fear and ecstasy and sorrow seemed to be felt in the region of the heart, and they became convinced that it was the function of the heart to feel and record emotion. If we were to persist in accepting this as scientific truth because it occurs so

often in the Bible, ought we not to deny that the function of the heart has anything to do with circulation of the blood?

It is interesting to notice that Jesus used the prevailing ignorance of gas and air in particular to illustrate the power of God. "The wind bloweth where it listeth," He told Nicodemus, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." It was a splendid illustration, because to the Jews of the time, wind and spirit and breath were practically the same thing. Their nature and origin were an impenetrable mystery. But it wouldn't do today. We watch the isobars on TV every night. We scan the cold fronts, listen to upper atmosphere pressures, note the cloud masses as shown by satellite photographs. We know what kind of winds to expect. We know that they are nothing but convection currents in the gas-mixture we call air.

You see, Jesus did nothing to disturb the scientific ignorance of the times. He neither confirmed, nor denied their superstitions. He simply spoke to the background of understanding and beliefs of the day.

To sum up then: it is inevitable that some shadows and echoes of the primitive explanations of natural phenomena current at the time will appear in the Bible. But it is rather absurd to accord them the unassailable truth of inspiration. It is logically reprehensible to accord to some unelaborated hints a belief that we deny to others, as, for example the function of the heart.

### The Early Errors

The second error made by theologians is that of assigning to those whom we have come to know as "the Church Fathers," an aura of infallibility. Why should we assume that they thought more clearly just because they lived so long ago? Why should we assume that they were inspired just because we aren't? Actually, it is more likely that the opposite is true. After all, they lived at a time into which the light of science had not even begun to filter. And many of them seemed to be prejudiced beyond the norm.

In the present instance, it is natural enough that they should ponder the mysteries of all that is implied by the Bible reference to the soul. It is predictable that they would elaborate the barest suggestions into detailed theories, and that these theories would gather tradition and conviction. But why should we persist with this illogical faith in the infallibility of these far-off figures in an age when science and common sense are so keen to contradict them? After all, we haven't remained loyal to their faith in a flat earth and an earth-centred universe.

Once we see the Bible word, "soul," for what it is, and see the church fathers for what they were: devoted theologians struggling fallibly with shadowy concepts in an age of scientific darkness, we feel no reluctance to face the inevitable. The dead are really dead. They know nothing. They are not aware. Death is annihilation. In any case, how can there be a resurrection if there are no dead in the very fullest sense of the term?

And make no mistake about this: The New Testament is full of the most explicit references to a resurrection on "the last day." Indeed, it is a very *raison d'être* of the Book. ★★





## King for a Day

CARMEN sat looking at a picture of the Queen of England dressed in her royal robes and wearing her crown. "Oh, how I wish I were a queen!" she sighed. "Then I could have everything I wanted, and I wouldn't have to work, and I would have servants to wait on me, and I would have lovely clothes to wear and a beautiful palace to live in."

Mother laughed. "The Queen, Carmen, works harder than most people," she said. "Her life is not an easy one, and I guess that she has often wished she could have been born an ordinary little girl like you. The Queen, my dear, thinks more of her people than she does of herself, and she lives not to please herself and get all she can of the so-called good things of life, but she tries to rule wisely and do all she can to help others."

"I remember reading about a boy who wished he could be a king, if only for a day," Mother said. "In fact, one day he **would** be a king, because he was born a prince. His name was Ghazi, and his father was King Feisal al Hussein, and he lived in the city of Baghdad."

"The king wanted his son to grow up to be a good, wise man, so he did not spoil him by allowing him to lead an idle, luxurious life. He sent him to a school for soldiers, instead of a school for princes. Ghazi wore a simple uniform, had plain food, a hard bed and was subject to strict discipline. Only on holy days, when the school was closed, was he allowed to return home and wear the clothes of a prince. On these occasions, the king usually gave the prince anything he wanted."

"I'm glad that king wasn't my father," Carmen said. "I'd rather

have my own father. He wouldn't treat me like that."

"The king was doing what he thought best for his boy, Carmen. An easy life is not the best life, you know. Well, on one of his holidays, Ghazi asked for a beautiful Arabian horse, which he received. Then he heard about a wonderful new model record player, and when next he came home he asked his father to buy him one. Immediately the king sent his servants to get a record player and some records, and there was music in the palace all day long and half the night."

"When Ghazi returned home during his next holiday, his father asked him what he wanted this time. 'I want to be king for a while,' answered the prince. The ministers of State thought this request should not be granted, but King Feisal thought it would be a good experience for his son, who was now sixteen years old. The king had to attend to business away from Baghdad, so he left Ghazi in charge of the nation for twenty-four hours. The king's ministers would remain to assist the prince and to advise him; but the boy's wishes would be law."

"Did he make some good laws, Mum?"

"No. It seems he hadn't even thought about what he would do when he became king. His father went away, and Ghazi sat upon the throne. Now what would he do? He thought for a while and then commanded that five cartloads of fresh-cut clover be purchased for his beautiful Arabian horse. His order was carried out, even though the servant thought five cartloads were rather much."

"The boy wondered what to do next," Mother continued. "Then he

remembered his record player. 'Go into the bazaars,' he commanded his servants, 'and buy all the records in Baghdad and bring them to me in the garden.' It took four men to carry the records to the palace. There the prince piled several hundred dollars' worth of music on the garden benches and proceeded to amuse himself. The fact that there was not one record left for anyone else to buy didn't worry him at all. He had what he wanted, and that was all that mattered to him. To command what you wanted and get it, he thought, was worth being a king."

"During the rest of his one-day reign he played his records non-stop, and left the responsibilities of kingship to the State ministers. Such things bored him, anyway, and he guessed the men knew what to do in an emergency. Ghazi's father returned to find his son very happy and the affairs of the nation in good shape. True, the boy king had done nothing bad, but neither had he done anything good."

"What a wasted opportunity was his, Carmen! He might have put into operation a wonderful scheme for the good of his country. Or he could have made plans that would have helped his people. He could have done many things, but he thought only of himself and his own enjoyment. He was not yet fit to be a king."

"Perhaps I wouldn't like to be a queen after all," Carmen said as she admired the picture once again.

How would you like to be a king or a queen, boys and girls? Would you just think of yourself, or of others? Did you know that you are all princes and princesses? God, our heavenly Father, is the King of kings and Lord of lords, so that makes us all princes and princesses. Let us therefore live wisely, and use our opportunities to make the world a better place because we are living in it. So many people want to please themselves. They do not want to accept responsibilities or to give up their own way for the good of their families, their schools, their country or even people in other lands. That kind of life is worse than useless. It can become a curse instead of a blessing, and I am sure none of us would want to be like that. ★★





# The Fourth Wise Man

HERE IS another of those old and beautiful legends which I first had told to me when I was a child. If you've heard it before, I hope you'll agree that it can stand yet another retelling.

And, if it's new to you—well, I hope you'll enjoy it as much as the rest of us have!

Did you ever hear tell of the Fourth Wise Man?

Remember how tradition says that there were **three** Wise Men who followed the star in the East at the Birth of Christ? True, the Bible merely says that there were "certain Wise Men," and doesn't actually state how many. And, true, most of the ancient legends tell of **three**, and even give their names: Melchior, Caspar, and Balthazar.

But **this** legend tells of the **Fourth** Wise Man, though it makes no mention of his name.

Anyway, there they were, then, the four of them, all getting ready to make that long and dangerous journey bearing their gifts of gold and frankincense and myrrh to the King they so much wanted to see and worship: food, water, provisions, clothing, blankets, money—such a lot of extra packing to be done!

"Hurry up!" the three of them said to the fourth. "We can't wait here for ever! Unless you're quick, we'll have to leave without you!"

"Well," he said, "I can't possibly leave without seeing to a few little things here and there, so perhaps you'd better go on without me. I don't want to hold you up, and I can quite easily catch you at the first small town along the way, can't I?"

So, after some discussion, off they went. . . .

True, they were really very fond of him, but he **was** rather slow, and they thought **this** was the way to make him hurry. . . .

And back into their city he went. . . .

For a start, there was this sick old man he visited every evening—he couldn't **possibly** leave without saying Good-bye to **him**. . . .

And then there were the nine or ten poor children he cared for—or was it now a round dozen? He just **had** to make some arrangements for **them**. . . .

And **something** had to be done about the medical supplies for the little clinic he'd founded a few years before. . . .

So **many** things he had to see about before he could leave, that he didn't get through until the next morning.

Anyway, he **did** manage to drag himself away eventually . . . and, with half the old people and poor children and beggars and widows of the city there to wave him Good-



bye, he began his long and dangerous journey.

That night he stopped at that first small town along the way, and heard that the other three Wise Men had gone on, leaving him a message about the route he was to follow . . . and he was just about to travel all the hours of darkness to catch them up when he heard the whimpering of a child in the shadows of an alley—it had been abandoned by its parents!

Well, it took him several days to find somebody willing to look after that child, and it cost him a lot of money! But, eventually, he was able to get away. . . .

And he reached the next small town . . . and somehow got involved with a poor old grandmother who'd broken her leg and had nobody to look after her. . . .

At the next small town, six weeks later, it was a group of children whose parents had all died in an outbreak of plague, . . . and it took him months and months to find them homes. . . .

At another town it was the lepers who detained him, hundreds and hundreds of maimed and suffering men and women—so he had to organize treatments and build a small hospital and find the staff to run it, before he could leave.

By which time he was down to his last bag of gold coins. . . .

Then there was a famine in the country, and he stayed to help with all the Emergency Measures. . . .

Then another outbreak of plague. . . .

The poor, the sick, the widows in their affliction, the fatherless—all needing care and love and help and love and money and love . . . and time, weeks and months and years of time. . . .

At Damascus, he was delayed for longer than he dared to think by all the great misery he found there. . . .

Until, years and years later, he eventually reached Jerusalem. . . .

Quite late one night . . . and he was just about to start trying to find out something about the other three Wise Men—he'd never given up asking, never forgotten the King, never quite lost hope in that star he had once started to follow. . . .

Anyway, he was just about to make yet another attempt to find out something about them if he could, when, by the side of the road outside the City, he saw a couple of dead bodies lying at what was obviously a place of public execution—thieves by the look of it, men of no account. . . .

"But," he said to himself, "I can't just leave them there for the dogs,

and even criminals deserve a decent burial."

So, with his last silver coin—he couldn't remember when he'd changed his last gold one—he managed to buy two cheap winding-sheets from a non-Jewish trader on the outskirts of Jerusalem, washed the poor tortured bodies, wrapped them in the rough shrouds, and buried them with his own hands in the stony soil of a garden on the hillside where, he was told, it was customary to bury the dead.

And then, exhausted, he fell asleep on the ground beneath an olive-tree: after all, he was now an old man. . . .

In the morning he was awakened by a man he took to be the gardener. . . .

"Good morning, Sir," said the Fourth Wise Man, "but I'm looking for a certain King whose star I began to follow in the East some years ago. My friends, Wise Men, have no doubt found Him—but do you, by any strange chance, happen to know where I might find either them or Him?"

And the man he took to be the gardener smiled, and welcomed him at long last . . . and the Fourth Wise Man knew that, at last, he had found the One he'd been looking for. ★★

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# Straight from the shoulder



ARCH HEFREN TALKS TO YOUNG PEOPLE

## NO INFLATION HERE

THAT SOUNDS LIKE a fairy story, doesn't it? Where in the world is there no inflation? A country with less than 10 per cent is doing well. Some unfortunate countries must reckon it in hundreds of per cent, but it seems a universal fact of contemporary life.

Yet I still repeat that there is one area in which there is neither inflation nor devaluation of any kind whatsoever. The price has stayed the same for hundreds of years. Even though the shutters are almost up with the sign "Business closing down," there are no bargains, real or illusory, on offer.

Perhaps you have already guessed that I am talking about the price of your salvation. Oh, of course, how can there be any change in price there when everyone knows that it is free? Well, that is only partially true. It certainly is free in some respects, but in others it demands a very high price indeed. It is vitally important to sort out that paradox.

Salvation, the Bible tells me, is certainly both free and offered universally. The prophet Isaiah made this astounding offer centuries before Christ appeared on the earth. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; . . . without money and without price." Isaiah 55: 1. The last chapter in the Bible repeats the invitation, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22: 17. Anyone at all! No money required! Universal invitation of mercy!

Nothing could be plainer than the fact that salvation is a free gift. Christ paid my debt on Calvary. There are no hidden trap clauses in fine print. Paul spells it out as specifically as language can speak: "By the righteousness of One the free gift came upon all men unto justification of life." Romans 5: 18.

It is FREE. It always has been and always will be. Quite clearly, then, there is no inflation here, even though the gift is priceless, both literally and figuratively.

Yet there is a price to be paid. Ah! I always knew it was too good to be true! What does Jeremiah mean

when, in wondering puzzlement, he makes God declare people have committed two evils; "they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"? Jeremiah 2: 13. The answer lies in that stark contrast between a living, sparkling stream and the broken cistern, green with the slime of stagnant water that slowly leaks away.

It is the contrast between the righteousness of God freely given and my own righteousness painfully acquired. There is an adjective which was applied repeatedly to the children of Israel, and which we have retained in our own generation; stiffnecked, or, in our language of today, rebellious and stubborn.

To be a Christian, means to give up one's own way entirely, to surrender the will absolutely to God. That is a high price to pay. In fact, it is nothing short of the ultimate price—death—not the death which is the cessation of consciousness, but enduring self-death. Christ expressed it in the most uncompromising of terms. "If any man will come after Me, let him DENY HIMSELF, and take up HIS cross DAILY, and follow Me." Luke 9: 23. This self-denial is not going without things. It is the denial to self of its right to live and reign.

Paul, in the sixth chapter of his Epistle to the Romans, speaks of death to self-will no less than seven times in the first eight verses. No man can accept the gift of salvation and hold on to HIS OWN RIGHTEOUSNESS. He cannot live in the service of his own desires, but must crucify them daily.

That, as we said earlier, has always been the case, and always will be. Neither inflation nor deflation here, though it is deflation we all would desire. We feel the price is high enough, and it is. But there can be no change in it. Let me leave you to ponder over the significance of this terse statement: "It doesn't take much of a man to be a Christian, but it does take ALL there is of him." ★★



# question box

YOUNG PEOPLE'S  
QUESTIONS  
ANSWERED BY  
GORDON BOX



## THE SCRUFFY LOOK

Can you (or anyone else for that matter) tell me why today's young people like to look so untidy? Some even come to church looking as if they were on their way to the cow-yard, except that most denim overalls worn by farm hands are in better condition than those I frequently see. Has it become a crime among the rising generation to be neat and tidy? Or are they trying to say something to us, and are we too dumb to understand? But what on earth could they be trying to say?

From the tone of your question, you seem good-natured enough to be able to have another point of view put—and that fairly strongly. On the whole, today's young people are not untidy. In fact, they come in for quite a bit of criticism for following the fashions, and to some it wouldn't matter what they wore, it would be the wrong thing. It is doubtful if you are one of these, but there are a goodly number waiting to pounce on your observations, and get into the attack.

Second, you have struck on a subtle truth when you ask the question, "Are they trying to say something to us?"

Yes, some are! Not all, but some. Many (and this applies to any age group) do just what the others do. It is a game of follow the leader, and it is the oldest game in the book. But there are those who are saying in effect, "We don't think clothes make the man. We think what is on the inside is far more important than what is on the outside. You older people say that you believe this, but you don't really, because as soon as we look like

hobos, you immediately label us as such. You judge us from the outside, in spite of what you may say. We think your emphasis on clothing is superficial and reflects false values. No disrespect intended."

A very dedicated pastor who recognizes this is Francis Schaefer, who operates an evangelistic centre in Switzerland, and in one of his books he makes these observations concerning his work with twentieth-century youth: "Many young people from evangelical circles come every year. They arrive and say 'We are from such and such a school, from an evangelical background, and you are our last hope. We have heard that there may be some answers here.' What do they do? They try us out. They come to church in their blue jeans. They see if they are going to be accepted. The next Sunday they come in bare feet. And we have to pass the test. When we pass the test we can begin to talk, but we have to pass the test. This is community. This is compassion. This is the area where we have to function."

"Is there any absolute reason to wear shoes, either to lectures, or to church? I can't find it in the norms of the New Testament. Many a time our little chapel is jammed, and these students come, and there they sit. I or the others who preach don't preach for twenty minutes; we preach for an hour and a quarter every Sunday morning. And these students come and sit. They sit with their bare feet, they sit in their blue jeans, and they sit in their different clothes, and they learn that it doesn't matter to us."

"In reality, therefore, I don't think we have to worry much about youth. What we have to worry about is the church. If the church is what it should be, young people will be there."

I would like to quote more of this fine man's words, but space will

not permit. However, perhaps his observations will help to answer your question. Many will disagree with him, I am sure, but then it is just possible that he knows more than they do.

## THE STAY-AT-HOME

**Why do we have to go to church to worship God when He is everywhere? Why can't we stay at home and worship?**

What's the matter? Don't you like going to church and sharing your influence with other people?

Of course God is everywhere. But this fact shouldn't prevent attendance at a place where others have gathered to worship. There are, for sure, those who worship at home. They are unable to get to a place of worship for a variety of reasons. Maybe some find it easier to worship by themselves, but as a rule this is not the case, and it is nowhere advised in the Bible as a regular practice.

It sounds as if you are suffering from one of two problems. Either you don't like people, or you don't like worship, full stop. The first situation can be changed by trying to understand others and listening to them to gain their point of view. The second is a matter of trying to understand a little more of the character of the One who made us.

If you really try to discover what kind of person Jesus is, then you will find it lots easier to really appreciate God and what He wants for each of us. Be assured He is not at all boring as some would make out, and the more you get to know Him, the more you will like Him. In fact, worship will come quite naturally, which is the way He likes it. He just wouldn't think of forcing anyone, a fact that many of His so-called followers have overlooked on many occasions. Sad, isn't it!

★★



# editorials

## MOULTING FEATHERS ON THE DOVE OF PEACE

YOU MAY not be as acutely aware as you were in, say, 1939, that the nations are angry and that there is not much to be sanguine about when one considers the world's stability. But it is as the Scriptures say (if you will pardon a paraphrase rich in mixed metaphors): when people think everything is in apple-pie order, and the old world seems to be getting on an even keel, watch out for squalls. Of course, those are not the exact words. More precisely the Scripture reads: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape." 1 Thessalonians 5: 2, 3.

We humans put our trust in disarmament, in peace pacts, in "scraps of paper," in NATO, and a dozen other flimsy hopes. But the facts are otherwise: the world is simmering on the brink of great trouble. We do not cast ourselves in the role of prophet or calamity-howler; we do not seek merely to be sensational. We utter these opinions as a reflection of the sentiments of world leaders who are greatly concerned at the possibility of an international holocaust which threatens on every hand.

An American admiral said recently that, during the Turco-Grecian War on Cyprus, 100 Russian ships were deployed in the Mediterranean. The same admiral went on to say that he would expect that the number had now grown [by the end of September when he made the statement] to 150. And he didn't mean merchant vessels, either.

Observe the map reproduced on this page. It is a map taken from "Intelligence Digest," and each dot represents a Russian nuclear submarine. (We apologize to Australians and New Zealanders that their countries have assumed such strange shapes, and to Tasmanians for the absence of that important part of the world, but we assure you that these things are in no way due to these submarines.) The map is not designed to show the deployment of the submarines, but rather to show the potential if hostilities should arise between capitalism and communism. Moreover, every time this magazine drops into your letter-box, another nuclear submarine, bearing the emblem of the hammer and sickle, glides down the slipway.

The Soviet Union now has a well-equipped ocean fleet of cruisers, destroyers and escorts, PLUS some 350 operational submarines (including the 100 nuclear-powered vessels), PLUS more than 1,000 naval aircraft.

We might also mention that the Western world is not slow in building up its military might and striking power, either. Military experts estimate that the Soviet Union and the United States have achieved parity in strategic weapons. Moreover, the arms race is ON! The United States is spending slightly less than 7 per cent of its Gross National Product on defence; Britain

is spending 5.75 per cent of her G.N.P., while the Soviet Union is spending nearly 8 per cent for the same purpose.

We make this statement not to blame either the communist countries or the Western powers. It is simply to mention that sweet peace should not now be symbolized by a healthy-looking dove with an olive branch in its mouth. More appropriately, it could be portrayed as a rather badly moulted bird, with a rather sickly-looking branch hanging precariously from its beak. In other words, peace is far from secure. And it is not a relaxing feeling, by any means.

What happened to those days when many believed that we were heading for a blissful Utopia? What happened to the piping days of peace when men thought that the **status quo** would continue indefinitely and for ever? No one thinks that way any more.

World peace? It is in a state of flux. The whole world awaits a deliverer. The uncertainty, the perilous times in which we live, with runaway inflation and military build-ups, population explosions and pollution on every hand, cause many to believe that soon the Christ will come and deliver us from these evils for ever. But Christ will not come to establish peace on the earth, though there will come what He called "false christs." One day the world will give its allegiance to a leader who will weld almost all mankind into a unified whole. But he will not be Christ.

When Christ comes, the whole world will see Him coming "with power and great glory."

When Christ comes, "every eye shall see Him," and He will come in the clouds of heaven. (Read 1 Thessalonians 4: 16, 17.) Consider Matthew 24: 24-27, the last verse of which reads: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Very soon, there will be extravagant claims made for a wonder-man who will arise. But he will not be Christ. Make very sure you understand that. No one





but the Christ will come "in the clouds of heaven." And if any being claiming to be Christ does not come in that way, he is not the Christ. It is as simple as that, but many will be deceived.

ROBERT H. PARR.

## WHAT SHOULD NOT BE KNOWN

MOLECULAR BIOLOGISTS have called for a worldwide moratorium, temporarily suspending their experiments in genetics. Fears have been expressed that the possible consequences of such experiments cannot be accurately foreseen.

Professor Paul Berg of Stanford University, California, U.S.A., described as "particularly risky," experiments that produce patterns of drug resistance which could never occur in nature. He states: "Until the extent of the risks is known, and the means to deal with them are developed, this type of experiment should be postponed."—"The Age," September 21, 1974.

In the same article, Australian biologist Sir Macfarlane Burnet is quoted as having warned his colleagues eight years ago of the danger that some artificial microbe could escape from the laboratory and sweep through the human population, in much the same way as myxomatosis became the scourge of the rabbit population. "There are dangers," he concluded dramatically, "in knowing what should not be known."—*Ibid.*

Probably Sir Macfarlane Burnet's suggestion would not be well received among his fellow scientists. Their goal, it seems, is to push the frontiers of knowledge past all limits, to solve all the problems to which mankind is heir, and to develop such radical concepts in genetics and biology that the human mind can hardly grasp them. The idea that there are areas of knowledge that should not be explored would be difficult to accept.

Perhaps there are many lay people who believe that science and technology hold all the answers to the world's difficulties. Given the urgency of the problems, they would be reluctant to accept any self-imposed barriers to knowledge. Yet it increasingly seems that the belief is a forlorn one, since there is no evidence to suggest that science has hit on a magical formula to lighten the gloom.

Is there really a limit to man's achievement on earth? Can he advance to a further pinnacle of inventiveness and excellence? Or do we face an inevitable decline in living standards and lowered performances in every sphere? Optimists say new discoveries on every front offer fresh promise, but it is surely significant that so much research is directed towards methods of waging war and death. It is safe to say that in this area at least, we have very definitely entered the realm of what should not be known.

Dr. Lyall Watson, in his best-selling book, "Supernature," shows that the study of science stands on the threshold of even more startling discoveries. He provides a wealth of evidence to show that "supernature" holds many surprises for scientists, and that mankind has had mere tantalizing glimpses into the world of living organisms. Remarkable revelations of the life

of plants show that the finite mind of man might never grasp the immensity of the Creator's plan and purpose.

The Book of Job expressed this truth in the words: "Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds." Job 14: 5. The Apostle Paul used a similar expression in his address to the Athenians: "And hath made of one blood all nations of men for to dwell on all the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 26. These two Biblical passages declare that the Lord set boundaries for created beings. There were moral boundaries and penalties for transgression. In the expression, "bounds of their habitation," could it not be possible that more is implied than the actual confines of planet Earth? God saw that man would reach for the stars, and saw also that he would destroy the earth in his quest for knowledge and power. The penalty for attempting to cross intellectual boundaries is seen in the confusion and uncertainty of the present situation.

Dr. Watson, the author mentioned earlier, writes: "I have said that life occurs by chance and that the probability of its occurring and continuing, is infinitesimal. . . . To believe that this [evolution] took place only by chance, places a great strain on the credulity of even the most mechanistic biologists. The geneticist Waddington compares it to 'throwing bricks together in a heap' in the hope that they would 'arrange themselves into an inhabitable house.'"—"Supernature," page 8.

This strain on the credulity of men of science is being eased in remarkable ways. However ludicrous and improbable a solution may seem, it is often eagerly seized as a possible alternative to anything of a miraculous or supernatural origin. For instance, Dr. Watson suggests that Moses was an astute biologist when he made his appearance before Pharaoh (Exodus 7). According to the doctor, the serpent looked like a rod when Aaron grasped it in such a way as to induce a catatonic trance, causing the creature to go rigid, in much the same way as Indian snake charmers handle cobras.

May we suggest that these are examples of what cannot be known? The Biblical principle that there can be no knowledge without faith is almost totally disregarded. When men throw their bricks in heaps, the edifices that result reflect no credit on them. Paul wrote to Timothy of "science falsely so called" (1 Timothy 6: 20), and some theories based on organic evolution qualify for this description.

At a time when scientists admit that they could be tampering with forces beyond their ken, may we turn to the Word of God, which states plainly how the earth was created and how it will be recreated. In the new earth there will be no danger of knowing what should not be known. The wonderful words of a Christian writer express it this way: "The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul."—E. G. White, "Education," page 307.

JAMES H. RABE.



# Bible questions answered

READERS' QUESTIONS ANSWERED

BY DESMOND FORD, M.A., Ph.D.

## THE PSEUDEPIGRAPHA

**What is the Pseudepigrapha? Is the book of this title by R. H. Charles a reliable presentation of it? Where is such a book available?**

The Pseudepigrapha is the collection of those Jewish writings of religion which were excluded from the Old Testament Canon and the Apocrypha. During the intertestamental period particularly, these were influential, and they remain valuable for the light they cast on the New Testament. The majority of the books in this group were written under the assumed names of ancient worthies. The literary style of such works is known as apocalyptic, referring to the highly symbolic and eschatological nature of the many books which copied the canonical apocalypse by Daniel. Prominent among these are The Book of Enoch (1 Enoch), Jubilees, the Sibylline Oracles, the Assumption of Moses, The Book of the Secrets of Enoch (2 Enoch), the Psalms of Solomon, the Syriac Apocalypse of Baruch (2 Baruch), and the Greek Apocalypse of Baruch (3 Baruch).

The classic by R. H. Charles on the subject is called "The Apocrypha and Pseudepigrapha in English," and it is the most authoritative modern presentation of the Pseudepigrapha. Any large book-shop is able to secure this volume for would-be purchasers.

## ANOTHER PENTECOST?

**How do you reconcile Revelation 3: 15 with Revelation 16: 6, 7 and 18: 1? Is there to be another Pentecost? Can you quote a text from Revelation or any other part of the Bible where this is specifically stated?**

S.R.

Revelation 3: 15, R.S.V., reads: "I know your works: you are neither cold nor hot. Would that you were cold or hot!" The other verses you quote are as follows:

"Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and tongue and people; and he said with a loud voice, 'Fear God and give Him glory, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and the fountains of waters.'" Revelation 14: 6, 7, R.S.V.

"After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendour." Revelation 18: 1, R.S.V.

The first passage (Revelation 3: 15) applies to professed Christendom as a whole, and particularly all who claim to know what is "the present truth" for this time. It asserts that the majority of such are no more than luke-warm professors of true religion and without

spiritual power. Revelation 14: 6, 7 points both backwards and forwards—backwards to the mid-nineteenth century when an enthusiastic group of believers began to proclaim the nearness of the end and the approaching fulfilment of Daniel's prophecies, and forward to the very last days when that same enthusiastic proclamation will take place on a world-wide scale under the power of the Spirit of God. To a limited extent the verses are even now fulfilling, as a minority of earnest souls do what they can to forward the divine proclamation. Revelation 18: 1 points to the future time just referred to, when the message of Revelation 14: 6, 7 will be proclaimed as heaven's final warning to mankind.

For the earth to be lightened with God's glory as Revelation 18: 1 predicts, a world-wide Pentecost must take place. Only the power of the Divine Spirit can empower the witnesses of the gospel and convict hearers on a large scale. It is this verse itself which, coupled with Revelation 14: 6, 12 and 10: 1-7, promises the fulfilment of the prophecy of Joel 2: 28-32:

"And it shall come to pass afterward, that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even upon the menservants, and maidservants in those days, I will pour out My Spirit.

"And I will give portents in the heavens and on the earth, blood and fire and columns of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and terrible day of the Lord comes. And it shall come to pass that all who call upon the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the survivors shall be those whom the Lord calls." (R.S.V.)

## THE BLOOD OF ANIMALS

**Some of my friends insist that the Bible does not say that we should not eat meat. But Genesis 9: 4 says that if animals are eaten, their life-blood is to be drained off. Does this requirement still apply today?**

C.H.G.

Your friends are right. Nevertheless, to tell the whole truth we should add that the Bible makes it clear that meat was not a part of the original diet and is viewed by God as an emergency ration only. (See Genesis 1: 29.) We shall not eat the carcasses of dead animals in the world to come. (Isaiah 11: 9.) Furthermore, there is little doubt that for most of us, health would be improved and life prolonged, if animal products were only a minimal part of our diet. Research on causes of heart and blood-vessel disease indicate that vegetarians with a well-balanced diet and plenty of exercise have great advantages over carnivorous moderns.



As for the restriction regarding blood, this was probably both ceremonial and hygienic in origin. The second reason remains, but not the first.

## THE SEPTUAGINT

**When was the Septuagint version of the Old Testament made? And how reliable is it as a translation of the Hebrew?** P.M.

In the reign of Ptolemy Philadelphus (285-246 B.C.) of Egypt, the Septuagint was begun. At that time probably only the first five books of the Old Testament were translated into Greek for the benefit of Greek-speaking Jews of the Dispersion. The rest of the Hebrew canon was translated piecemeal, and authorities differ as to the time by which the process was complete. Some time between 130 B.C. and 117 B.C. is safe placement for this event. What we call the Apocrypha was also translated and was complete about the time of the beginning of the Christian era.

As might be expected, the quality of the translation varies. The Pentateuch ranks high, but Isaiah is poorly done. Daniel particularly suffered because of the way in which the Greek translators interpreted some portions of the prophecies. Consequently, this book was replaced by a later translation some time in the first century A.D. or soon after. Nevertheless, when the worst that can be said about the Septuagint has been said, it should be remembered that it was the Old Testament Bible for most members of the early Christian church. Furthermore, it was probably to the LXX (Septuagint) that Paul referred when he asserted that Timothy had known the Holy Scriptures from a child and that these Scriptures were "inspired by God and profitable, for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." 2 Timothy 3: 16, 17, R.S.V.

## TEMPTED BY THE SPIRIT

**Matthew 4: 1 says: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Does this mean that the Holy Spirit leads us to be tempted, or is another spirit referred to in this text?**

J.C.

The same Holy Spirit who "baptized" Jesus in the record of Matthew 3: 16 led Him to be tempted in the wilderness as described in the following chapter. The key to the puzzle is that Christ was our Representative. He was baptized as our Representative and likewise tempted for our sakes. His victory was to be ours. He demonstrated that weak, puny man can withstand the devil and his hosts by faith in God and implicit obedience. Christ used no weapons save those open to our employment. He relied upon the promises of Scripture and cited them appropriately. The enticements of Satan were refused because they were contrary to the will of God as recorded in those same Scriptures.

It would be quite wrong for any one of us to view himself as the representative of the race and feel therefore that we would be safe in choosing an unholy environment. But if in pursuit of the path of duty we should find ourselves in such a situation, we can rightly count on the triumphal empowering of the Spirit of God so long as our will is surrendered to His. ★★

# SIGNS

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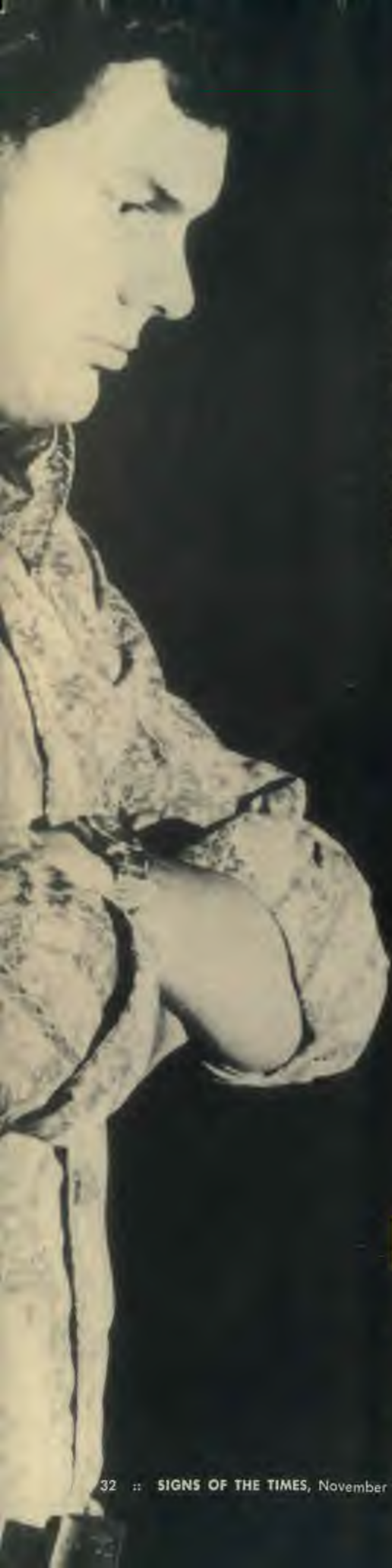
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Resisting evil requires no little effort for me. Face to face with a fat, juicy temptation, I find my pupils dilating and my mouth watering. If I am foolish enough to play around with the idea of how it would be to yield to temptation, I'm a goner. It gets too big to resist.

That doesn't mean I'm helpless and an easy prey for the devil. There is a simple solution for weaklings like me: don't toy with sin. If I throw it out immediately, I'm safe. Better yet, I can avoid many situations in which I am likely to be confronted by succulent temptations. I don't have to watch an X-rated movie and then battle with lust. I don't have to drink a bottle of beer and then wrestle with a craving for the rest of the case. I don't have to flirt with a comely lass and then count on some reservoir of virtue to counter her acquiescence. I don't have to sit in a bar until some alcohol-maddened fellow goads me into fighting. I've never found Satan playing cars with my little daughter in her sandbox. I haven't been seized with irresistible passions while praying. I've never gotten into a fist-fight during a church service.

Maybe I'd better play it safe.

—Jim Pruitt.



**I NEVER GOT  
BEATEN UP  
IN CHURCH**





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