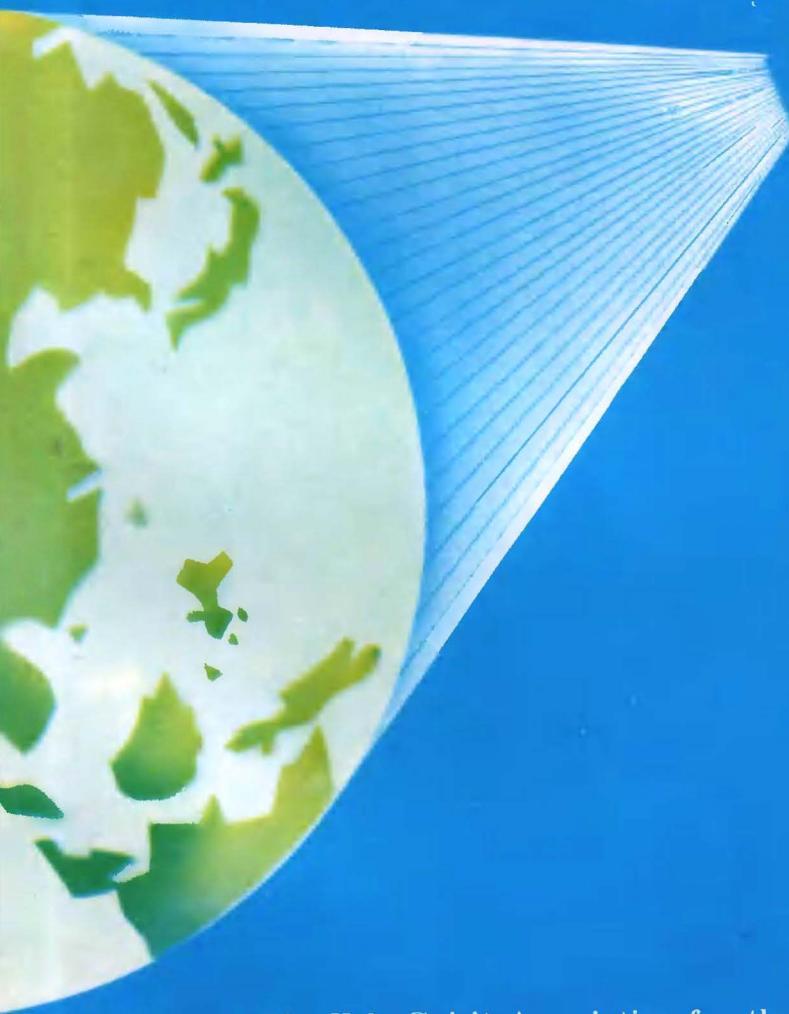


The Way of the World

April 1971



The Holy Spirit Association for the
Unification of World Christianity

THE WAY OF THE WORLD

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Bright and glaring is the sun of April

Seemingly gloomy and dark like midnight as this world is, it may rather be broad day-light, namely, dusky cloud screens the dazzling sun light.

It can and should be our sacred mission to make glaring sun-light able to shine the entire world.

The quickened principle movement brought forth the development and stream of its rapid progress has been flowing into every part of the world.

We ourselves are the stream, and since it's the gigantic stream, there may be some back current, but the direction of main current is its keypoint.

Recently, prominent professors and reverents in our country have begun to turn their eyes upon this stream of Principle Movement.

Any how it's no doubt for our stream to be ready to overflow into the ocean under the glaring sunlight of April.

The month, messenger of Spring is the season of hope and promise.

Let's overflow into the entire world, towards the world-wide victory!

(Sermon)

Sincerity and Overcome

Sun Myung Moon

(March 15, 1971)

Man seeks for the precious thing and wants to maintain it, and he is anxious to keep the true one unchangeable.

So does God.

Nobody wants to be out of precious and true ones.

But why in the world, there has come to appear the numerous wicked things?

Then what's the reason for numerous wicked things to come into being?

Because there has not been accomplished the ideal circumstance yet. Wishing to have any close relation with good and precious things, we should be in much better satuation than those.

Where can the kingdom of Heaven be found? The sacred, true and precious place is its own one. Jesus said that there would be the kingdom of heaven in our mind, and this saying means immanency of the kingdom in our precious mind.

Therefore it is sure to be primary question to find out the precious in the kingdom of heaven in our own.

If it is not accomplished, we have nothing to do with goodness.

Goodness is goodness, and evil could be no goodness.

Man of faith tries to seek for his life and reflect it in the precious, sacred and good things from his own being year by year,

through career and for ever.

It is possible for evil to occupy or digest goodness and precious things? Since it's absolutely not, they can be promising.

It is the believer's primary question to form internal contents and external circumstance.

For that purpose, believers can and should gain a victory over evil through internal struggle and expand its territory.

How can we tide over environmental conditions? No other thing than sincerity can do it. Any action without sincerity is liable to close with evil, and sincerity will be made by prayer, and prayer means negative self-centrism and reliance on God's help.

Ecstasy comes only from this point.

Even sincerity is Savior of tomorrow. Also for the foundation and environment of goodness, sincerity is primarily invited.

Sincerity should be made where it is known to nobody, and man of true heart has no word. There may be no restriction in sincerity, none in the world could be superior to God in the realm of sincerity. Here, relationship between God and man is bound.

God makes nothing of utilitarian sincerity.

Men of true hearts keep this world from extinction.

(Report)

Seminar on the Divine Principle for professors and students

Under the auspices of Choongbook Provincial Branch, the Collegiate Association for Research of Principles, a seminar on the Divine Principles for college professors and new student members was held for two days from March 13th to March 14th at Whaom-Sa, an old Buddhist temple of the Silla Dynasty, which is located at the bottom of Mt. Chiri.



Seminar members in front of Whaom-Sa Temple

41 members including 4 professors, advisor and guide director to CARP arrived at the temple in the afternoon, March 13th by H.S.A. bus.

Prior to seminar, there were outgoing address of Koo In-hoe, former president of Choongbook CARP Branch and an inaugural address of Sa Kwang-ki, new president of the Branch and a briefing on the CARP Branch's activities by Mr. Hong Yon-Pyo.

After hearing of the Principles, every professor commented upon the Truth and Collegiate activities. Professor, Oh Son-kyun, from Choongbook College set forth his view saying, "I feel sorry to think of that Korean people often lack cooperation in doing something what they want, but now I am very happy to say that you have a good cooperation and nice teamwork in carrying on your activities, and I hope for your success."

And Professor Choi Don-wha said, "The Principle Movement set up its goal toward the character building. I think I must learn from you as much as possible as a 'Cain'. I believe the unification of our country will come soon if you do, wholeheartedly, carrying on your movement continuously and do your best."

Professor Pyon Joo-sop, (Choongbook College) said, "I was much impressed to hear the Principle of Unification Church which was based on the scientific test and logical proof. I feel, as a natural scientist, the Divine Principles is worthy studying in this view point."

And Professor Pae Dea-sik emphasized that the Collegiate Association for Research of Principles intended to achieve world peace and welfare of mankind. Even though the goal of the Association was made clear, the Principles should be studied comprehensibly in every field of science, he continued. He concluded his saying that he was convinced that this Principle would greatly contribute to world peace.

After the seminar was over, the professors promoted "Professors' Association for Research of Principles."

K-CARP Directors headed for Japan

Invited by the Japanese IFVC(International Federation for Victory Over Communism), 40 cadre members of K-CARP, including Director Whang Hyun-Soo of K-CARP, collegiate district leaders paid 10 day visit to Japan led by Director Choi, Educational Bureau, IFEC by KAL on March 2nd.

Making the round of all the main cities in Japan and having Korean-Japanese Students Convention for Victory Over Communism, they renewed the victorious attitude over communism.



A seminar opened for the members of K-CARP

Master makes a roll of sub-district headquarters

Dating from February 10th, 1971, Master has been making a roll of sub-district headquarters, chiefly at night and as of March 20th, Tre Parents has finished roll of Kyunggi-do, Kyungsang Book-do and Cheju-do. (Do means Province)



Master's speaking at a sub-district Center

100 students of Tonggook University hear anti-communist lectures

Between March 19 and March 22, 100 students of Tonggook University (a University of Buddhism) in Seoul were trained for anti-communist lectures at the Central Training Hall located at Soo Taek-ri.



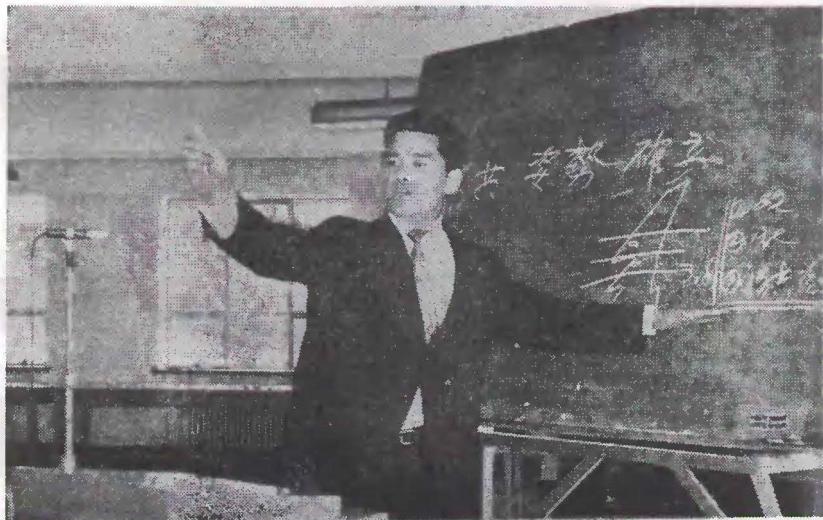
Students of Tonggook University in dining room of the Central Training Hall at Soo Taek-ri.

National Police hear anti-communist lecture



Mr. Kong Suk-Min, Chief of 3rd Branch, Mapo Police Station

On March 18th, there was delivery of anti-communist lecture by Mr. Yang In-soo on the subject "Establishment of victorious structure and Korean direction" at the Mapo Police Station with the presence of 130 persons including policemen, and health office members under the auspices of the International Federation for Extermination of Communism.



Anti-Communist lecturer Yang In-soo

His passionate, systematic and humorous lecture during two and half hours led the audience to deep impression and excitement.

During the month of March, Mr. Yang delivered victorious theory over communism at schools, government authorities and reserve army units whose audience in total is 15,000 with the positive coordination of Mapo Police Station (Seoul).

Especially, Mr. Kong Suk-Min, chief of 3rd Branch, the police station gave his impression as follows,

"Mr. Yang made big contribution to making epoch in leading the Korean people to the unified one armed with victorious theory over communism through his sharp criticism against contradictory communist theories."

Be strong in faith and praise the Lord.

(Poem)

BAPTIZED

What power was in that water, when I stepped,
Black-robed and reverent, so slowly down,
Its rising level reaching for my heart?

Not the sea's depth and living buoyancy
So held me, as I sighed and gently leaned
Back on that swirling surface, and that strength?

What water was it, into which I came,
Laden with cares and the sorrowings of years,
And left them melting like a load of salt?

What water this, what held me like a friend,
Water, yet strangely not inanimate,
Water, full-charged as with an inner life?

Was this the living Water of the Bible
In which men died to sin, and rose to Life,
The Living Water of the undying Lord?

For there I surely sensed, in heart and limb,
Something unknown, a vibrance and a power,
As though the Lord was near, and I in Jordan.

Ray Doward
(A Canadian family)

(Article)

The subjugation of Satan

by Dennis Perrin

(A family in England)

Finding a quiet spot he knelt down and prayed. The tears were trickling down his cheeks; his hands were clasped tightly together; his body swaying in rhythm to his gushing prayers, that were pouring forth from his lips like volumes of thunder which echo from a darkening sky over and across a great undiscovered valley forming part of hills and ranges impenetrable by their sheer stark unclimbable character. The man's heart throbbed like some great mountain's heart longing to be set free from its overburdening weight, weighing upon that heart as an awful suffocating mound, stifling the breath from the very life itself. But this man, clenching his hands, his wet hair bedraggled, his eyes bloodshot from a thousand tears, his face an agonized expression of desperate anguish, his whole frame vibrating in a strange, unaccountable fashion, this man, whose countenance is well weathered, whose whole being is the being of one who, alone and unencumbered, reflects an awesome unity-unique- of the vast cloudy heavens and the wide (so wide!) expanse of mountain peaks that surround him, leaving him with only the wind-buffeted grass, the earth, the ever-changing weather elements, the few wildlife that survives out here: a solitary figure in human form!

In the eerie twilight air that is so still for so many miles, behind the cloud the sun has been setting. A gathering gloom

hastens to chase the daylight away, but unperturbed he prays on, his complexion blending with the grey crags around him-though the emanence from this man tells of a new light, a warm, pink, spiritual light, transparently in all directions. There is now in his face a feeling of heart-to-heart communication, a divine transfixed expression of the purest golden love mingling in rapture with the source of love. The eyelids, tightly shut, now open, and from those round, watery eyes a shaft of yellow sunlight lightens the darkened valleys, just as a sudden sunbeam of understanding would illuminate a darkness mind.

The casual eye, the untrained observer, the layman, or a standard Christian, the goings-on here, especially the formidable surroundings - with its looming night-clouds, the blackened mountain ranges, the cold morning wind - would appear frightening. Here the forces of evil hand together in a gigantic, deathly force-form; somehow the atmosphere building up an ever strong feeling of fear, of a determined, relentless, ruthlessness that, because of its height of anger, and depth of hatred, forms as a blind, black, killing Angel: dressed as the prince of Evil. In this vast, lonesome place, an observer (if only there was one!) might stand aghast and helpless-with a strong impression outlined upon his soul that here he was witnessing a Last Struggle, a Final Stand, between the love of goodness and the love of evil. Myriads of terrifying spirits are aliguining themselves with the king of them, who, almost majestically, stands- or hovers - in a position of the most deadly preparation, his small sparkling green eyes a hideous representation of a monster unparalleled. Deep, deep (so very deep) within the heart of this creature lies a seed, a germ - a tiny pin-prick of light. But, alas! for centuries it has accumulated the merit of scores of all evil men's deeds; and now, in protection of them and himself, he waits: a monument: the living embodiment of the very Devil himself.

This awful contemptuous being holds in his right hand a

two edged sword which just now gleamed slightly in the strange light. It is clear that the grip with which he holds this weapon is vice-like; indeed, his hand may just as well be **welded** to the handle, for there is strong evidence that nothing or nobody could ever separate hand from handle or handle from hand; that the very centuries themselves that have formed or handle this fiend have added their weight to the bond - that great and terrible bond-which binds the two together. Lucifer - for that is the name that attends this dragon of a personality - coldly eyes below him the scene heretofore described, and instantly a shudder runs through him which sends a vibration of shudderings back and forth among the myriad hosts of black attendants who loom attentively, yet restrained, alert, yet fully obedient to the call of their shocking duty. The king of them all is now pointing his dreaded weapon downward: downward towards the lonesome man who kneels alone- his only friend and comforter the bare rocks that support him.

There is a stir in the air. It is as if the whole had gone quiet, awakening again only to behind a scene of the most chilling expectancy, yet tremendously afraid of what must be the obvious result. A most heart-rending sadness would fill the onlookers with a depth of pity unprecedented by any previous experience, but more tragic than the sorrow of what is to come, is the knowledge that there is no single sympathiser here or afar off who could possibly bear the agony and intensity of the mounting spiritual conflict. At the action of the pointed sword the hosts of hell converge and accompany their grotesque leader as with mounting passionate fear and terrible desire the entire diabolical assembly begin to fix their evil concentrative powers together as a unit - which has Destruction as their one aim and purpose.

The man has risen. He stands erect unwaveringly, and, as he looks up, there is a great and wonderful power in his bearing. He utters in a mighty voice a single word - a single astonishing word - the effect of which has produced an amazing

result, for where the formidable army were then openly aggressive, now they are each and every one of them bowed down - with Lucifer himself prostrate, his sword gone, and his body trembling.

With the rising of the dawn the man descends the rocky mountain with easy strides, gradually becoming one with the emerging shrubbery and grassy patches; and as the first rays of light bring the colours back to life, the dew on their leaves trickle and sparkle in a way which says with welcoming gratitude "O happy day! Our tears have gone now that you have overcome".

Our weariness of life is gone by the knowing of Divine Principles.

Christian comprehension of human history and the Eschatological viewpoints

Myung-Hi Lee

Preface

Historically considering about the consummation of the human history, there have been two major kinds in the field of Christian thoughts, one of which is the viewpoint based on the Apocalyptic literature insisting on the literary universal extinction of the first heaven and earth, which will be sure to put a period to the historical process of mankind and the other is that meaning the fulfilled of God's renovation of history by means of redemption by Providence and within Christ Jesus.

However, since for the righteous recognition of the consummation upright understanding of history should go ahead, I have an intention to inquire into what the Christian historical comprehension has been.

I. Christian view of history

1. historical comprehension of the early Christianity

a. Jesus and Apostles, historical viewpoints

The historical views of Jesus and Apostle Paul who properly understood the Old Testament which persists that Jehovah only directs the entire course of the world history, are quite different from the Greek one regarding it as that of transmigration, repetition or periodicity, and the historical viewpoint of the Jewish nationalists looking the history as

the cutting off, and they understood it rectilineal and continuous. Therefore, criticizing the Jewish nationalists, Jesus avoided saying the expression that human history is for punishment and compensation. Rather he said, "therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon rock; And the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt: 7:25) and advised his disciples to witness the Gospel to the farthest corner of the earth.

Enumerating the sages of Israel in the traditional formality, Paul didn't mean that genealogical succession has nothing to do with God's new people, because by faith Abraham became the forefather of faith to both the Israelite and the Gentiles(Luke 3:8, Rom. 4:18, Rom 8:7) and persisted on the cosmopolitanism based on the Gospel of Jesus, calling Jesus "The second Adam", the cosmopolitan recreator.

b. view of history of the early Christianity

The concrete historical viewpoint of the early Christianity was made by Augustine through his insisting in teleological view of history that the historical process is rectilineal and God is Alpha and Omega in comparison with the Greek one persisting on the cosmological view point of history meaning transmigration, repetition or periodicity.

(1) his classification of historical periods of 1,000 years

In accordance with the doctrine that God created the heaven and earth during six days, one day which means a period, Agustinus classified. The human history by six periods each of which means 1,000 years and when 6,000 year history passes, the 1,000 year period would begin,

which is the period of God's repose.

(2) God's intervention in the history

He said that the entire course of human history has been covered with creation, degeneration, redemption and conviction and if the fall of man means the loss of the intrinsic state as created, redemption could be no other than the recovery of the lost state and it is inevitably required for God to make positive intercession in the historical course with His sovereignty for the redemption of history itself.

(3) The end of the world, redemption and the last judgment

God's intervention in the history presupposing the redemption seems to be carved in relief for the last judgment. He persisted that God's Kingdom was not originated from Jesus Christ but has been in parallel with the Satanic world from the dawn of human history, and these two mixed worlds in mutual confrontation with love and hatred would be separated by the last judgment.

2. Historical viewpoint of the mediaeval Christianity

The historical viewpoint of the mediaeval Christianity was without particular difference from the traditional one.

Europe in the middle age was a unified international society with the Christian faith and the idea of The Holy Roman Empire could be no other than a political development based on the mediaeval cosmopolitanism, so that, everyone in Europe was free of travel roll round of the entire regardless of the national barriers.

Accordingly, most of the then historians tried to praise God rather than taking pride of "freedom" and they were convinced that human history was not controlled by man himself but by means of God's providence and purpose, and

made it their mission to find His providence and purpose through the historical process and came to the conclusion that the method to find them is revelations and it was by the revelation for the end of the world to have already been known to people.

Thus, the end of history has been given much more weight in its interpretation. Here, I should not overlook the progressive historical view by Joachim.

Being quite different from Augustinus who persisted on God's administration by six periods, Joachim insisted that the human history has been developed during the three periods regarding the historical view point of Augustinus as conservative and said that even God's way of being is historically developed.

According to his insistence, the entire course of human history can be divided into three periods of the Holy Father, the Holy Son and the Holy Spirit, namely the first period is the Holy Father's one (Adam-King Ussia), 2nd period is the Holy Son's one (King Ussia - St. Benedict) and the 3rd period is the Holy Spirit's one (St. Bendict-Frederik II ((1,260 AD))) and these three ages don't have any connection with one another but are mutually confused.

He also said that the year 1260 A.D. coronation of Frederik II at Jerusalem might be the zero hour of the entire historical course meaing dawn of a new age. Now let me consider about great feature and contribution of his revolutionary viewpoint of history.

(1) integration of the general history with the redemptive one manifested in New and Old Testaments.

Through this he made contribution to making the study of the redemptive history recognized as the prophecy of the world history, and make the Biblical history the

very world history so thesee two histories separated from each by Augustinus were reunited.

- (2) Joachim said that the Holy Father, the Holy Son and the Holy Spirit develop themselves in the historical course with indivisible relation-God of trinity, namely the trinity shows immanency.
- (3) The Eschatological Faith everyone had with tension was sublimated to the passion for the developing the established churches, persisting that there might be the complete society, found only on the earth.

3. Historical comprehension of modern theology

Recently there has been tendency to look human being as the historical master.

If the history is the totality of all the human affairs, the historical course may be controlled by the actions of man. There are capability and freedom standing above ego and nature and they may be either good or evil, but it's unavoidable for the evil direction to give rise to condemnation and be responsible for its result.

There are three relations of man with in the field of christianity; human relation with God, ② with neighbors, ③ with Nature.

When these relations are normally made, the upright history is formed.

When man betrays God, encroaches neighbors and conquer the creation making misuse or abuse of liberty, history will pay curse destruction and degeneration to him for them.

In fact,unfotunately course has been full of such tragic records, so for the reproduction of humanity to love God, neighbors and make all the creation adapt himself into human race, for the renovation of the world history, God has been intervening in the human history.

Jesus' prayer for coming of the kingdom of heaven on the earth is his expressed tenacity to the history.

Then what does the true history mean? It should be the records of blessed, peaceful and beautiful human family with God as their father where God's love and justice are.

In this meaning, Christ is sure to be master of the true history.

Thus Christian faith comes to the faith on the end of the world, for the end of the word is the historical object shown by God.

II. Christian thoughts on the end of the world

1. Thoughts on the end of the world in the early Christianity

The early Christians having waited for Jesus according to his saying that he would soon be back (Matt. 10:23, Matt.16: 27-28, John 24.22), the prophecy of the end of the world was not fulfilled and the history kept its course on the earth, thus they come to believe that redemption in the end of the world existed within the history.

So Paul emphasized that God sent the Spirit of his Son so as to make us sons not his servants particularly to John, the resurrection of the deceased and the last judgment were actually realized by the coming of Jesus, and Jesus said that he who hears his word and believes on him that sent me, has everlasting life, and shall not come into condemnation but is passed from death unto life, so the early Christians were convinced of God's actual blessing for redemption.

2. Godfathers' Eschatological viewpoints

As the apostles in the early age of Christianity, Godfathers were confident that they had been living in the last days of the world despite its unknown date or hour.

But apocalyptic view of the end of the world was

more intensified in comparison with the early Christians, so this enabled all the churches to be united, and every believer in Christ tried to improve his morality preparing for the recoming of Christ, and some of them—Christians took tyrant Nero for Anti-Christ who was to precede True Christ.

Clement maintained that the deceased are judged individually directly after their death, and martyrs such as Peter and Paul persisted on the gift of immediate everlasting life in the kingdom of heaven right after death, but most of the godfathers taught that on the day of the last judgment all the persons would be totally judged.

3. Origene's viewpoint of the end of the world (Alexandrian school)

Putting emphasis on Allegorism, one of Biblical interpretation, Alexandrian school preferred spiritual interpretation to literary or historical one.

The keypoints of his view are as follows;

- a. Since there is neither notion of 'rage' nor 'punishment' in God, the terms show a part of God's love for everyone to be out of criminal life.
- b. Insisting on actual living of Christians in the end of the world, he made nothing of the historical last judgment.
- c. As the freewill of human being is non-materialistic, it remains after the flesh passes away, and redemption of all things including Satan may be possible only based on this freewill, whereas there still exists the possibility of degeneration even after the redemption, and it's only by God's love to make one out of the fall, because love does not fail and he who lives within love, lives within God.
- d. Persisting that the resurrected flesh is a spiritual one other than that before death, he denounced both literary

interpretation of the Bible and spiritual one.

- e. He said that everyone is to wait the eternal fate to be given, staying in purgatory after death, and the consummation of historical process would be made by the recoming of the Lord, but his recoming would not be made at any particular place but by manifestation of his spiritual Godhead to everyone so as to make him disclose his own character and naturally follow the Lord.
- 4. Modern theological viewpoint of the end of the world**

Modern theologians try to make reinterpretation of the traditional view of the end of the world seeking for the original meaning, and protest that if there is the literary, visible tribulation, it gets out of the original interpretation by Peter and John.

Recently, paradoxes between Christ as historical Jesus and Christ actually existing Lord, between Christians in Eschatological viewpoint and those as historical beings have been dealt.

Rudolf Bultmann, prominent German theologian addressed at Edinburgh University, England on the subject, 'History and Eschatology' as follows; "Every moment may be Eschatological one and it will be realized based on the Christian faith. The Christian existence is both Eschatological and historical. Such a paradox may be similar to that manifested by Martin Luther saying that a Christian is both a righteous and a sinner.

When the going gets tough, the tough, get going.

3 Psychiatrists Explain... THE AMAZING APPEAL OF BILLY GRAHAM (Jacqueline Himelstein)

Evangelist Billy Graham reaches out--and holds--millions of his followers because he has the rare gift of sharing his spiritual powers and is that exceptional human being who seeks nothing for himself.

For these millions he has made the language of truth simple. These are the major convictions of three distinguished psychiatrists who made indepth studies of Billy Graham for the ENQUIRER as they examined the man who had persuaded at least 1.5 million people to make a public commitment to the Christian life.

Billy Graham receives 25,000 letters a week. His weekly broadcast is carried by 975 radio stations. (He has addressed some 30 million (people around) the world. He is a close friend and adviser to the President of the United States.

In separate studies the psychiatrists agree that Billy Graham is far more than spellbinding and dramatic. They agree that he has an honest magnetism. They agree that he is much more than a dedicated man who is a (remarkable) preacher of the Gospel. They see him as a kind of genius who makes hope and serenity real and available to the lonely, lost and bewildered.

Millions of his followers who watch him on TV, listen to him on the radio and read what he writes have never seen him personally. Yet they are drawn to him. They are moved toward God. They act to change their way of life.

Dr. Jean Rosenbaum, ...says there have been other religious leaders in history with special appeal but very often they used it to exalt themselves or satisfy a need to exercise power over the minds of others.

"This is the difference between Billy Graham and many other religious leaders," Dr. Rosenbaum said. "His special appeal or special awe that he has about him is used for the benefit of others, rather than for just feathering his own nest."

"It would be a relatively simple matter with his millions of followers for Billy Graham to be elected to any governmental political post at his whim. But that would not cross this man's mind. Not that Billy Graham is not patriotic, because he is. And frequently he makes the point out of simply stating what is America... we live in it and we must save it. That is one of his characteristics.

"Another is his sharing of his special powers with others."

This latter characteristic is a vital key to the stunning impact Billy Graham has on the millions of people seeking a solution to the riddle of life,

His followers are quick to sense that Billy Graham does not wish to wield power but to give it away. He does not try to "move the world" but asks the unhappy, the spiritually lost and the skeptics to join him, to face the ups and downs of life with him.

Billy Graham polished the image of President Nixon among the youth of nation, according to Dr. Rosenbaum.

"When Nixon's image was fading very badly, especially among the youth of the country, he arranged with Billy Graham to appear at one of his rallies. Graham got much more of a response than the President of the United States did."

Another psychiatrist is certain that Billy graham has a stirring magnetism that is radically different than any other church leader. Billy Graham is compassionate. He has "empathy with the feelings and sufferings of people.

Billy Graham has a very special kind of magnetism, Dr. Hartogs said. He has a "spontaneous, limitless willingness" to be a selfless intermediary between God and mankind.

"Graham attracts followers because he talks about the Gospel, the Christian way of life to peace of mind.

What makes the appeal of Billy Graham different from other religious leaders is that he points out the origins of weaknesses, the fears, the shortcomings and the guilt anxieties of individuals.

"But at the same time he also makes it quite clear that salvation could be forthcoming if the individual listener just would embrace the religious views that Billy Graham suggests to him.

"Graham seems to first discover people's needs on the basis of what he, Billy Graham, felt at one time were his own needs, his own liabilities. He has an awareness of these. He can develop hope in people because he himself has been able to develop this hope for improvement and strength, for correction of weaknesses and liabilities."

Psychiatrist Jack Chernus,...points out that Billy Graham, phenomenal as he is, emerges from a long line of illustrious evangelists and revivalists. Graham is an extension of the typical American religious tradition of direct approach to God without dogma.

Dr. Chernus agrees with his two colleagues that Billy Graham is a "magnetic, forceful man of great leadership, who inspires a great deal of following."

Dr. Chernus adds: "Let us assume there is a universal quest amongst all people for peace of soul. Or, for the peace of soul that comes with the inner sureness of having gotten on comfortable terms with God.

"This is something that people would all like to have. Graham evidently has this. And he displays it in such a way people can identify with it."

(From National Enquirer)

GOOD MAN

Sang Ik Choi

Sacramento, U.S.A.

A good man begins with good thinking and an evil man begins with evil thinking. People often think that man like Jesus or Buddha is distinct from other men and that to be like them is impossible. Such a person will wait to be saved by God's grace or pity and by forgiveness without a rebirth of himself. But salvation is in the subjugation of sin by a person's own mind, will and spirit based on a rebirth. Many people cry and confess their sins but still they have sin within them. This is an undeniable fact rather than a feeling or concept. This is hell. Truth is the power which can give us victory over sin and make us free. This is the essence of the Heavenly Kingdom. Religions today have gone in a different way from this basic understanding. But we must know what we are originally.

Apostle Paul spoke on this in today's Bible verse. He was a great man in the history of the Christian Church. Though he was not directly connected to Jesus, he accomplished much more than the other apostles and some thought that he was almost supernatural. But even Paul said that he wanted to do good things came up. He had struggle within himself. So basically, there is no essential difference between him and ourselves. But he tried to overcome his ego and had faith in God and Christ. Because of this he could overcome.

As far as we are men, we are basically the same. Sometimes some of you have seen me dress in a white gown and white gloves

after I have cleaned myself. Then you are really impressed and think I am a great man. Sometimes, I have been very dirty after working in the print shop and my hands are covered with ink. People who see me then think that I am not anything special. But, basically, I am the same. The good image is to give hope and give the possibility of change. We must know the original state and position of man in order to restore ourselves as the image of God.

A good man begins with good thinking. If I think good things, evil things never happen. The spiritual realm and the realm of idea is the cause and action is the effect. The conscience gives man his direction for good and we should grow by it. We have good thinking and evil thinking in contrast to one another, but the conscience show the way of life.

Evil is the result of not following the conscience and preferring the satisfaction of the instinct. The conscience tells us to seek goodness and prefer the happiness of all. The instinct tells us to preserve ourself. There is nothing wrong with either of them, but the conscience is subject and the instinct is object in an original man, or true man. Man is instinctive but he should follow the conscience.

A plant or animal is just instinctive and should follow instinct. But if a man thinks good things and does selfish things based on his instinctive feeling, his conscience will bother him. Your conscience shoud be stronger than your instinct. If you go against conscience, you will feel shame. This is not just a concept. My little two year old girl is so joyful when she is recognized as a "good girl" and is so angry and frustrated if she is recognized as a "bad girl". She wants to be known as good because this is true human original nature. Even Al Capone would not like to be known as a bad person. He had to make self-justification for his sale of alcohol. Even if by his own standard he liked to think he was a good man. Who wants to do negative, destructive thing?

What is deviated man? A deviated, evil man prefers the instinctive way of life and the good man prefers way of life which is the preference of good for others rather than one's own self. Animals just follow instinct and have no conscience, morals, religion or philosophy. The difference between a great saint and common man is just the difference of preferring the conscience to the instinct. We are all men.

A person is greatly influenced by his parents. By a person's actions you can know the parents. I really appreciate the parents of a righteous man. Whether a person is good or bad depends on the education they receive from their parents and teachers. Parents must give children instructive words by which they can grow their spirit.

If people do not receive a conscientious education, they are like animals. Look at the people on any impoverished city street. They sleep, eat, drink, beg and fight. They are like animals because they are not characteristically educated, and live just instinctive existences. If you think we are just animals, you can justify free sex. Why not do it? If you believe we are men based on our conscience, you cannot. Men are men. This knowledge of the conscience can only come from spiritual teachings. When I see a good man and woman I can feel some hope. One light can light up others.

Instinct is necessary to survive but the conscience makes us worthwhile men. The conscience always tells us to help others. We can become good by knowing that the conscience is subject and the instinct is object. Goodness always has proper order. There is nothing wrong with the ego if it is objective to the happiness of all. Instinct is good but there is an order.

To avoid evil these are three steps.

Firstly, we must recognize evil and not rationalize. Do not have your own standard, but use common sense which is a universal standard. Be ashamed of evil and you have no will

power to do evil. If you justify, then you can do it.

Secondly, the conscience must be subject and the instinct object. The power of the conscience must grow and meaningful words provide the nourishment for this growth. I like to hear meaningful words. If you hear filthy words, your instinct will grow. The conscience should control the instinct. I always struggle but my conscientious power is stronger than my instinct, and so I become victorious and free from evil.

Thirdly, you must do it. Otherwise you are a hypocrite. The concept of good is not good. We must actually have goodness and joy. We must be brave enough to act right away. If you wait, power declines. People say they will give up smoking the next month, but if they can not stop smoking now, it is impossible to stop later. The power leaves in time. If our thoughts and action correspond, we have freedom. If evil people are brave enough to do evil, we should be brave enough to do good.

Lay everything on the alter.

Finding Time for Happiness

by Frank B. Gilbreth, Jr.

They don't teach courses on happiness in school. But perhaps they should. Because, although it's true that a certain amount of happiness comes naturally, the amount can be increased if a person consciously **strive** for it.

Yes, it's important to take time out for happiness. It's important to recognize happiness, to court it, pursue it, and above all to be grateful for it. Almost everyone agrees that people can make themselves unhappy by being unkind, selfish, moody, afraid of living, and even more afraid of death. Isn't it possible then, for people to make themselves happy by being the very opposite of these characteristics?

Also almost everyone seems to know in his own heart what constitutes unhappiness. But when it comes to defining happiness, there are hundreds of variations. Happiness can be the contemplation of past pleasures; doing a good deed every day; counting blessings; a Beethoven symphony; a stamp collection; loving God; a new car; a grand slam doubled and redoubled. Happiness, Joseph Addison wrote, "arises in the enjoyment of one's self." Happiness, Robert Ingersoll wrote, "...is to make others so."

Incredible as it may seem, my parents believed that happiness was a dozen (shudder!) children. Being pioneers in scientific management, they were convinced that efficiency

schemes devised for factories would also work in homes. As early as 1912 they were telling industrialists it was their duty to create "Happiness Minutes" in the lives of their employees by making work less exhausting. The Gilbreths also were the first to insist that workers be given rest periods--the forerunner of today's coffee break. And they had a raft of statistics, time studies, and motion pictures to prove that elimination of fatigue resulted not only in "Happiness Minutes" but also in faster, better, and safer production.

So in our house, when I was growing up, we had "process charts" on the walls that told each child the exact time he was supposed to roll out of bed, brush his teeth, take his bath, play his French-and German-language lessons on the photograph, make his bed, report for breakfast, etc.

It sounds mighty regimented when summarized like that. But my parents were psychologists as well as efficiency experts, and they managed to convince us that it was a game which would get our chores done quickly and leave us more time for leisure and for happiness. "All people are supposed to be awake about 16 hours a day--960 minutes," my father wrote to the heads of the firms that employed him. "Let everyone devote a minimum of one percent of his time, or nine and six tenths minutes a day, to causing happiness to others and to himself."

Can happiness really be budgeted on a person's actual or figurative time chart? One has visions of 10 thousand people lined up to tiptoe through the tulips for nine and six-tenths minutes every day, while loudspeakers order them to enjoy the beauties of nature--or risk the consequences. But it doesn't have to be like that! And the first step is for a person to convince himself that he can consciously create happiness for others and himself, if he sets his mind to it.

My mother used to illustrate that point by quoting Douglas Malloch's poem: "You have to believe in happiness Or...his

darkest day he believes in Spring." Corny? All right, the same idea was expressed 200 years ago ,by Samuel Johnson, who wrote "No man can enjoy happiness without thinking he enjoys it." And, going back to the first century before Christ, Publilius Syrus wrote, "No man is happy who does not think himself so."

The point is that if your "pursuit of happiness" is collecting stamps, then take time out everyday not only to work on your stamp collection but to relish working on it. A new car? Save for it. And when you get it, take especially good care of it, polish it keep it looking new, enjoy it.

Of course the best kind of happiness is that which, as Ingersoll said, makes "other so". If everybody practiced happiness of that genre, there'd be an accumulative force which push the world in spite of itself right into Utopia. Nobody expects Utopia. But if it's too much to ask every man to strive to make others happy, it sholdn't be too much to ask him to strive to make himself so-to take "time out for Happiness."

Utopia or not, it's worth the effort. And even if everyone isn't willing to make the effort, it will work for the individual. It will work for you.

(From United Temple Bulletin in America)

Light in the Darkness

A meditation by Cuthbert Bardsley,

Bishop of Coventry

(Sent by an English Family)

On the eve of Christmas, 1943, Pastor Dietrich Bonhoeffer, who had returned voluntarily to Germany from America in 1939, knowing he was marked man, wrote a letter to his parents from his prison cell. He had been arrested by the Gestapo the previous April, and was now in a Berlin prison awaiting trial. His crime was his outspoken criticism of the Hitler regime 1933 onwards. He was kept in prison until April, 1945, when he was taken out and hanged, only a week or two before the war in Europe ended. In this Christmas letter he wrote:

"Of course you can't help thinking of my being in prison over Christmas, and it is bound to throw a shadow over the few hours of happiness which await you in these times. All I can do help is to assure you that I know you will keep it in the same spirit as I do, for we are agreed on how Christmas ought to be kept. How could it be otherwise when my attitude to Christmas is a heritage I owe to you?

"I need not tell you how much I long to be released and to see you all again. But for years you have given us such lovely Christmases that our grateful memories are strong enough to cast their rays over a darker one..... For a Christian there is nothing peculiarly difficult about Christmas in a prison cell. I dare say it will have more meaning, and will be observed with greater sincerity here in this prison than in places where all

that survives of the feast is its name.

"That misery, suffering, poverty, loneliness, helplessness and guilt look very different to the eyes of God from what they do to man, that God should come down to the very place which men usually abhor, that Christ was born in a stable because there was no room for him in the inn--these are the things which a prisoner can understand better than anyone else. For him the Christmas story is glad tidings in a very real sense. And that faith gives him a part in the communion of saints, a fellowship transcending the bounds of time and reducing the months of confinement here to insignificance."

Bonhoeffer knew, not only as a theologian who had studied, read, examined and criticised the Christian faith but as a man who was now experiencing its power to deliver and save, that the light of Christ can be seen by men in all its glory only when they are in darkness. When things are going well and we feel secure, when we enjoy good health and our plans are going well, when we have plenty of friends and the future looks bright, then the light of Christ may be there, but perhaps only as an "extra"—like a lamp we switch on just to cheer a room up a bit on grey days.

For others, the light of Christ is not even heeded; they prefer to generate their own light, artificial yet temporarily sufficient. Money, and the things money can buy, keep the inadequacy of that light concealed a time. The realisation comes with sickness, bereavement, loss of money and friends and, finally, death.

This is not to suggest that the Christian faith is one for darkness only, a sort of battery-operated lamp to keep in reserve in case there should be a failure at the mains. The very reverse is true. Christianity is either for the whole of life or for none of it. But it is, as Bonhoeffer said, in times of great

governments and leaders break and dishonour agreements. The fate of millions is involved, and we feel helpless.

All this is part of a moral decline which began with the First World War and has accelerated rapidly since the Second. It may be true that in this country there is less secret vice than there was fifty years ago, but this "openness" (as some proudly call it) is often a brash flaunting of perversion and degradation. Much of our modern art, particularly our books and plays, are decadent, exploiting violence and sexual perversions and encouraging the young in the false idea that immorality is a sign of maturity. The results are to be seen in the abortion rate (including teenage girls still at school), in our overcrowded prisons, in vandalism, in violence in the streets, and in a growing disregard for the rights, happiness and comfort of others. The litter in our streets and country-side, the pollution of our rivers and coasts and the spoiling of our natural beauties are all evidence of this lack of concern and abandonment of responsibility.

It is truly a time of darkness, and it is useless to pretend otherwise. Indeed our only hope is to face facts, for, if we do so, we shall begin to see the light—if we look in the right place. In their darkness Bonhoeffer and his fellow-prisoners saw the light of Christ, and so their Christmas had a deeper meaning for them.

So it can be for us. I have good reason to believe and even to hope so with confidence. A few weeks ago I led a mission in the city of Toronto. Over twenty-five thousand people came to eleven meetings, and many hundreds stayed on after the meetings to talk and to commit their lives to Christ. They were hungry for the gospel.

When I came back to England I went to Oxford and addressed a meeting at which about a thousand people were present, many of them undergraduates. Again, many stayed on to commit themselves to the Christian way of life. Then I went

to London to address a lunchhour service in a City church. People poured in from the surrounding offices—over five hundred in all—and again many stayed on after the service, even though it meant missing lunch.

What struck most forcibly about all these people was their response to the challenge and demands of the gospel. They are tired of pale apologetics. They want to know about Christ. They are not really bothered about the question of whether St. Matthew and St. Luke have given a precise historical account of Christ's birth most of them are intelligent enough to know how to sort out symbolism from fact. The fact for them is that he was born in a humble home, worked for a living, rubbed shoulders with everyday folk and then, for three years, so spoke and lived and died that the course of history was changed. Then he rose from the dead and gave his power to those who accept and follow him. In him we see God, the Light in the darkness.

People are hungry for a simple, authoritative, clear-cut proclamation of the gospel. For far too long we Christians have failed in this. Instead we have offered wordly debates and vague generalisations. There is no room for this today, no room for a compromising Church obsessed with perpetuating its own life. Such a Church will either be ignored or crushed in the forward rush of manmind hell-bent on his own destruction.

If ever there was a time of opportunity and hope, it is now. As this Christmas approaches, we know there is not much tinsel and fancy paper left to hide the child of Bethlehem. Stark reality faces us and an ever-deepening darkness. But we should be thankful for this, for it is the other side of the coin of God's love for us. The darkness is of our own making, but, thank God, it is in that very darkness that we see, perhaps as never before, the glory of the light of Jesus Christ.

A Perspective on Existentialism

By Sara Reinhardt

We often hear or use the term "existentialist" today, but not always is the use accurate or understood. Existentialism as a formal philosophy was founded by Jean-Paul Sartre, along with Albert Camus and a few close associates, in France during and immediately following the Second World War.

What is common to existentialists in general is their emphasis on man: that man is personally responsible for what he is and what he does, that there are no values external to man and no given human nature which he is obliged to fulfill...man has free will and chooses his values and makes himself. There is at times a sharp division between the religious and the atheistic existentialists, and it is here, in fact, that Camus and Sartre found differences in their thought, even as they began the formal presentation of the philosophy.

Soren Kierkegaard, the 19th century Danish thinker often looked to as the "father" of existentialism, provides us with an understanding of how this way of thought developed and what its original direction looked like. All existentialists have been most concerned about man's present state: the human condition, and man can do in the "here and now". Kierkegaard wrote out of a sense of duty to all Christians and he hoped to make clear and more meaningful the individual's commitment to a way of life that would assert the dignity of man and the primacy of his Creator.

Also common to existentialists in general is the stress of the concept that man is separated from his Creator, and therefore

he experiences a desire to continually become what he is not: to move ever on into a future making choices and improving upon his character. Earlier philosophers, including Plato, felt that human nature was definable, and that each man, in order to be a man, had to fulfill that nature in order to have a meaningful life. Existentialists, coming during and after the Renaissance, saw the individuality of each man and the tremendous particularity within nature. In order to account for man's free will and his ability to change direction at any point in his life, existentialism developed a humanism that leaves man with the responsibility for each and every one of his choices.

There are quite important differences between Kierkegaard and Sartre that clearly outlined, would help us to understand the flexibility of the term "existentialist". Sartre, in considering whether there is a God, and whether man has a universal standard of value he derives from God, refuses to admit that man has any inborn sense of ultimate and absolute values. Instead, he claims man is alone in the universe, and faces the continual necessity to make choices involving value, thereby creating as he chooses, what his character shall be. The only describable human nature man has at birth is that of a being with free will ("being-for-itself"). There is another type of being in the universe, that of "being-in-itself". The former applies to all human beings, who move ever into the future, toward a completion, a cessation of choice: death. Being-in-itself can last longer, but has no free will, no development of character, or life project: material objects belong to this category.

So, according to Sartre, because we have no universal standard, and we stand alone, separated not only from a Creator, but all other beings-for-themselves, we are forlorn, and face anguish in all our choices, even if it is only momentary anguish. We have responsibility for all that we are and we are obligated to choose wisely, as we choose for all men, in each of our

actions. This is to say that we are examples to all other men of what we believe in what we have dedicated ourselves to, and what our character consists of, and that our responsibility is to strive for a higher example.

Kierkegaard, on this point, comes very close to Sartre. He claims that what is universal, eternal and true is different from what is particular, fleeting and false. But man can aspire to the universal when he chooses, and Kierkegaard prescribes this for us.

Being an individual, according to Kierkegaard, is the most difficult and yet the only worthwhile achievement available to man. Man needs a unifying passion by which he expresses his being, be it love, poetry, power, music, evil (as in Genet). Faith is a way of life, and to Kierkegaard this highest passion (faith) permeates a man's choices throughout his life. Choosing and living from faith is one way of being a true man; for Kierkegaard it is the only way.

He also suggests one should not make decisions that affirm that man is God, but rather decisions that affirm that man is himself non-substantial, that God is truly the only value. Kierkegaard offers us three levels of choice: man can remain a part of the crowd, in which case he may never assert his individuality; he may make choices such that he is involved in affirming the beauty, significance, and primacy of the universal over the particular, in which case he will most likely be considered a devout man, or, he may live according to faith, from which his choices might appall the ordinary man, or worse, go unnoticed, for this way of living requires choosing the particular as it overcomes, and supercedes the universal. It is to this latter category that Kierkegaard addresses the action of Abraham in the sacrifice of Isaac, as told to us in the Bible.

There are important differences among all of the existential philosophers, but they each have contribution to make toward

understanding mankind. All writers analyze the freedom of the individual man. Differences occur in their understandings of the implications of this freedom. What kind of response is called for? This has been called the "Existential Age" because our seemingly limitless opportunities and choices have tended to eclipse a basic, universal standard of value.

Existentialism, in its emphasis on mankind, has directed philosophers' attention to more concrete questions concerning the human condition. It is to be welcomed as a trend of thought with possibilities for freeing individuals from obsolete ways of thinking, both secular and religious. Existentialism takes us to the threshold of the questions: life or death? From here on it is up to each of us, as individuals and as mankind. To the extent that we answer the question in our actions, and to the extent that we share that answer,

Not a dollar should be spent unnecessarily on myself.

RETURN TO GOD

by Jacques Duquesne

Enraptured by their technical successes, men are questioning the necessity of God. Some go as far as even predicting His death. However, the metaphysical anguish is still there, which torments minds, gnaws at hearts, inciting a call to perhaps a richer and more real divinity than in any other century. Possibly, the problem is that God is no longer found where men are looking.

Several decades after Nietzsche, theologians are going around saying that God is dead. Rarely would interior debates of the Church have made such an uproar outside, but each day, these Churches see the masses of their faithful being reduced. Sociologists and philosophers announce that we are entering a "post-Christian era", but others believe to have announced that "God is returning". God is dead, yes or no, for man of our times. The answers to this central question are thus at first sight contradictory. There are, however, a few certain facts.

We are witnessing an epoch of secularization and dechristianization. Secularization indicates a deep revolution in human history: a trench has been dug between religious life, traditionally lived, and present ways of living and thinking. Man no longer needs God, at least a certain God. He believes he alone is capable of taking the world in hand.

It is the upsetting of the relationship between man and nature that is the origin of secularization. Primitive man lived in a nature that dominated him, and he had to appease it to gain its benefits, tame it through magic. This relationship has

not changed until recent years. Man could not master nature, matter and things. He granted this mastery to God. But, science has analyzed natural phenomena and proven that they obey certain laws, and at the same time put aside the quasi-permanent intervention on God's part.

Dechristianization has reached individuals, secularization, their cultural universe. Nevertheless, the fact that the world has become more "profane" does not necessarily constitute an undoing of Christianity. The God that Christianity announces is a God that delivers the world to men. The more man constructs the world, the more creative God becomes.

At the root of these phenomena is a new "sickness". Modern man, in reality, cannot master himself as he does the universe. He has become aware of the tragedy of his existence. We are witnessing today multiples signs of a true search for God. Perhaps we are at the dawning of a new age of humanity in which He will be necessary.

But which God? The God sought after is not the God-moralizer preached in the churches. God is needed as an aid, a remedy of this "sickness", to give meaning to our existence. Between the mission of the churches and the call of men for a God who gives meaning to existence, there must be a convergence.

The churches are very preoccupied today with their own difficulties, with their own reform-which is a legitimate worry-because it is not enough to talk, but to be listened to. They must have credibility. The churches are more humble today than before. But this humility is perhaps related to a lack of certitude. Incertitude concerning the content of faith has spread among numerous Christians. From experience, priests and laymen know that all images of God are deforming. It is a fact that religious language, more than others, suffers today from a destructive erosion. It crumbles because it seems tied to ancient civilizations

and to beliefs that go against modern conscience. Some conclude that it is necessary to be resigned to the death of conversing about God-from which will spring, they hope, a bursting resurrection.

The churches are faced today with a new challenge: are they capable of answering man's questions about God? If they do not take up this challenge, the world will perhaps try the god of deism as remedy to the "sickness" - before resigning themselves possibly to a new atheism.

If the Church, on the other hand, tries to respond, the return of the God of Christianity will take place. But will it be the same God our ancestors or fathers prayed to? Nothing is less certain. The divine nature is, by definition, of such an infinitive richness that each époque, each culture has seized one aspect of it without exhausting it. From the God-magician, hidden force in nature, has thus followed the God-king, God-father, and finally God-man, suffering and loving,, each one of these representations leaving deep traces in the common conscience.

The God that is coming will be more interior, and more collective. Interior: Paul Tillich, great American theologian of Prussian origin, said that God is "in the depths of ourselves and things". And he immediately added that it concerned an infinite depth and consequently transcends us. Collective : it is the God that gathers together all of humanity, all its history, to give man meaning. It is the "point omega" of Father Teilhard de Chardin. There is nothing in this double aspect of God which comes in contradiction with Christian revelation. On the contrary.

Perhaps this God could very well surprise-He surprises already- the defenders of the most traditional orthodoxy.

Grim Warning

Sent by an English Family

The report from the Royal college of physicians on the dangers of smoking, does not mince its words. It gathers together and assesses all the available information, but what emerges is not a cautiously tentative discussion paper. The evidence has led the authors to produce a document that launches a campaign.

The committee estimates that each year the death of 20,000 men between the ages of thirty-five and sixty-four are caused by smoking. Premature deaths and disabling illness caused by smoking have reached "epidemic, proportions" and present the greatest immediate challenge for preventative medicine in Britain.

This is not the first that the Royal college of physicians has issued its warning. Smoking and health made the same points in 1962. The difference this time is that warning is more pointed, and that a direct appeal is made to Government for action.

The evidence reveals a curious medical problem. It is almost wholly statistical; clear indication of relationship between an individual's daily consumption of cigarettes and his liability to lung cancer, other cancers, chronic bronchitis and emphysema. The relationship has been rigorously checked and cross-checked in at least forty independent studies, and is now beyond reasonable doubt.

But the "how" is still uncertain. The report analyses with great care the results of research on the four main groups of

chemical substances in cigarettes which are thought to be of medical importance. There have been significant experiments on animals. There are very convincing deductions from physiological evidence of the effects of inhalation and irritation. Yet there is no irrefutably conclusive experimental proof.

This could lead to suspended judgement if the relationship between cigarette smoking and death and disease were a theory being newly aired; as it was some fifteen years ago. But there is now no such comfortable escape. There are many medical biological processes in which we are quite certain of the effect without fully understanding the mechanism; and this is one of them. But crudely, it must be taken as a fact that the more cigarettes you smoke the more likely you are to die of lung cancer.

The report does, however, knock one popular evasion out of court. It had been suggested that air pollution due to fuel fumes and coal smoke was primarily responsible for the deplorable increase in cancer and bronchitic diseases. The argument is taken seriously, the evidence for it assessed, and the conclusion firmly and justifiably rejected.

What then is to be done? There are three options. One is to give wide publicity to the facts, and rely on individuals to make their own personal decisions. Another is to publicise the facts, but to accompany this with measures designed actively to discourage smoking. A third is to prohibit the manufacture and distribution.

The RCP committee, which tried the first course in 1962, now plumps for the second ----on condition that the discouragement is really active. To this end it makes no fewer than fifteen specific recommendations. They were wise not to go for total prohibition at this time. There needs to be a much more widespread and convinced public opinion before that is politically possible.

The argument will be between the advocates of the first

and second courses. In our judgement, the report makes its case. If Government takes no action, about advertising for example, it is likely to be assumed generally by those who do not wish to be persuaded, as it was after 1962, that is just another "scare." The reaction of government to the recommendation that advertisements of cigarettes and gift coupon should be prohibited will be a crucial. The reaction of the advertising organizations come swiftly and predictably test. They said precisely what they said when the campaign was on to ban cigarette advertising on commercial television ---that there is no evidence that the advertisements have any effect in encouraging new smokers or increasing the total consumption. All they do, they said, is to offer information about types, prices and brands.

If one were cynical, and had not read any cigarette advertisements, one would judge that this is not much to offer for an estimated annual expenditure of 11,000,000 pound.

In fact, it was not unprevented to permit sale and prohibit advertising. The ban has been enforced on commercial TV. There is a similar ban on the activities of betting shops.

Other suggestions---warning notices on cigarettes packets, more restrictions on smoking in public transport and places of entertainment ---would strengthen the feeling that this really is a serious matter. So would increased government expenditure on education about the dangers of smoking. We spend at present 1,300,000 pound annually on road safety education. compared with 100,000 pound on "health and smoking."

One trouble is that Government has a vested interest in the prosperity of the tobacco industry. The revenue from taxation on tobacco is the biggest single item in the Budget. The RCP report suggests differential taxation to encourage a switch to the less harmful pipes and cigars. In his last budget Mr. Roy Jenkins said it was impracticable. Mr. Barber must try again.

But in the end it will be personal decision; not to start, to

give up, or to switch to less lethal forms of smoking. And example has a very powerful influence on personal decision. The report specifically appeals to doctors and teachers to reinforce their advice by their own example. Ministers, sunday school teachers, and youth leaders carry the same sort of responsibility.

The report says why, very simply, in its closing paragraph. 'These recommendations have as their goal the preservation of the lives and health of thousands of smokers who would otherwise continue year after year to become ill and to die before their time.'

The kingdom of God is not meat and drink, but
righteousness and peace, and joy in the Holy Ghost.

(Testimony)

I was filled with burning loneliness

Alice Hellerstein

(Kansas City, Missouri)

My name is Alice Hellerstein, and I am 16 years old. My ancestry is purely Jewish, Russian, Czechoslovakian, Austrian, Hungarian and German; however, my upbringing was very liberal.

I became very moody during the spring of '69 when I had just turned 15. Not only did experience joy and sorrow, but loneliness, fear and times of withdrawal. My feelings fluctuated so often and so drastically that I sensed there was pattern or purpose, but I could not tell what it was. I did believe, however, that it all had to do with the summer. Somehow, summer would be the culmination point, and all would be made clear.

In January of '69' I was involved in the production of a play written by a local college student. The setting of the play was a boy's mind. Its seven major characters were the major aspects of his mind: Will, Conscience, Intellect, Heart, Instincts, Wit and Fear. Most of the characters formed alliances to further their own ends. The story ends in the martyrdom of the Conscience. The give and take of pure love between the Will and the Conscience had been so strong that the rest of the mind had been persecuted by the outside world. The other characters banded together for drastic action, and, to save the will, the Conscience accepted death. The play was a bitter attack on society, or, in essence, the Satanic world, that forces people to destroy their ideal of perfection in order to survive. (The awareness given me by this play was my greatest preparation for Principle. In fact, my first deep understanding of the First

Chapter came in terms of this play's characters and symbols.).

As late spring grew into early summer, I began to read horoscopes seriously for the first time in my life. I started to dress, and act, in some ways, like a hippie. Certainly, the people I went around with were "heads" - some of them took drugs, but I didn't.

My moods became even more extreme, like an emotional roller coaster. I was filled with burning loneliness and incredible longing something, I didn't know what.

I can still remember the very worst day. I was so depressed, so flattened that I was as though my insides and feelings had been pumped out. My head was dead. A phrase came to me, and I wrote it down. It was "reacting out of habit". That was true, I had nothing else.

That evening, Midsummer Night's Eve, I heard First Chapter.

Janine Brennan, then a very new member, taught the First Chapter to several mutual friends and myself. My friends were apprehensive. I was little bit frightened, too, especially about spirit world, but I trusted Dee Beckner, the Center Director, from that very first evening. We came back the next week to hear Second Chapter. I heard both chapters several times before I was given the book. I read those two chapters in the book and went to the Center once or twice a week. During this time, Dee was working closely with my little group of friends; she fasted 12 days for us.

One evening, I picked up the principle book, started reading, and didn't set it down until I had finished the whole book. The next night, when I went to the Center, I realized that "yes" "it-did-mean-what-I-thought-it-meant". For 3 days, I wrestled with myself. I wanted to leave the city, run away, or anything. I cried more than I had during the previous year and a half. My final decision; to follow Truth wherever it might

lead. Three weeks later, I signed my membership.

Principle has given me the way to lead a constructive life. It has taught me to use everything for Father. Since I know there is a purpose and a pattern everything, I keep looking until I understand the situations that I face. I have found the New World, where the Conscience can not only live, but it can grow to be free!

The lonely void is all filled with the presence of God.

(Overseas Religious News)

Church Union Will Come When We're Ready for it

by Rev. Ernest Marshall Howse,

(Sent by Alan Wilding, Canada)

Church union is not our work--it is God's work, a Toronto clergyman said recently. He solemnly warned the churchmen assembled at an inter-denominational forum: "It will not come when we say so--it will come in God's good time."

What he said is what has been repeated, sometimes less explicitly, as long as I have heard clergymen discussing anything which might possibly demand immediate action.

Many clergymen seem to be in mortal fear they may hasten God into some ill-chosen enterprise before He has time to consider all the implications of the matter.

Part of this is the blight which, from the time of World War II, overgrew much Christian thought.

Spokesmen of this despondent company never tired of repeating the outworn dogma that man, by the invincible depravity of his nature, is helpless to save himself; that he has no hope in this world save the hope that God in his own good time will break into history.

Sick theology

The inexorable logic of this thinking is that every good that comes, comes in God's good time. And, if it hasn't come yet, the sufficient explanation is that God, for his own

inscrutable reasons, has not yet got around to it.

Theologians did not shrink from putting the case just as explicitly as that, though in phrases more fittingly sombre.

But the sick theology which so marked the past generation was, in this point, only giving its own characteristic heaviness to a pattern of thought all too familiar to priestly spokesmen of all periods. Christians have always inclined, covertly, to lay the blame on God.

In the latter part of the 18th century, when the opening up of the world to trade and commerce first made known to the West the degrading conditions of human life in many parts of the world, a concerned young Baptist shoemaker named William Carey wanted to do something about it.

He appealed to some of his fellow churchmen in England to send a missionary to India.

A clergyman rose with crushing rebuke: "Sit down, young man. When God wants to convert the heathen he will do it without your help or mine."

The 18th-century clergyman said in a sentence what any orthodox--or neo-orthodox--theologian of the past generation could readily have repeated in three volumes.

But God does not convert the heathen--so far as that may be necessary--without your help or mine.

When God wants something done, He looks to some of his children.

Martin Luther King put this point in his famous letter from Birmingham jail to Alabama churchmen: "We must come to see that human progress never rolls in on wheels of inevitability. It comes through the tireless efforts and persistent work of men willing to be co-workers with God."

Voters decide

Church union has not been delayed because we have not

yet reached God's good time. If God had good time for union I suspect that the date has long passed. And the time when union will come--if it comes--does not depend on God.

God's part in the matter is less than immediate when the question is decided by majority vote in councils and synods. God comes off second best; and the voters, retreating to their own sheepfolds, inform one another that God has been unaccountably delayed.

I do not know what further debate we shall have about the proposed union between the Anglican and United Churches. But I hope that whatever the argument--and argument is needed--we shall hear no more what we have already heard so frequently, that we are still waiting for God.

We need not assume that God is so excessively timid in his ventures. We may better ask ourselves if God's good time has passed quietly by, unheard in the noise of our solemn assemblies.

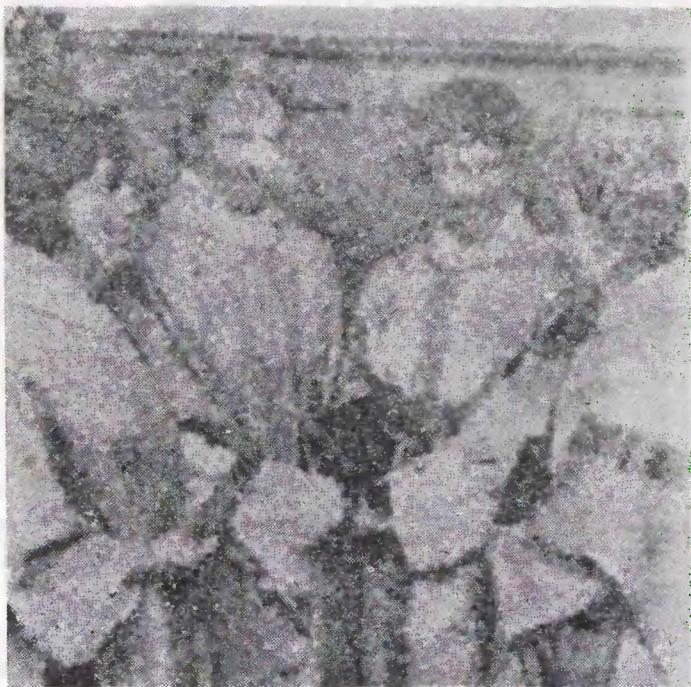
It may be that now there is really no good time for church union. It may be that such unions are not important any more.

But if church union is still a useful option, we should honestly face the fact that it will come not when God is ready but when we are ready.

Three women new priests at ordination in the Great—Church

Sent by Friedhilde Bachile
(A Swedish Family)

Three women and one man gave last Sunday their promises at the ordination in the Great-Church in Stockholm. Including



From the left, Karin Bergquist Srensolof kragh, Birgit Fjellstrom and 'Toye' Ekegren

the five women, who are to be ordained next sunday, the Swedish Church has new more than 50 female priests.

A large audience had assembled in the Great-Church when the four listened to Helge Ljungberg's ordination speech. He emphasized especially the responsibility of those persons, who are in charge of "the holy office of preaching". In an unsentimental way the priest must realize that he has to live and work among people to whom Christ on the whole is unknown.

Christ is to be preached in an understandable way. The bishop underlined. A simple witness is ten times more worth than a clever analyzing preaching. Bishop Ljungberg reminded of the meaning of the priest-promise to preach the word of God clear and evident. At the same time he emphasized the meaning of the christian personality.

The new priests will get their offices according to this: Mrs. Karin Bergquist to Lovo, Mrs. Tove Ekegren to Huddinge, Mrs. Birgit Fjellstrom to Nacka and theol. cand. Sven-Olof kragh to Farsta.

Ordination took place last Sunday also in Uppsala and Strangnas. In Uppsala were ordained: Theol. cand. Ake Berglund, Anders Lindgren and Sven Viking and on exemption Ludwig Lass from Germany. The church assistants Tage Larsson and Folke Mansson. In the Dome-church of Strangnas theol cand. Anders Ekenberg was ordained.

Vatican refusal to receive Mdm. Nguyen Thi Binh

From "Le Monde" February 18, 1971
(Sent by French Family)

Invited by the Italian branch of the Committee of the Stockholm Conference on Vietnam. Mme. Nguyen Thi Binh, Minister of Foreign Affairs of the G.R.P., South Vietnam, must leave Paris Friday for Rome. We learn from Roman sources that contacts have been made by the Italians with the Vatican, in agreement with G.R.P. Mme. Binh was in fact ready, if the opportunity arose, to meet the Pope and the high dignitaries of the Church. We are led to believe that the response was negative.

Last year, Paul VI had received representatives of the liberation movements of Mozambique, Guyana-Bissau and Angola. The question arises to know why he refused to have an interview with the Minister of the Liberation Front of South Vietnam. Even diplomatic pressures could have been exerted on Rome: the Saigon ambassador in Italy is the brother of President Thieu and Mr. Cabot Lodge is the representative of President Nixon at the Holy See, having been long time ambassador of South Vietnam.

Last November, the Pope received Vice-President Nguyen

Cao Ky. In August, Mr. Ngo Cong Duc, South Vietnamese Catholic deputy, had submitted a document to him, of which LE MONDE had published extracts on October 24th. In the name of Christian groups of South Vietnam, he criticized the "silence" of the Church with respect to the war and the Saigon regime. This document addressed to the Pope stated: "The presence of Mr. Cabot Lodge among you as informant is in reality a disastrous misunderstanding; there are 4 parties engaged in the war, and the Holy See only listens to one."

Vatican's refusal to receive Mme. Binh risks to make the quiet efforts of the laity and of the priests more difficult, for, in the West, they have tried many times to renew ties between North Vietnamese Catholics and the outside.

At the 103rd meeting of the Paris Conference, Mme. Binh Minister of Foreign Affairs of the G.R.P., South Vietnam, denounced "aggression against Laos, organized, directed by the Americans, who participate there directly." She affirmed that the offensive is not limited "in the time, in the space, nor in its objectives."

The minister denounced politics which make young Vietnamese "mercenaries of the United States", violently attacked the "Thieu-Ky-Khiem" clique, talked of American failures in Indochina and their "Puppets" and repeated her request for a rapid unconditional retreat of foreign troops.

Revision of concordat between Spain and the Vatican

Government adopts more "OPEN" attitude

From "LE MONDE" in France

(Sent by French Family)

The revision of the Concordat between Spain and the Holy See this week entered a new phase after negotiations which, begun in 1969, sank last summer, remaining practically interrupted for many months.

One week before the reunion of the Spanish Episcopal Conference, convoked the 15th-20th February at Madrid to give advice concerning this revision the government made known publically that "its intentions coincided with the recent doctrine of the Church as formulated by Vatican II and by the encyclicals of John XXIII and Paul VI".

This declaration, contained in a report by the Minister of Foreign Affairs published at the end of the week, affirmed particularly that the government will adopt an "open attitude" and "will not oppose the disappearance of privileges of civil power in religious matters which today seem out of date."

The most discussed privilege, recognized by the Chief of State through agreement in 1941, then through a Concordat in 1953, is that of presenting bishops before their nomination for Pope.

The report also reveals that, once the mutual privileges of the Church and State have been abandoned, "the Concordat could rid itself of a good part of its contents, and on the basis of legislation in Spain and the desire of the Holy See, it would be a negotiated judicial instrument assuring freedom of the Church and sovereignty of the State", with all the judicial implications entailed for the Church in the exercise of its mission and for citizens, regardless of their religious beliefs.

The report was well-received in ecclesiastical circles.

Spirit and life direct to your heart.

Reality of God Endures Amid Technocracy

(By George W. Cornell)

Modern man, schooled, skilled and purportedly "come of age" to manage his own destiny, often, has doubts about God.

To an extent, this has always been so. "Truly," said the prophet Isaiah, "Thou art a God who hidest Thyself."

But today, in the enveloping sweep of technocracy and surging physical sciences that enormously magnify the mind and powers of man himself, the veil around man hangs heavier.

Now that "moon dust" turns out to be only dust, and chemicals replace prayer to increase crops and cure illness, is there room or reason left for God?

That, as many thinkers see it, has become the underlying religious challenge of the age. "The reality of God has now become the central theological problem," says Methodist theologian Shubert M. Ogden.

In the Christmas season, marking an event regarded by Christians as God's fullest manifestation among men, the issue persists behind the bright tinsel and festivities.

"Consciously and unconsciously, openly, and under camouflage, mankind today is moved by the question of God as never before," says Catholic scholar William H. Van de Pol.

It is as if the divine had been "crowded out" of everyday experience, he says, by man's overwhelming technical accomplishments in deducing, defining and dealing with reality, subtly discounting any of its other aspects.

In such an atmosphere, absorbed in precision systems, data

analysis and the achievements of human intellect in mastering nature's secrets, men almost automatically tend to make their estimate of God in those terms.

By that predominating standard, is there any evidence of God?

It is available in abundance. And its "factual and intellectual basis is just as broad as the factual and intellectual basis" of scientific concepts, says noted nuclear physicist and Episcopal priest William G. Pollard.

Although seeking to ascertain the divine through human knowledge has been shunned by many religious scholars in recent times, on the ground that it tends to reduce God erroneously to man's own capabilities, others lately have insisted that the approach while only partial, is essential in the modern climate of life.

However bad "some arid intellectualism" has been in pursuing religious truth, "anti-intellectualism is worse, since it provides no antidote to either superstition or wishthinking," says Quaker philosopher Elton Trueblood.

Most of the commonly-known arguments find their evidence in four categories, namely: Ontological, based on modes of being; cosmological, based on the cosmos; moral, concerning ethical sensibility, and teleological, dealing with purpose.

Here is a tightly capsule sketch of the simpler lines of reasoning:

Ontological:

Unlike other life, man alone realize the limits of his being, and by the very fact that he does so, transcends it in awareness of potential infinity, which is thus in him yet also beyond him.

This is an immediately experienced, existential pointer to God.

It leaves man with a latent yet always present anxiety about his end of being, not just about dying, but having to die,

to be no more. He can know of this threatened "nonbeing" only by looking at it from a perspective surpassing it, from a viewpoint of possible infinity.

Because of the uneasy conflict between man's limited "being" and the demand within him for unlimited "being," he is estranged from his own situation, belonging in elemental awareness to an infinite "ground of being"—God.

Cosmological:

Based strictly on reasoning, the validity of these deductions has rarely been challenged, but they have been disregarded by many lately because they seem to portray God as chiefly in the remote past, in a mechanistic way, rather than as continuously involved in life. Voluminously elaborated through the centuries, they were most notably systematized by the 13th Century thinker Thomas Aquinas in his famous "five ways" of demonstrating God's existence. He himself conceded they don't show divine character, only the fact of God's existence. Briefly, they are:

1.....Since everything conceivable was caused by something else before it, if this chain of cause and effect could be traced back to its beginning, there must have been a first "uncaused cause"—God.

2.....Similarly, since every movement or change requires a prior movement to produce it, there must have been an origin to the process, the first "prime mover"—God.

3.....The intricate, orderly design of the universe, with its amazing interacting balance of forces, rhythms and regularities from atom to star, indicate some infinitely intelligent planner—God. All sciences are utterly dependent on this steady pattern, drawing everything they know from it.

4.....The partial degrees of natural perfection suggest there must be perfection; the good suggest there must be the best—God.

5.... Since all things in nature conceivably could either be or not be, as is the case in their springing up and dying away, this contingent quality could not apply to everything, because it would mean everything once may have been nothing. This could not be true, however, since things do exist and something is necessary to bring anything out of nothing, thus making necessary something that always has being—God.

Moral:

Deep within man lies a curious, unique "moral law" or sense of "oughtness," a voice of conscience that in some cases may demand that he sacrifice his own self-interest, safety or even survival for its sake.

It is unexplained by any biological or psychological urges, such as those for power or pleasure, since it may contradict them. It can be compromised or rejected, and often is, but it remains fastened within, pricking, goading, even when resisted secretly, unknown to anyone else.

Its application varies among different cultures, but they all are found to display it, and the very comparison of approaches to it presupposes its universal reality.

In an immediate sense, it can be attributed to teaching or conditioning of parents or ancestors, but at some point, they had to get it from somewhere, and the source must have transcended man since its noblest manifestations may defy all natural ties, reputation, family social wellbeing and instincts of self-preservation.

It is what the 18th Century philosopher Immanuel Kant called the "categorical imperative" to strive for the highest good, the "summum bonum" of God.

Teleological:

Like an arrow shot willfully at a target, the world, in all its natural and human phenomena of change, displays a basic purposefulness, as if instilled with an unseen goal and struggling

toward it.

This argument is strengthened by the theory of evolution in its concept of life as always evolving toward higher forms, taking on new qualities to fill some need, adapting, groping, often failing, but always pushing upward.

The noted paleontologist and Catholic scholar, Pierre Teilhard de Chardin, saw all matter as permeated with spiritual energy, evoking through biogenesis ever greater perceptivity, moving toward an appointed "Omega Point" —God.

The insight parallels the newest scientific concept of a dynamic, rather than static, universe of the indestructible convertability of matter and energy and continuous, interconnected development.

Also, the new theologies of "hope" and "process" see all reality as process, subject to error and human evil, yet always open to newness and novelty, with God in its depth rather than its heights.

Many interpretations of these and other factors have been offered as evidence of God in man's ability to observe and reason. But sheer logic seldom persuades at the profoundest levels of experience, where man finds his strongest motivations, and convictions.

God Shows Ways in Human History

By George W. Cornell

A wild deer spots a human figure and flees in terror later, trapped beneath a fallen tree, the deer is freed by a forest ranger and trots off in amazed relief. Again, starving in winter, he is fed from a hay truck.

Gradually the deer begins to catch on. He's not a prey of his environment, but in a preserve, still facing his own choices and risks, but puzzlingly somehow cared for. He becomes aware of the ranger not as an alien dangers, but as a miraculous friendly power involved in living, as one who frees and feeds.

That, in a rough analogy, is how man got to know God. More precisely, it is how God made Himself known to man by showing His ways in human history.

"He made known His acts," the psalmist said to the people of Israel."

Although other major religions see the world as bleak, sad cycle from which they seek surcease, Judeo-Christianity considers it a dynamic, divinely constituted stage of revelation, responsibility and growth toward a sacred consummation.

Historical Struggle

"The Biblical view is that God himself is present in the historical struggle, directing the course of human affairs toward His own end." said an Anglican scholar, C. F. D. Moule.

It is only through the unfolding tutelage of events that

mankind discerns the signs of God in the human story. A "light to the nations," the prophet Isaiah put it. "Behold, your salvation comes---- The earth shall be full of the knowledge of the Lord as the waters cover the sea."

That's what puts the promise into the earthly pilgrimage. The realization didn't result from philosophical speculation, theorizing or metaphysical abstractions, but rather was thrust upon men by God's self-disclosure, at His initiative and as He determined. That's actually the only possible way men can know about God, since anything they could figure out would be a man fashioned, man sized "god," a domesticated idol devised by their own minds and under their control.

"But it is never the truth," said the late Swiss Protestant scholar, Karl Barth. He says men share knowledge of God only "as God unveils himself in His works and signs in our creaturely sphere" to the extent He deems "suitable for us."

This is why Judeo-Christianity is called "revealed religion" it is considered divinely imparted, not thought up by men. The revelations came through a particular people, the Jews.

Behold My covenant is with you," God's call struck through to Abraham, far back in antiquity in the Tigris-Euphrates Valley, regarded the cradle of human life. "Go.....And I will make you a blessing.....to all the families of the earth."

He went. From the start, it was through action that men received the divine "Word," which doesn't mean just a disturbance of sound waves, but an outflowing of God's presence, spirit and will.

The record of His disclosure among men is contained in a compendium of books, the Bible. Unlike most religious literature, it is not chiefly a collection of noble sayings, but a drum-roll of events, people, struggles, great and terrible, of frailty, doubts and heroism, of the ultimate might of right.

It isn't meant as a scientific treatise but as "salvation

history," a vivid, sometimes parabolic account, not of man's searching out God, but of God's persistent, unrelenting quest for man and man's stumbling, often faithless response.

"For the mountains may depart and the hills be removed, but My steadfast love shall not depart from you," came the holy message sensed by the prophets, those strange, acute men, divinely singled out, sometimes reluctantly, their consciences attuned to mirror God's own concern.

The documentary accounts, projecting their points through allegory, poetry, narratives and history that archaeology has found to be highly accurate, generally see God's work in the natural sphere, but also included reports of miraculous phenomena, counter to modern rationalism.

While some of these descriptions may be pictorial imagery, common in Hebrew literature, others clearly are presented as actual occurrences. In the books of prophets and later New Testament books, the writers, who were keenly conscientious men, have a major advantage over modern detractors.

They were there. They are the witness and their testimony has an undeniable basic ring of reliability. Notably, it's only through confidence in the dependability of others that man can know any history at all, Americans or otherwise. Most everything anyone knows from astronomy to yesterday's news depends on others. It takes faith. The engineer depends on the makers of his slide rule and it's only through the work of mapmakers that people have any idea what the coastlines look like.

And scripture set down the trail-blazing map of God's doings among men. The ancient world seethed with a polytheism of nature "gods" animal "gods" and national "gods" used to sustain the status quo, but the Israelites were confronted with something radically new, a God everywhere, incisive, irresistible.

Perplexed Moses

"What is His name?" asked a perplexed Moses, when God's summons seized him, asking him to lead his enslaved people away from 400 years of harsh bondage and the powerful Egyptian Pharaoh, Ramses II. It is the question always flung against encompassing mystery.

"I Am Who I Am." "I will be with you." Puzzled, but trusting, Moses dared it. "Let my people go!" Out of a bewildering series of ensuing incidents, the ragtag slave broke free from the world's then-dominant military empire. It seemed incredible.

"The Lord is my strength and my song," the people sang "Thou hast led in thy steadfast love the people whom thou hast redeemed." So then, they began to know. God had shown himself as one who rescues, who defends the weak and the oppressed, who sets the captives free.

It had been enigmatic before, but an experience had communicated its meaning and now they knew. God was involved in things, active, caring, intervening breaking and entering, toppling and building up, invoking mercy and justice through human endeavor. "I will make all My goodness pass before you" scripture relates.

It is a timeless process, of glimpses, indications, evidences, with each episode incorporated into the cumulative understanding, the exodus from Egypt continuing its teaching in the present as in the past, foretelling the future.

So do the other key acts in the drama. The creation, Noah carried above the flood, a rainbow of hope lit in the sky, a wandering, homeless people fed in the wilderness, the great decalogue, the Ten Commandments thundered from Sinai, the basic ethics that have permeated all civilized societies.

Code Letters

An awed early Judaism hesitated even to set down a name for Him, lest the symbol imply some temporal limitation. They used instead some vowel-less code letters, YHWH. Linguists have interpolated vowels to make it "Yahweh," transliterated Jehovah.

It could have been simply a reverent, emotional outcry, "O He, O that One!" Other specialists interpret it to mean "He who acts passionately," or the "passionate." It is an active, not passive, word, suggesting working presence, "I Am. I Cause to Be."

Later writers resorted to generic terms, such as "el" for "diety" or "God," and "Adonai" for "the Lord," rather than try to specify Him. Yet His action is always personal, a kind of relationship that is the greatest man directly knows. Jeremiah say he is both a "God afar off" and a "God at hand," penetrating men's most private thoughts and ways.

Like history itself, He always points forward, to a purpose ahead. In a futuristic glimpse, the prophet Zachariah recounts that "men from nations of every tongue shall take hold of the robe of a Jew, saying: "Let us go with you, for we have heard that God is with you."

THE BASIS AND FUNCTION OF LAW IN A REVOLUTIONARY AGE

comments on the Geneva Report, Section some

Sent by Ingrid Schneider

(A family in Norway)

1. The report rightly stresses(26) that law has to be not merely an instrument of the state, but "an independent factor alongside the state". The possibility of such a independence seems to depend upon
 - a) the acknowledgement of an independent basis or law;
 - b) a structuring of society which permits law to function with authority independent of the power interests of the state or other power centres in society.
2. The independence of the basis of law implies that the basis of law cannot be identified with or derived from the will of the state. This does not exclude, but rather implies, that it is the state as an institutional body which makes legislation and carries out legislation. In doing so, however, the state, by acknowledging an independent basis of law, submits itself in obligation to that basis, and essays to make its legislation in the form of derivation from that basis to the present situation.
3. On the other hand, the basis of law from which the actual laws be derived, cannot be a purely primal, legal or ethical concept, e.g. like "justice". The basis of law,

from which actual derivations may be made, must be a material principle of ethics, sufficiently defined to provide guidance for the actual legislation and criteria for the actual criticism of the application and execution of the laws.

4. An indication of such a material basic principle of ethics is given in the concept of "person-in-community", 35,93. This concept seems to imply the threefold ethical designation of the dignity of man, the worth of fellowship, and the obligation to serve one's fellowman. This ethical designation may serve as basic criterion for legislation and political structuring and functions, providing an interdependent balance of values which should prevent both excessive individualism, extreme collectivism, and inherent egoism from exalting themselves as dominant legal or political principles under the guise or law.
5. The authority and validity of this basic ethical principle must - if it is to be independent of the state or other power centres - be seen to have axiomatic character. Therefore it seems impossible to avoid the notion of a moral Absolute. Christian faith confesses this moral Absolute to be identical with the creative Will of God, which is immanent in the essence of creation as Natural Law and is clarified in the revelation of God as witnessed in Holy Scripture.
6. A Christocratic interpretation of this basic ethical principle of law (cfr. 38) may endanger the universal validity of the principle and blur the necessary distinction between the order of creation and the order of salvation - unless one interprets "Christ" as a permanent principle of National Law. Therefore, the motives and goals of Christian participation in political life should not be considered in terms of "witness to the Lordship of Christ in the World"

nor as "instruments of His Kingdom", as it is done in 68. We would like to draw attention to the comment made by the Norwegian member of the Theological Working Group (Report p. 203). One should distinguish between the proclamation of the coming of Christ (which properly refers to the Kingdom of God) and the social commitment in which Christians engage, motivated by God's creative Will which culminates in the Christian commandment of love, as illustrated in Romans 13, 1-10. This commitment will also include the responsibility of offering counsel in the problems and ambiguities of conscience which arise in social and political life.

This, however, does not imply that there is no connection between the creative will of God immanent in the essence of creation as Natural Law, and the saving Will of God, revealed in Christ and expressed in the Chuch. It is the One and same God, and as He reveals Himself in Christ, He reveals Himself not only as Redeemer, but God's concern for His creation is also clarified by His work in Christ. (cfr. II 6 or. 5,19).

7. In a basic respect, Christians must insist on a "specific Christian order of law": specific as regards the faith in the ethical foundation of law, but not limited in validity only to Christians. (Cfr. 35). As a whole, there seems to be a marked ambiguity in the report (e.g. 72-73)between the challenge to the church to "speak out on matter of legislation where basic human relations are involved, and strive to make a positive contribution to the content of this legislation", to have a "faithful concern for humanity" and "be sensitive to the struggle for humanity" and "be sensitive to the struggle for human dignity" -and the warning, that the Church "should not seek to impose its ethic upon

men". Truly there are in material respects wide areas of ethical values common to Christian and human social and political engagement. When entering, however, into these areas of common values and engagements, the Church necessarily must do so on premises based upon its own faith, and make that known to men. If one wants the engagement of the church in social and political problems, one cannot demand that the church should deny her own premises and make her contribution in terms of premises not her own.

8. The purpose for stressing the independent ethical basis of law is to avoid the misuse of law by either static or revolutionary governments. The independent ethical basis of law implies that the standards of the actual laws derived therefrom, and not from the static or revolutionary, political and social context (cfr. 40). The context does not supply the norm, but supplies the situation, to which and in correspondance with which the concrete standards of law-derived from the basic principle-have to be actually applied. Therefore the notion of "law of revolution" is misleading (30). One should rather speak of the process of revolution, as furnishing a specific kind of situation to which the legal standards have to be relevantly applied.
9. This variety of application implies that the insistence upon an independent basis of law does not necessitate static laws in actual function. To the contrary: applications of the basic legal-ethical principle will differ with different situations, and the given laws should therefore always be open to criticism from this basic principle and for changes in accordance with it-in order to be adequate to ever new situations. (Cfr. 90,92)
10. No law, however, will ever be absolutely just, as it is

rightly pointed out in 30. But the Christian faith in God the Creator implies the belief that God can use also imperfect and unjust laws and political, institutions for His creative work in the world (Cfr. Rem.13, 1-7). This does excuse the existence of unjust laws and bad institutions, and practises, nor does it absolve Christians or any man from pressing for improvements in accordance with the basic ethical principle. It implies, however, a fundamental attitude of respect towards existing laws and political order, however imperfect, which cannot lightly indulge in a social or political overthrow.

11. On the other hand, a far-reaching consequence of the basic ethical principle, especially of its emphasis upon the dignity on man and the obligation to serve one's fellowman, is the acknowledgement of every mature person's political condition which opposes the basic ethical principle and especially neglect its consequence in a general political mandate for every man, will mean the prevention for man to exercise his political tasks and responsibilities, and may legitimate him in exercising his political mandate in the only way possible: by attempting to overthrow the government and the political and legal institutions which have established themselves by such misuse of the law. (Cfr. 92, and the example given by the Rebellion against Hitler 20. July 1944.)
12. Other political and social circumstances may also possibly motivate violent rebellion against the established law and political order. The conditions, however, should be more carefully worked out than has been done in 81-85. The conditions outlined in the first part of 81 would make it impossible for any Christian to "act in political life" in a

number of European states. The criterion "invisible violence" (84) is too vaguely formulated and might permit rebellion under almost any circumstances. Patient submission and peaceful opposition should be tried even when overt revolt evidently would bring results much quicker. And it must be stressed that the use violence must really be only the "ultimate recourse" in the last resort (§ 85).

13. In day-to-day situations, the function of law cannot be carried out only through ideal notions and exhortations. For the functioning of a system of laws derived from the basic ethical principle ,it is necessary to establish a kind of equilibrium of power in society, lest any group or institution gains such advantages that it may twist and turn the applications of the laws to its own purposes. The state, both by its legal institutions and by its political instruments, has here a prominent task in controlling the centres of power (cfr. 16) and of providing such a balance of power.
14. More preeminent yet is the problem of achieving a proper balance between community, represented by the state, and the individual. The basic ethical principle includes the balance and reciprocity between the person and the community (cfr. pt.4). This means that an excessive individualism as well as an extreme collectivism must be avoided, and here fundamental legal and political obligations are implied, in accordance with this basic principle. In our age, the danger lies heavily on the last possibilty that mighty organizations or an almighty state may overpower the individual. To promote more balance, the legal and political consequences of the basic ethical principle today must be to counteract all tendencies to a concentration of power in the hands of the state-beyond the power which is necessary for the state to exercise its functions and control other

power centres (cfr. the for-going pt).. Economic and political structures which concentrate power in the hands of a group of "state managers" (cfr. 11, 16, 20), should therefore be counteracted, and a "diversity of sources of power within society" (10) and a "restraint in the exercise of the immense powers available to the modern state" (14) should be ascertained as actual consequences of the basic ethical principle of law.

The wages of sin is death, but the gift of God is eternal life.

Organized Ecumenic Impossible

by Nils Gosta EKmal

(Sent by Friedhilde Bachle, a Swedish Family)

I have been frightened a bit of the great interest for matters



The new northern Methodist Bishop. Ole E Borgen.

of money as if that was almost the most important thing in the Kingdom of God and I have been worried¹ about ecumenic conversations, where we spend hours discussing matters of structure but hardly had time to say a prayer, and still less to read a word of God.

The Scandinavian Methodist Bishop Ele E. Borgen, who last Thursday came from Geneva to his office in Stockholm quotes with full agree these words, which his predecessor in the office, Odd Hagen pronounced shortly before his dead. The Bishop Borgen has the impression that his predecessor was still more disappointed about the "free-religious" conversations of unity in Sweden.

The attempts to create first a union and then a federation did not succeed states the Bishop Borgen. Now we are trying to sweep all the difficult problems under the table in order to create something on the practical plane. I think that we must be honest enough, also if it is not popular, to acknowledge that there is a lack of foundation for organized community.

The Bishop Borgen points out that he personally is not "anticumenic". He reminds that he has just before had his office in the localities of "Kyrkornas Varldsråd" (World Church Counsel) in Geneva as secretary of the Methodist Church World Counsel and that he during his time as Odd Hagen's assistant also was a pastor of the ecumenic assembly at Bollmora. During his 45 years of life he also has reached a Norwegian agronomist education and an American theological doctor degree.

"To Accept Each Other"

The question must be which form of ecumenic that would best serve the mission of the church. I think we first have to develop that unity in Christ that is told in Joh. 17, accept each other just as we are and see how the future will be when we get to know each other. As the specific profile and task in the

evangelisation of the Methodist Church Bishop Borgen states the accentuation of a personal appointment with God, which was before called conversion, the transforming power of the Holy Spirit, the hallow and the expression and fruit of the belief in witness and serving, therefore also a social engagement.

"Signs of Renovation"

The lowering number of members in the Methodist Church as in other associations (societies) should not be regarded as a problem itself the Bishop accents. They express a fact that already is on the spiritual niveau. But the Bishop thinks that he can see signs of renewing both inside the Church and outside in the community, in an increasing need of a spiritual dimension.

The Bishop Borgen reminds that the central conference of the Methodist Church in Copenhagen last September, who voted him for Bishop for all his life for the Bishop-district in nortehrn Europe, that is the Scandinavian countries and Esthonia made an expression for northern methodistic cooperation. But he also notices that a minority of Norwegian methodists wished to have an independent Norwegian Church. Such a split should have made a continuous existence of the small churches in Denmark and Finland hazardous. That Norway has retreated from the theological institute in common, Overas in the near of Gothenburg, and located its education of pastors to Bergen has its special reasons but it makes the future of Overas uncertain, states Bishop Borgen.

Passing through Holland

by R.P. Michel Request
(Sent by French Family)

Neither the fog, nor the rain nor the cold of winter prevents savoring the universal comfort of green Holland, which lacks nothing. Since the time of Rembrandt cloth manufactures, the Jan Steen, Vermeer, or Gerard Don homes remain the same, warm and well-off, with their Delft porcelaine and the sunken armchairs where you enjoy the pleasure of unending cigars. It is in this setting, in this climate that the crisis of the Church in the Netherlands is spoken about.

Moreover, it concerns not only the Roman Catholic Church. One Protestant summed up the situation for me with this quip: "At Present, the parish priests are getting married and the ministers are divorcing." Again, let us not exaggerate. If it is true that out of 50 priests in the same deanery, 14 are married, the general average for the country as a whole would only be 3%. It would be closer to the truth to estimate that 85% of priests remain faithful to their commitments and continue to carry out their ministry with the same devotion and the same regularity as before. Nevertheless, a number of them are convinced that we are going towards another Church. It concerns finding new ways of thinking and living Christianity in a secularized world, that is, in a world where God seems absent from institutions and also from daily worries of most men.

If offers clergymen he chance to take more or less exorbitant initiative or to display opinions that scandalize the faithful,

particularly concerning the virginal conception of Jesus. They say it concerns "de-mythizing" the Gospels, But the same people are impressed in adopting the myths of Freud and his followers with the same naive enthusiasm. The masses of the faithful refuse to follow them and suffer from these affronts which, more or less, undermine the very foundations of their faith.

For many, the discomfort is even more painful, for, until now, the Dutch Catholicism distinguished itself by the vigor of its discipline, the exactness of its doctrine with respect to Protestant Churches. Suddenly after the war, the brakes were released. At the same time that the Second Vatican Council brought many changes to traditional observances, notably those of fasting and abstinence, the general evolution of customs turned towards a total emancipation of sexual relationships. Holland joined Sweden and Denmark. It is a fact that the contraceptive pill along with that preventing frigidity, is sold freely on supermarket counters with cynical literature from sex shops.

Nevertheless, the more advanced as well as the conservatives, unanimously protest the image that French television pleased to give the Dutch Catholic Church. They refused to recognize themselves among the type of priest or nun presented. Compared to the whole, they only represent particular cases. On the other hand, a great majority of the faithful and priests recognized themselves in the recent Dutch television program where a well-known Catholic writer talked about the situation with his Trappist brother and religious sister. For them, the Church continues, the same yesterday as well as tomorrow, As a child who is becoming an adult.

Stubborn Survival of Religion in Russia Holds a Lesson for the West

By Rev. Ernest Marshall Howse
(Sent by Alan Wilding, a Càdaian family)

Every few years reports seep out of Russia telling of a new drive calling the faithful citizens of the Soviet Union to yet another campaign against the lingering threat and uninsance of religion.

Each time the suggestion seems to be that this is the last push to make final disposition of a stubborn carry-over from a superstitious past. Each time the appeal is to wipe out in a vigorous attack what is going to die in any case.

Soviet citizens may perhaps wonder why the call to arms is so urgent against an enemy of which the natural death is so certain and so imminent.

The London Times has recently published a dispatch from Moscow singularly reminiscent of other reports which have echoed at intervals through the past 50 years.

The article tells of a new manual, titled Children and Religion, designed for teachers, parents and officials of the Komsomol, the Communist youth organization.

The authors of the manual lament the fact that, despite all efforts to wipe out religion, only about 40 per cent of high school students are convinced atheists. Even in Leningrad, where the incidence of atheism was the highest, a spot-check of 120 teenagers showed that 69 had been baptized; 30 came from families that still observed religious festivals; and 28 attended church with their parents.

All this was in stubborn opposition to strong official pressures. The headmaster of a village school told of his tactics with Baptists, who seemed particularly open about retaining their belief.

His practice was to invite all pupils who called themselves Baptists to declare themselves. When they had done so he would ask them if they intended to go on praying. When they replied that they would, he would order the teachers to give them all low marks for conduct.

New technique

Significantly, the new manual warns against such obvious methods. Experience has shown that open oppression creates more determined loyalty and open discrimination creates sympathy for the victims. The new technique is to make the pressures more pervasive and subtle.

This strategy confirms the judgement given a few years ago in a similar manual called the Atheist's Sputnik. (The word Sputnik was not a name coined for a space satellite. It means fellow-traveller. The sputnik was the fellow traveller of the earth in space. In another use it means companion, in the sense of a guidebook as a traveller's companion.)

Their earlier manual suggested that skilful atheists would not openly "insult the feelings of the believers." Rather they would turn to modern propaganda techniques, and use movies, television, soap opera and scientific information—including the warning that baptism often causes pneumonia.

Both manuals raise questions which must be apparent inside Russia as well as outside.

The Soviet revolution came more than 50 years ago. Even at that time the Communist leaders confidently proclaimed that religion had already died out except among the aged who still lived under the thrall of a superstitious infancy.

Lenin had declared that "all religious ideas are an unspeakable abomination." The new generation was to be brought up in contemptuous rejection of religious concepts. Scientific atheism was welcomed as the wave of the future.

But a generation has grown up in the Soviet world, and a second generation is following. The parents of the children now going to school, as well as the children themselves, have lived their whole lives in a state officially hostile to religion. They move in a society where to acknowledge religious faith is to incur suspicion and to invite trouble.

Severe Penalties

A Soviet citizen, whether Christian, Jewish or Muslim in ancestry, if he repudiates religion, may attain high place in government, business or the profession. But whatever his heritage, if he is known to be religious, he has condemned himself to the rank of second-class citizen.

In the Western world critics often scornfully judge that people go to church because it is respectable and profitable. In Russia, connection with church, synagogue or mosque is a handicap, with frequent and sometimes severe penalties.

Perhaps some people in our free society who have been too easily persuaded that religion is dying among us may look at Russia and deeper thought. In our own society, as elsewhere, people who predict the death of religion always find that the corpse survives the obsequies.

Plan decided for universal Christian council

**From "Le Monde" February 19, 1971
(Sent By Franch Center)**

As utopic as it may appear, the idea of the convocation of a "truly universal council" is taking its course. At Its next meeting at Louvain, in August, the Theological commission of the Ecumenical council of Churches, Faith and constitution will determine the meaning of such a demonstration. Already, the mixed Lutheran-reform Committee, which met at Geneva in the beginning of February, asked that forms of such a gathering be studied. It called to mind that Luther, Calvin, Zwingli had all shown desire of a universal council. This council would have the advantage of remedying risks of dispersion and isolation incurred by present contacts, generally bilateral.

A council, it was added, would offer a more "dynamic" image of the notion of Christian unity.

Let us recall that, on the Catholic side, Cardinal Suenens, Archbishop of Malines, Brussels, had desired a "council of reconciliation" and imagined that it would be held in Jerusalem: this was before the International Congress of Concilium, in September 1970.

Mao Tse-tung has been baptized!

By Rev. Richard Wurmbrand

Our conscience bears us a good testimony and makes us rejoice, because we have stirred up millions of Christians to prayer for the Underground church in China.

Last year there were held the congresses of the Lutheran World Federation, the Federation of Reformed Churches, the World Baptist Congress, the World Pentecostal Congress. The martyred Chinese brethren were not even mentioned. Not a prayer was offered for them. There was no discussion what to do for them. The Pope went to Hong Kong and refused to see his own Chinese bishops in order not to upset Mao Tse-tung. Politicians have abandoned the opposition to accepting Red China in the Organization of United Nations. They would like to have both Chinas seated in that organization. It is just like inviting your mistress to live in your home and insisting that your wife remain there, too. Red China proposes now the banning of all nuclear weapons. Red China is dedicated to the communization of the whole world. The nuclear power of USA is the sole deterrent for its ambition. If this nuclear power is destroyed today and that of the USSR, too, the Chinese Red horses would march forth in all directions to conquer the world.

We have kept before the eyes of the free Christians of the world the remembrance of Red China's Christian martyrs. A leader for our German sister mission brought back from Hong

Kong the news that in a Southern town a group of some 30 underground Christians has been discovered. They were dragged on the street, veins at their throats were opened and so they died. This was in May 1970. Now we get the news from Kwangsi about a pastor beaten to death. We have to withhold his name, so as not to endanger his family.

We have the news from the mainland that the wife of Watchman Nee, a renowned Chinese Evangelical writer, has also been deported in a remote village where she has to do slave labor. About Nee himself the news are contradictory. We have a report that he has been maimed. According to other sources he is very sick in a deportation camp. There are rumors that he died. The information that he has it well in a prison and visits every fortnight his family is childish. We have the documentation about many cases of maiming of Christian prisoners in China.

Mao Tse-tung kicks against the pricks. He has a powerful leaning toward Christ. In 1936, though since long a communist leader, when he was dangerously ill, he has asked to be baptized. A Franciscan sister baptized him. We know it from cardinal YU-PIN (National Catholic Register of the 8th of November 1970). When Mao's wife was killed, he wrote a poem called "The Immortals" in which he expressed his belief in eternal life. The subject of God recurs again and again in his writings. His atrocious Atheism is, as with many other Atheists, a neurotic repressed religiosity. He fights against his own better knowledge. Therefore he is so cruel.

Our conscience bears us testimony. We have always told Christians to oppose the crimes of the Communists and to love them as men. They are terribly tormented souls. We are happy that there are now millions all over the world who think like us and help this work in prayer.

Anglican and United Church union

Professor challenges church poll



Rev. Stewart Crysdale

His survey findings differ

A York University sociologist says his research challenges a recent poll which showed that fewer Anglicans than United Church people favor church union, and that Anglicans are more orthodox than United Church members.

Prof. Stewart Crysdale, who is also a United Church minister, says that the poll published in November in the official Anglican publication, Canadian Churchman, and the United Church Observer abounded in "distortions" and "accidental bias."

That poll showed that while 91 per cent of United people favored union only 61 per cent of Anglicans did. It also indicated that united people are less orthodox on doctrinal matters than Anglicans.

Some Anglicans have argued against union on the grounds that denial of the orthodox creed is rampant in the United Church.

Crysdale says a poll he conducted in 1969 showed "a much stronger convergence" of views on union among Anglicans and United people, and also that United people are more orthodox, not less.

Based on a "representative" sample of 382 Anglicans and 519 United people in Simcoe County, Crysdale's poll indicated that 70 per cent of lay Anglicans and 71 per cent of lay United people favor union. Among the clergy, 88 per cent in both churches are pro-union.

Most uncertainty about union was expressed by those who did not attend church regularly, Crysdale noted.

In theology United Church members were somewhat more conservative than Anglicans.

"Asked whether they believed in a 'personal God' 81 per cent of the Anglicans and 87 per cent of the United people replied yes," Crysdale reports.

To the question: "Do you believe in the divinity of Jesus Christ?" 80 per cent of the Anglicans and 83 per cent of the United Church people said yes.

Crysdale adds: "United Church people in Simcoe County are also more conservative than Anglicans in that 52 per cent of the entire United Church lay sample approve the liberal new curriculum for Sunday schools, whereas 78 per cent of the Anglicans favor updating their Church School teaching."

The ratio in favor of liberal interpretation of the Bible rises in both churches with the level of education, Crysdale said.

More United people than Anglicans hold a "social" as opposed to an "evangelical" view of the church, Crysdale said. Fifty-two per cent of United people and 47 per cent of the Anglicans felt that the main task of the church was to "establish Christian reations among men and build a just society."

In both churches, 39 per cent took the more "evangelical" view that the church's mission was to save souls.

In both churches the clergy were found to be "considerably more liberal" than the laity on social issues such as the peace movement and freedom of speech versus censorship.

Jesus had suffered without the gate that he might sanctify the people with His own blood.

Defecting Soviet Scientist Gives Testimony to Christ

Alan Wilding

A Soviet nuclear scientist who four years ago defected to Canada, last week gave testimony to the Christian faith at Toronto's Alliance Church.

Dr. Boris Dotsenko defected while on an exchange program at the University of Alberta, and has since remained the center of controversy. Dotsenko taught in a Yellowknife, North West Territory school for two years before he was given a research post at the University of Toronto.

Other Canadian scientist felt that the 44 years old Dotsenko endangered future exchange programs with the Soviet Union. He claimed that part of the difficulty in finding a University posting in Canada stemmed from Soviet pressure put on Canadian officials. Even Claude Bissell, President of the University of Toronto, was approached by a Soviet embassy official who expressed his "concern" about Dotsenko's employment at the university.

But Dotsenko told the congregation that he only wished to talk about his faith. He explained how he was first exposed to a Gideons' Bible in his hotel room in Alberta. He went on to say, "I had only seen one copy of the Bible in Russia; a very old one in a remote village".

What can prayer achieve?

From THE ARGUS, in South Africa
(Sent by W. van der Stok)

The Rev. Geoffrey C. Dunstan of Rondebosch
Congregational Church replies:

If a number of people could be induced to give a completely candid account of their attitudes to prayer, their responses would probably fit into one of four groups. Some of them would express open disbelief in it, regarding it as a self-deluding, childish superstition. Others would confess to serious doubts about it, but would admit that they sometimes practise it when they are in trouble. Others, again, practise it in a kind of blind faith as something instinctive and natural. And there are some who have come to a strong, rational faith in prayer and who find it effective in the whole of their everyday lives.

I believe that prayer can achieve certain things and more especially in three areas of life. Prayer brings healing. Countless times, even after human medical skill has done its utmost and failed, prayer has released God's healing power and restored apparently hopeless patients to health. If it's true that there is no cell in the human body which is not touched and affected by the emotional and spiritual attitudes of a person's life, it's not hard to believe that prayer can be a major factor in bringing strength and healing to the sick.

Prayer does more than heal the body: it also heals the personality. Prayer brings salvation. It's only through the power

of prayer that God can reach out to men, touching their lives with the transforming love of Christ. Every renewal of the Church, every conversion of a person, springs from prayer.

Prayer heals the body and the personality - but even then we have not reached its limits. Prayer goes beyond the needs and problems that lie within men: prayer can also influence and alter the outward circumstances of life. Some will want to explain this in terms of coincidence, but when we have folk all telling of the same experience of prayer, we have no choice but to admit that the power of prayer is an objective reality.

There's nothing magical about prayer: it's not a rabbit's foot which will bring us luck; it's not an Aladdin's lamp by which we turn our wishes into God's command.

Prayer, rather, is the way in which we build a bridge or a channel to God, allowing His power to come into contact with human needs.

The first followers of Christ were obviously impressed by the help. He received through prayer, and it was rational of them to ask Jesus: "Teach us to pray." From that simple request came the model for all prayers, the Lord's Prayer. This shows, in about 70 words, the clearest way to an understanding of the achievement of prayer.

Even the great French soldier, Napoleon, was so impressed by it that he once said: 'Do you wish to find out the really sublime? Repeat the Lord's Prayer.'

**The Rev. Roy Barker, Anglican Chaplain to the
University of Cape Town, replies:**

This is a question many people are asking in one form or another. It is mainly about one form of prayer which is called intercession--praying for other people and ourselves. Even this one form is a very big area which today raise the question of

who God is and what He does. There isn't space to look at all that is involved so I am conscious that what follows is quite inadequate.

An eminent Christian was once asked what he thought would happen if he stopped praying His considered reply was, 'I believe that coincidences would almost cease to happen.'

At first sight perhaps one would want to reject this strange answer, but I think he was saying something profoundly true. I would like to give three examples of what I think he meant.

The first concerns the late Bishop of Birmingham. He suffered terribly as a P.O.W. of the Japanese. He used to recall that every time he prayed for courage and patience it seemed that he was immediately taken off for more torture. His example was of much inspiration to his fellow prisoners and his experiences of much significance in his later work of reconciliation between Japan and Britain.

The second also concerns a P.O.W. who was in deep depression in a Nazi camp. He was conscious only of his inability to do or to be anything. Then one day he realized that this was not the only truth about himself. He discovered an area of freedom to be a servant to others. He became a source of encouragement, a resource, for other people. Years later he found out that, just at that time, a group of Christians had started praying for him by name.

The third example is a personal one. One day, when I was a curate, I decided to go into town. Before reaching the bus stop I changed direction and went to see a sick woman whom I had visited regularly. I arrived just as she was going into a terrible death. Her husband had been hoping that I would call. I was able to be of some use.

These are three examples of the many one could give and they indicate to me what intercession is all about. Mark Gibbard in a new book, 'Why Pray?' sums up in this way, 'When

we pray for others (and for ourselves) perhaps we are opening our lives to the love, concern and ongoing purpose of God, so that His purpose may be helped forward by our desires and love and in ways wider than we can at present grasp.'

This is a question many people are asking in one form or another. It could be interpreted very widely but think it is mainly about what is called intercession-praying for other people and ourselves. Man seems to be able to achieve so much, where does God come in and what does He do?

The Rev. Donald de Beer of Our Lady of Good Hope Catholic Church, Sea Point, replies:

Prayer can achieve whatever has a place in God's providential plan, and part of that plan is that certain things will be given us only in answer to prayer. Prayer is essentially communication with God; what makes it effective is nothing less than His power and wisdom and love.

I stress this because there are some who think of prayer as a mere exercise in self-persuasion, an act of purely psychological value. And there are many who see the point of praise and thanksgiving, but cannot justify the prayer petition--like 'give us this day our daily bread.'

Since God knows everything, they argue what is the use of telling Him our needs? And if He is changeless, if everything is preordained, what is the use of trying to change His mind?

First of all, to say that God is changeless does not mean that He is asleep or dead : the one eternal act which is identical with His nature issues in myriad effects at every point in time. So we can say, humanly speaking, that God does one thing here and another there.

Secondly, since God is not Himself limited by time, He knows all things--including our prayers --- from eternity; and

from all eternity He has taken them into account. He does not change His mind, neither do we try to change it, but His will is to give effect to our prayers in time, and in whatever way is best for us.

And though He does so much for us unasked. He has made some things really dependent on our prayers. He does this because He wants us to pray, because it is necessary for us to acknowledge and experience His goodness.

Ask, therefore, and you will receive, so long as you have faith.

Sometimes the answer may be 'no' but only because God knows what is best; and if He refuses us one thing, He gives us something else better. Certainly, no prayer ever goes unheard, or remains without effect.

All I have is the Lord's.

Three African brothers have started studying the Principles

Vienna, March 2, 1971

In the month of February the Austrian family finished the first 40-day movement of this year. Result: 14 new members of good quality. In order to make conditions of indemnity several of the members ate only once a day, and all members started the day with an ice cold shower. Nevertheless, Satan demanded even more in a number of accidents. Right after the 40-day movement we started a training course for the new members.

To haul the building material for the training center we bought a 14 year old VW truck and named it 'Riaka' in honor of the first vehicle of the Japanese trash collecting business.

The past month seemed to be Africa month: One African brother stayed with us for a week, and two others have started studying the Principles.

Our 'New Center' people are preparing for the coming semester by studying Anticommunism and buildning up contacts to the university professors. Our small group of fighters has won the respect of the Catholic Church which does not have the necessary number of active students nor the courage to attack the Communists.

Bernhard of Switzerland had to stay in the hospital for 4 weeks to have an operation. To strengthen our work in Belgium we brought Brigitte Plochl to Brussels. They are now 3 people in Brussels, and they already have some good contacts.

Please give our love to our Parents and all of the family

In the Name of Our True Parents

Peter and Gertrud Koch

Belgian people soon will follow our True Parents

Bruxelles, March 3, 1971

Dear Family,

We are thankful for all blessings and experiences, we could make this last month. The spiritual work is going forward and we have much hope, that the Belgian people soon will follow our True Parents. We met many Christian groups, where we discussed Principles in directly. We also are going on the streets. In the beginning most people were very sly, but now it is much better. We could teach the Principles to Fabrinne, her sister Johanna is also interested, and Rita. They all will come again and continue the study of the Principles. We want to give all help and all energy, which is possible, that they could accept the truth.

We also had a short visit of Teddy and Pauline in the beginning of this month.

On 23rd February, Peter brought us Brigitte from the Austrian family, to help especially in the physical restoration, Jean-Pierre has now found a job as a employee in a travelling agency and Brigitte is looking for a job as secretary. I got a second job three times a week, to look for an old woman, who is very badly ill. She is very open for Principles and so I can prepare her for the spirit world.

On my work in the hospital, I often have to translate medical articles from German into English. So it is also going on with the language. In the family we are speaking only

French.

When Peter was here, we also received a short visit of Reiner and Barbara and Alain from the Fench family.

They brought us some material in the French language. Before that we wrote off the French Chapters, to give them to our visitors.

Our forty day action would end tomorrow evening and we are very hopeful for further positive results in the next future.

The Belgian family is sending all their love to our True Parents and all brothers and sisters all over the world.

We are very thankful for the Way of the World, which gives us an impression of the world-wide work to establish the Kingdom of Heaven.

Mansey, Mansey, Mansey!

In the Name of Our True Parents,

Anita Jaspers

All in the Family here are happy

Dorney Cottage, March 3, 1971

Dear Mr. Kim,

Greetings. Over here we are having a little trouble with the postal strike which prohibits our receving mail or telegrams. One of our members works for Air France and we plan to send this via Paris. Forgive our lack of communication. We always hope that Our Father and Mother and other Family members

may be coming to visit us and I have included a set of letters that we hope may be of use to you in getting visas for them and possibly yourself and others if and when the occasion arises.

Please note the new change in headquarters which will be Rowlane Farmhouse, Dunsden, Near Reading, Berks. Telephone Reading 472299. However the Association will remain registered with the U.K. authorities at the above address for purely legal reasons. Please ask visitors to London arriving at London airport to contact the Reading Telephone number as we shall not have prior notice of arrival by letter or telegram until further notice.

All in the Family here are naturally happy that we are beginning to expand and we all feel that there will be tremendous judgement on this country. We feel that this will almost certainly take the form of an economic collapse.

Recently for example the government welcomed a trade mission from Russia and were seeking to invest money in Soviet industry to the tune of 260 million pounds, whilst at the same time Rolls Royce went bankrupt since the government were no longer prepared to help them. It seems incredible that a right wing government should do this, encourage trade with the Soviet Union whilst at home they still regard those who speak out against communism with a complacency that can only bode ill for the future. Nevertheless as the full measure of our task is brought home to us we pray only that the greater the task the greater will be our resolve and the greater the victory. We are in good heart and looking forward to the summer months and spring when we can use our boards and witnessing campaigns more effectively.

Here in Britain we all send our love and pray that we may make this a great year for Our Father,

In Our True Parents Name,

Dennis and Doris Orme

We obtained another center near the University
city of Reading

London, March 2, 1971

We sincerely hope this monthly report on the work of our Father here in Britain reaches you, as we are sending it via Paris, because of the prolonged postal strike. The strike is now in its fifth week, with no sign of ending in the near future.

The month of January and February has brought many changes in our family.

First of all we obtained another centre near the University city of Reading. It is three miles out of the city and is called Rowland Farmhouse. The house is very large and should easily accommodate fifty or more members. It has twelve large rooms and two small, plus four baths and six lavatories.

Another good feature about it is it has out buildings, which we can use for our business projects and offices. There is much ground also which will enable us to grow all our vegetables for the centre. We rented it on the basis of using it as a teaching and living establishment.

Another project is we have now rented a good sized hall in Oxford. The hall is situated right in the centre of this busy University town. The hall has a kitchen and bathroom facilities, so it will enable some of our members to live there while contacting Oxford students.

Through the efforts of some of our University students, we are now speaking weekly at the London University, Westfield College, Chelsea College and the University of London student's Union and Eton College near our Dorney Centre.

We are in the process of trying to obtain another centre right near London, but as of this date do not know the outcome

of our effotts.

All the members are now on indemnity drives of prayer and every weekend three of the men walk fifty miles covering the London area. They leave on Friday evening and walk all through the night until Saturday evening. All say they really feel in heart how our brothers and sisters in Korea must have felt so many times walked for Our Father. The last few miles are really painful and the pace is very slow; but as our Father's love is so strong, their faces are all alight with His Light.

Thank you Father for the feet of your disciples, taking this world back from Satan, with every painfull step.

This month two Americans who have heard Principle here in London returned to the U.S. We all wish John Hessel and Maureen Murphy success in the restoration of their country. Carl Redmond returned from Germany and is now working in the Mitcham Centre.

Our hearts are overflowing with gratefulness to Our Father and Mother and all brothers and sisters in Our Homeland.

Deepest love,
In Our True Parents Name,

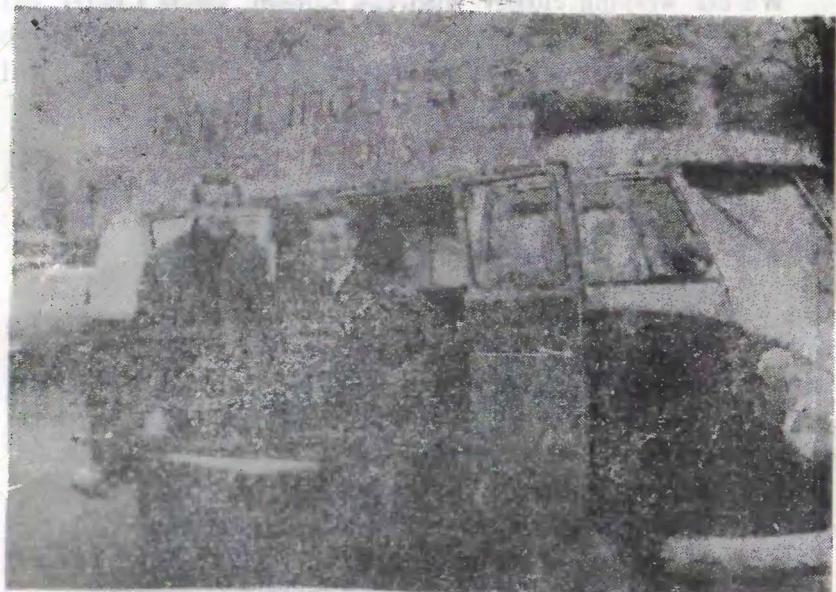
Dennis and Doris Orme

Many thanks for all the news we receive through "The Way of the World"

Paris, March 5, 1971

Many, many thanks for all the news we receive through "The Way of the World". We are very grateful for hearing now

more about the activities of our Beloved Parents and the Family



A car of Tong-il Industry Co., in France

in Korea, and we want to express our thanks our intensive work here.

On February 16th we have brought Henri and Hilde Blanchard to Lille in order to establish a new center of our movement there. Lille is in the north of France, has lots of industry and is known for its good university. We have observed, that the people from the north are much stronger physically and spiritually, and it is our great hope to find many people who want to help restoring this world.

Now we get more and more in contact with newspapers and radio. For a program, broadcasted in many countries, we could speak for 15 minutes of our movement. May the world

wake up and recognize the mighty works of our Heavenly Father in our time.

We are working closely with the Korean Trade Center and also see a good future with Korean Air Lines, who are going to establish a direct airway Seoul-Paris. The director of KAL will



Henri and Hilde Branchard arriving in Lille, France
arrive in Paris March 15th.

We were very happy having Mr. Woo Suk Kang, a student

of our Japanese Family for a few days in Paris. The family could learn a lot from him.

Our work in Lyon is going well. Everybody is very busy searching for the lost children of God.

All in the French Family like to send their love to Our True Parents and all brothers and sisters.

In the Name of our True Parents,

Reiner and Barbara Vincenz

Who can stop us?

Luxembourg, March 7, 1971

Dear Mrs. Choi,

The way of the world has just arrived.

Thank you, Father, and all your Family for these wonderful news! All are lighting for the restoration of the world. Who can stop us?

This month I could work more deeply with three young men, and one is studying very successful. The other influences are numerous, but we are marching on. This is very difficult to bring one here in Luxembourg to a study, which continues.

I feel very strong Father's desire for a strong Family and, I hope, we will succeed, soon

I want to send all my love to Our Parents, the Children and the Korean Family.

Robert Brandner

More and more people come to the lecture

Rome, March 25, 1971

This month has been developments in the Italian Family, in Rome Florence ands Milan. more and more people come to the lectures, and we pray that soon we may have a good family that will revolutionize and transform Italy with Hevenly Father's love.

It was interesting and inspiring to assist to the ~~minni~~-conference in Holland, and to discuss many matters that concern Europe.

These are for now all our news, we send our love in Their Names.

Martin Poter

7 new young people started studying the "Divine Principle"

Oslo, march 9, 1971

Dear Mr. Kim,

Another month has gone by, during which we tried to accomplish a closer walk with Father. 3 of us fasted 3 days to make condition that men can come into the Family now, so that the foundament in this country might be broadened and strengthened. We continued to read and study the "Divine Principle" together daily, and it is always a wonderful experience to realize more and more of their greatness.

About 7 new young people started studying the "Divine Principle" seriously and some of them are very eager. How we are hoping that they might become strong workers for Father's

Kingdom.

Surprisingly many of the young people to whom we witness downtown are more or less afraid to hear something new in the "religious field". They tell us that they don't want to get influenced and that they don't want to engage themselves, but deep there is fear. They feel themselves unable to judge from which side these thoughts come, and on one level we can blame the educational system and the church for it, as the youth is only very seldomly placed in situations where they have to judge and make their own decisions, even should it only concern simple, practical matters. Most of the people here, partly due to the geographical situation of the country, are not so often confronted with controversial ideas, and many feel sort of insecure right away, when it is up to them alone to estimate something. The Norwegian Church puts much stress on hell and eternal damnation, and never are the people encouraged to do their own thinking or to use their common sense in any form.

And yet, people in this country have many advantages, once they understand the Truth. They are used to an healthy and comparatively simple way of life and to quiet high morals, though on this field some negative outside influence begins to show. They have a warm heart to give money to the underprivileged in the many parts of the world. Enormous sums (if we take the small number of the population into account) are collected every year for the work, the Norwegian Church is doing in the underdeveloped countries. So this makes us hope for a good and rich harvest for our Heavenly Father in this country. We are only praying to be more dedicated and more capable workers in this harvest.

We send our love to our True Parents and to everyone in Their Family the world over.

In Their Beloved Name

Ingid Schneider

The Ten Commandments (IV)

A. Powell Davies

CHAPTER THREE Moses and Mount Sinai

1. When Was the Exodus?

It is perfectly possible to account for the two Hebrew kingdoms in Canaan—Israel in the north, Judah in the south—even if there was no invasion whatever by Israelites who had escaped from Egypt. Archeological findings have made almost certain what the Scriptures themselves had led scholars to suspect. Hebrew invaders were menacing Canaan a century and a half before Moses is likely to have led any Israelites out of Egypt: and even apart from these latest Hebrew invaders it seems likely that earlier Hebrews had long since been settled at such centers as Shechem and in the hill country on which Abraham traditionally had grazed his flocks and herds.

It is easier, however, to account for the two kingdoms if we suppose that, for the most part, the northern area was gradually dominated by Israelites who had never been in Egypt, whereas the southern area was subdued by Israelites who had. This is not to say that all the Israelites who came to dwell in the southern area were descendants of the refugees from Egypt; some of them, such as the Kenites, were not even Israelites at all. But the dominant group which gave the name “Judah” to the entire southern territory held tenaciously to the Egyptian tradition.

The most reasonable explanation is that this tradition, no

matter how much it was later elaborated, has a substantial basis. There were Israelites who never were enslaved in Egypt: of that we can be certain. But there were also Israelites who looked back upon their liberation from Egypt as a great, divine deliverance.

If we inquire as to the period when it was most likely that a company of Israelites went to live in Egypt, we must answer about 1730 B.C., when the Hyksos or Desert Kings (the Egyptians called them "Shepherd Kings") seized the rule of Egypt. The Hyksos, either related to the Hebrews or at least very friendly to them, would doubtless have welcomed the Israelite tribesmen to the Nile delta, if only for security reasons, and might even have elevated an Israelite to a position similar to the traditional one of Joseph. The story of Joseph as we have it in Genesis, however, we must regard as a kind of novel, parts of the plot of which have been borrowed from Egyptian folklore.

It was never likely that the Hyksos would be able to maintain their reign. The probable reason for their initial success was a surprise weapon: the horse-drawn chariot, which they had developed in Canaan. From about 1580 to 1550 B.C., the Egyptians, through a succession of uprisings, expelled the Hyksos, many of whom undoubtedly returned to Canaan, probably taking groups of Israelites with them.

But evidently there were Israelites who remained. These, according to the book of Exodus, were forced into servitude and were used in the building of "store cities," Pithom and Raamses. Now these two cities have been excavated and we know the date of their construction. An inscription has also been found showing that heavy work was done by a people called 'Apiru, unquestionably the Hebrews. It would seem then that the oppression of the Israelites of Goshen was under Rameses II, and that the Exodus took place during the reign of his successor, Merneptah. This would give us a date of about 1230 B.C.

This date suits very well most of the archeological findings in southern Palestine, but not, as we have seen, the traditional dating of the fall of Jericho. If the Joshua whom the Pentateuch associates with Moses was the same Joshua who destroyed Jericho the Exodus would have to be put back a hundred years. Here the archeological evidence is conclusive. Jericho fell in the fourteenth century, before the Israelites under Moses had left Egypt. Or should latter be the date to be revised? There are a few scholars who think so. They point out that in the fourteenth century there was a period of confusion and upheaval in Egypt, exactly suited to the escape of the Israelites—which undoubtedly there was. There may indeed have been Israelites who did escape during this period. But it is difficult to identify them with those of the Exodus under Moses.

According to the Pentateuch, for instance, when the marching Israelites are ready to occupy positions east of the Jordan from which to mount their offensive into Canaan, they ask permission of the kings of Edom and Moab to use "the King's Highway," the familiar and convenient route that traverses their two countries on its way to Syria and the north. This permission is refused, requiring the Israelites to take a long and circuitous journey instead of one that would have been comparatively easy. Now here is the point to note: in the **thirteenth** century, the kingdoms of Edom and Moab were undoubtedly formidable and it is easy to believe that it was safer to march around them than to try to break through. But in the **fourteenth** century, a hundred years earlier, these kingdoms did not exist, and the area was in fact so sparsely populated that Moses and Joshua could have occupied it if they had wished without encountering the slightest resistance. This we know from one of the most complete archeological expeditions ever undertaken and it seems to show quite definitely, when added to the rest of the evidence, that the Exodus described in the Pentateuch did take place in

the thirteenth rather than the fourteenth century, and that whatever "Joshua" took Jericho, he was not the Joshua who marched around Moab and Edom.

Assuming then that the Exodus took place in the thirteenth century, how large was the company that Moses led from Egypt? Realistically, we must answer: a small one. The Bible story tells us that two midwives looked after the entire colony. This indicates a rather small community. But quite conclusive is the fact that the oases of the desert which are listed in the Pentateuch could not have supported a multitude but only such moderate numbers as they have always supported—unless we are to believe in "forty years" of daily miracle! The figures supplied in the Pentateuch are those of a misplaced census—doubtless the census taken by King David, to whose period they could reasonably belong. But they could not apply to the wanderings in the wilderness.

As the original company met and mingled with other tribes (as they are known to have done with the Kenites), the total, of course, would have become larger, as it also would by natural increase. But by this time the wandering Israelites had reached less desolate country.

Beneath the tradition, then, let us assume that there is this much solid history: that a company of oppressed Israelites escaped from Egypt under the leadership of one known as Moses in about 1230 B.C.; that they journeyed to Mount Sinai to make a covenant with the God of Moses; that at Sinai unusual events took place leaving a deep impress on their later history; that thereafter this company became mingled with other companies and finally formed a force strong enough to march east of the Jordan and conduct forays into the south of Palestine, as a result of which an Israelite settlement took place in which this group participated and which at last it dominated.

Broadly speaking, this is the view taken by modern scholars.

But it leaves a number of important questions about the Hebrew settlement of Palestine which must still be considered.

2. Moses and Joshua

If (1) we could follow the traditional narrative without having to answer the questions it raises, and if (2) the traditional narrative were supported by archeological evidence and by inferences from later history, we would then be free to say that Joshua was first the associate of Moses, then his successor: the leader who took the Children of Israel across the Jordan into the Promised Land.

Perhaps someone named Joshua did indeed fill this role. But if so someone else to whom the Scriptures give the name of Joshua seems to have done quite a bit of conquering some considerable time before Moses was born. We have already seen that Jericho was destroyed a century before the campaign which followed the Exodus. This is a battle immemorially connected with the name of Joshua. Was there an earlier Joshua who organized the northern territory for Israelites who never knew Egyptian bondage and did he also invade the south as far as Jericho?

We notice that the Amarna tablets include letters to Pharaoh from the princes of Megiddo, Gezer, Askelon, Lachish, Jerusalem, and some other cities; but none from Shechem, Shiloh, Gibeon, Mizpah and Jericho. Why? Was it not because the Israelites had already either destroyed or occupied these cities?"

Tantalizingly, the Amarna tablets mention "Ya-shuya." Is this a "cuneiform" equivalent of "Joshua"? Scholars are uncertain. The name "Joshua" itself may be a later emendation of the name "Hosea"—and if not in the case of two persons who were thus named then perhaps in that of the first of them.

It is interesting to note that in the first chapter of the book of Judges the list of cities taken by the Israelites and those left undisturbed accords well with the evidence of the Amarna tablets:

whereas the campaign which might be called that of "Second Joshua," the man who succeeded Moses, fits in remarkably well with the historical context suggested above.

Meanwhile we cannot avoid noticing that many years before the traditional "conquest" was supposed to have taken place, the city of Shechem gives every evidence of having become the established capital of the northern Israelite tribes. Most modern scholars believe that here, at Shechem, near Mount Gerizim, a confederacy of the Joseph tribes entered into a covenant and promulgated a code of laws. This code was based upon existing Canaanite codes, just as almost the entire culture of the northern tribes, from the alphabet onward, was based upon Canaanite culture.

Shechem had long been sacred to Jacob, whose other name was Israel. Here he had erected a pillar which he called "El-elohe-Yistael," or "God the God of Israel." Here Joshua gave laws and enacted a covenant (Joshua xxiv; Deut. vii). So impressive is the place of Shechem in early Israelite history that many prominent scholars (including Holzinger, Studernagel, Waterman, and apparently, Meek) regard Shechem rather than Sinai as the shrine where the Book of the Covenant was transmitted.

The Judean account of these matters was written much later and edited after the northern kingdom had ceased to be. What more natural than that the story should be changed to conform with the wishes—and traditions—of the surviving southern kingdom?

The cumulative evidence is impressive. We notice, for instance, in Genesis xxxviii, that "Judah," some centuries before the Exodus, is described as settling down in Canaan, intermarrying with the natives of the land. It sounds like a continuing history, not to be interrupted in the least by a sojourn in Egypt. We also observe that Ashur and Gad are the names of gods and it

seems certain that these two tribes, although probably Hebrew, were quite independent until war—and the threat of further war—drew them into the confederation. To put the matter briefly, what we see is the gradual mingling of Hebrew communities with Canaanite and similar communities, sometimes peacefully, sometimes through violence and coercion; and all this had begun long before the traditional Exodus from Egypt.

To quote professor T. J. Meek, a distinguished contemporary Old Testament scholar, "All the evidences, then, would seem to indicate quite definitely that there were Hebrews in Palestine, particularly in northern Palestine, all the time that there were Hebrews in Egypt and that only a comparatively small group ever went to Egypt."

Professor Meek, joined by Professor A. T. Olmstead and others, definitely puts Joshua at least a century earlier than Moses and attributes to him the conquests that had taken place before the Israelites who had wandered with Moses in the wilderness crossed the Jordan. Since this earlier Joshua was also a law-giver, the question arises as to how much of what he did was later ascribed to Moses.

This we cannot answer, at least not with confidence, but it is apparent, as Professor Millar Burrows conjectures, that "a cycle of stories regarding a hero of the southern tribes, Moses, and another cycle about a northern hero, Joshua, might be combined after the tribes were united, and the dominance of the southern group might find expression in the representation of Joshua as attendant and successor of Moses."

In the opinion of some scholars, the first Joshua's name was originally Hosea ("Salvation"), and he was a worshipper, not of Yahweh but of Canaanite gods and of Elelohe-Yisrael. The second Joshua, however, bore that name from the beginning ("Yahweh is salvation"), or at least from the time of a southern covenant with Yahweh. It would thus have been easy when

Yahwistic editors changed Hosea's name to Joshua (to make it conform with the later Yahweh worship) to identify the two Joshuas in the Scriptures that were then being written, as though they had been one and same person. In any case, it is evident that the northern part of Palestine was settled by Israelites at least a century—probably more—before the south was, a fact of considerable importance, for in this length of time northern Israel was able to absorb Canaanite civilization, adopt its agricultural life, learn to follow its cults and worship its gods, and even develop its language into written Hebrew. Israel of the north was therefore considerably ahead of Judah of the south when the latter was established after the Exodus from Egypt. Only briefly were the two confederations ever united. When, after Solomon, they broke apart into separate kingdoms the division was final. Joshua's north and Moses' south could never really get together; but when the kingdom of the north had ended Judah of the south took over both traditions and wove them together, with a southern bias, into the "Books of Moses."

3. Moses and Aaron

Having discovered that Joshua, the close associate of Moses in the traditional story, is separated from him by at least a hundred years, the reader may be in part prepared for the disclosure that Aaron, too, had little to do with his "brother," Moses. Not only is this indeed the case, but more startling still, Aaron may not even have been an historical person; he was, perhaps, no more than a literary invention.

In J—the oldest of the documents which are woven together compose the Pentateuch—Aaron does not appear at all. In the Edocument, "he is clearly a supernumerary who was later introduced into the narrative as Israelite and Judean sagas became fused."

If Aaron was to any extent historical he is to be identified with the bull worship which prevailed in the north throughout its entire history, even after the introduction of Yahweh (since in the north the worship of Yahweh was unquestionably connected with this image). As R.H. Kennett describes it, "The golden calf is (Aaron's); he demands the materials of which it is made; he fashions it; and he presents it to the people, and dedicates it. Certainly, if any of the recorded acts of Aaron be historical, the episode of the golden calf can best claim to be soconsidered." (Exod. xxxii: 2-6.)

It should be noted, perhaps, that in the Bible the word "calf" is used instead of "bull," but this is not because the image was actually that of a calf. It was that of a bull; but being much less than full size the word "calf" could be used of it by later writers (including the reforming prophets) contemptuously as a term of derision. The prophet Hosea, for instance (8th century), mockingly speaks of grown men who "kiss the calves" (Hos. xiii:2). But the images were of bulls, not calves, and as we shall later see were connected with a fertility cult.

For what purpose then is "Aaron" introduced into the narrative as a close associate of Moses—even as his "brother," in addition to being his spokesman and his chief priest? The answer is that during the long struggle for power between the various classes of Judean priests, it eventually became necessary for the metropolitan group that claimed exclusive rights to derive its sanction for these rights from the nation's founder, Moses. Originally, priests seem to have been drawn from any group whatever, according to the particular shrine they tended. Then, in the south, only Levites could be priests, and Levites had special privileges even in the north.

There was also a priesthood descended from Zadok, the first high priest of Solomon's Temple in Jerusalem. There may or may not have been another claiming descent from "Aaron," the

prototypical high priest of the north. Eventually, after the northern kingdom had been wiped out by the Assyrians, there was a movement for the centralizing of the worship of Yahweh in Jerusalem. This culminated in the publication of the Deuteronomic Code by King Josiah in 621 and the attempted abolition of all places of worship except the Temple at Jerusalem. The priests who were thus dispossessed of their shrines were given the right to officiate at the central sanctuary; provision was also made for their economic support. But neither arrangement proved feasible, and so it became necessary to reduce these provincial priests, the numerous descendants of the ancient Levites, to a lower order.

Naturally, all this was not done without a struggle; but after the fall of Jerusalem in 586 B.C. had put an end for a time to worship at Jerusalem new provisions were worked out during the Exile in Babylon which were inserted in the Priestly Code (document P). For reasons that are not clear to us but which, undoubtedly, were political, the select class of priests, in elevating itself above the rest of the Levites, chose to claim descent from a first high priest, the northern "Aaron," whom Yahwh (it was said) had himself appointed to this exalted office, and whom he had made coadjutor and spokesman of his "brother," Moses. Perhaps the northern "Aaron" was chosen (the northern kingdom being defunct) to avoid rival claims in the south. Or perhaps he was invented. In any case, the narrative in the Pentateuch was amended accordingly!

But its contradictions were not smoothed out and not enough was done to make it self-consistent. In Deuteronomy the sons of Levi still have wide privileges, which in the book of Numbers are sharply cut down. As Pfeiffer puts it, "a few of the priests' campaign pamphlets found their way into the Pentateuch as supplements to the Priestly Code." In this way, the priests became an exclusive caste; and the Levites, who had once all been priests, were reduced to a lower rank, servants of the

priests, divested of almost all their former privileges.

To sum up, then: it was to gain impressive sanction for this "reform" that the priestly editors of the Pentateuch built up the insignificant Aaron into an important figure (or invented him) and found for him an exalted place only slightly less than that of Moses. Thus the need of the later centuries newrote the history of the earlier ones.

But actually Moses and Aaron (assuming that the latter existed) never met! They belong to diverse provinces of Hebrew religious culture, Moses to the south, Aaron to the north. Only in the sacred literature are they brought together when the schemes of priests make necessary an innovation in the national saga.

Look up for the gift of God.

Short History of the Holy Spirit Association for the Unification of World Christianity

The Holy Spirit Association for the Unification of World Christianity was founded by Mr. Sun Myung Moon, who was born at 2221 Sangsa-Ri, Tukeun-Myun Jungjoo-Gun Pyungan Buk-Do Province on January 6 (by lunar calendar), 1920.

On Easterday(April 17th) when he was at 16, he received a revelation from Jesus about His mission for the fulfillment of God's Providence, and ever since he has been putting His heart and soul into the performance of his bestowed mission.

From that time to the Korean liberation from the Japanese domination on August 15, 1945, he spent his time for internal preparation in silence, concentrating his whole mind in spiritual prayer reserch of truth.

While making efforts for the dispensational basis along with the revelation, Mr. Moon went to Pyongyang under the Soviet Military Government on June 6, 1946.

By giving lectures on the essence of faith centering on God's purpose of creation he gathered devout and dedicated Christians from the established churches, when the group grew up to the considerable number he was imprisoned by the North Korean communist regime by the accusation of the pastors and elders of the established churches claiming him heretic and breaking social security against the communist policy in 1948. And when the Korean conflict broke out on June 25th, 1950, he went down South for refuge on December 4, 1950 owing to the counter-offensive of ROK Army toward the North Korea.

Reaching Pusan on January 27, 1951, Mr. Moon continued to propagate and lecture, getting his livelihood through a wharf labor and established churches in Pusan and Taegu in a few

years.

Immediately after the removal to Seoul early in 1954, he activated the Holy Spirit Association for the Unification of World Christianity in due form at 391 Pook Hak-Dong, Sungdong-Ku, Seoul on May 1, 1954. And thanks to the positive response of collegiate students to this movement, believers were increased so rapidly that the Sung Wha Christian Students Association came to be organized on December 31st. 1954, for the first time.

The Sung Wha Young Men's Association organized after removal to 241 Heungin-Dong, Sungdong-Ku, Seoul on January 17, 1955, executed as proxy for the office of the association until its posts were established, and the same day, the first number of the Sungwha Monthly, the organ of the association was published.

On March 30, 1955 there was the first examination of the Divine Principle which was the origin of examination system in this association. The HSA moved to 37 1st Ka, Chang Choong-Dong, Choong-Ku, Seoul on April 27th, 1955 and further moved to 71-3, 1st Ka. Chungpa-Dong, Yongsan-Ku, Seoul, the present address, on October 7th, 1955.

Approximately for one year and half since the removal, the Association quickened the internal power by means of the organizational adjustment and promotion as well as the mission work in Seoul area.

After the simultaneous seven day fasting entire throughout the country since July 14, 1957, 120 groups consisting of 2 propagators each were dispatched to 120 selected cities of South Korea for 40 days dating from July 22nd, and as the result, about new 30 church were established.

In August 15, 1957, "Commentary on the Divine Principle", the first creed of the HSA came out.

Through dispatched missionaries to Japan and the United States of America between 1958 and 1961, the overseas mission

of HSA began earnest.

There have been many various training of preachers since the first nation wide training of preachers on January 10, 1959 and at the end of the year, churches increased to 70.

40 days summer propagations and 40 day winter enlightments during the seven years since 1960 brought forth 700 churches besides big contribution to the improvement of the national culture.

Starting from April 11, 1960, there have been annual joint wedding of 3, 36, 72, 124, 430 couples etc.

On October 14, 1960 the official business posts of HSA were established and old districts and 36 sub-districts were recognized to 9 districts and 72 sub-districts dated August 31st, 1961 and the sub-districts were divided into 122 on March 15th, 1962 and further amounted to 160 sub-districts in total.

The Holy Spirit Association completed the registration of social organization with the government on May 31, 1963 and was authorized foundational juridical person from the government dated October 4, 1963.

In 1965, Mr. Sun Myung Moon made a round of calls on 40 countries during the ten months, and encouraging and inspiring all the family members scattered in the world, he blessed 120 Holy Grounds in 40 countries.

On May 1, 1966, "Discourse of the Divine Principles" made up for "Commentary on the Divine Principles" came to appear.

In Summer of 1967, 15 officials in responsible posts of HSA in Seoul paid a visit to Japanese Holy Spirit Association for retraining the Japanese family members.

On the other hand, 50 backbone members of Japanese Holy Spirit Association who visited Korea and armed with ideology for victory over communism a stimulus to the realization of universalism rising above the barriers of race and nation.

In Spring of 1969, making a round of calls on 21 countries

during three months accompanied by the late President Eu Hyo Won of the Association, and blessing 43 couples consisting of 9 races, he took a step forward for the realization of the universal family society.

The old 9 districts and 122 sub-districts were reorganized to 34 districts and 169 sub-districts dated July 8, 1970 with 300,000 members and 900 churches in South Korea as of October 10, 1970.

Early in 1970, 73 backbone members of Japanese Unification church paid a visit to Korea and had special training, joining Anti-Communist activities, and Korean-Japanese Joint conference of staff members for the victorious frontline for unification in 1970's.

The Holy Spirit Association became a member of the Korean Religious Conference dated April 15th, 1970.

The Association consists of 11 departments and there are districts, sub-districts and wards in Provinces, Kuns and Myuns under its jurisdiction.

Mr. Kim Young-Whi, former director of General Affairs Department, HSA-UWC was newly appointed to the President of the Association dated August 1, 1970.

In the golden age of Asia
Korea was one of its lamp bearers
And that lamp is waiting
To be lighted once again
For the illumination in the East

—Rabindranath Tagore —

