

1755. Waldenses, Beliefs and Practices, as Summarized and Interpreted by Their Enemies

SOURCE: Emilio Comba, *History of the Waldenses of Italy* (London: Truslove & Shirley, 1889), pp. 284, 285.

[p. 284] Concerning the Waldenses of Freyssinières, a Barbe named Martin, arrested at Oulx, and a woman belonging to the diocese of Valence [the trial records are extant]. If we examine them with attention, this is what we find: ...

Purgatory is rejected because it does not exist, except in this life, inasmuch as it was invented by the avarice of the Priest. Our fate is decided here below: after death, devotions will in no way change it. Worship belongs to God alone, as to the Creator; the Virgin Mary and the Saints being but creatures, have no share in it; besides, is it not doubtful whether they hear our prayers? At any rate help can come from God alone. What is to become of the Ave Maria? Should it be repeated as a penance? No: it is not a prayer like the Lord's Prayer, which being taught us of God, should suffice. Images are vain; as to festivals we must make a distinction. There are the festivals, properly so-called, which God has ordained, namely, Sunday [see No. 1469] and the festivals of Christmas, Easter, Ascension, and Pentecost. Of course we are bound to observe those; the others cannot be obligatory nor do they exclude work. Everyone is free to act according to his own cons[c]ience, but above all, let Sunday be observed; whilst the memory of the Apostles or of any who are among the Saints may also be honoured. However, God is not in the Church more than elsewhere. He may be equally well prayed to at home, nay, even in a stable; he is present everywhere. The Romish Church has become a Babel, a Synagogue of Satan; it is the Church of the wicked. The Prelates are worldly and lead scandalous lives, hence they are unsuited to their office; for legitimate power in the Church of Christ is always in proportion to the holiness of those who exercise it. The office of the Romish clergy is therefore an empty for- [p. 285] mality; its practices are worthless, and its holy water very harmless. God blessed the waters from the beginning of creation, and He blesses them every year on Ascension Day, together with every one of His creatures. Rain water is just as good. Aspersions are, therefore, matters of indifference, as well as the singing that accompanies them. If this be so, has the Church a right to tithes and offerings? Certainly not. As for alms, we shall give them to the poor instead of handling them over to the curates. What matters it to us if these latter remonstrate? Clerical censures affect us but little; we are not bound to obey either the Church or her Prelates; not even her Pope, for he is very far from being holy. It is a long while since he usurped the power he is wielding; since Sylvester, of blessed memory, there has been no true Pope. Once we had the same ordinances: but the Priests having given themselves up to avarice and worldly vanities, we have been obliged to separate, in order to hold fast the rule of poverty. As we are not numerous, we live concealed, and for very good reasons; but, whatever may be said, we are the Church of God, and those who are not with us will go to perdition. We are but a handful of people; but it may be on our account that the world has not perished. Our rule forbids all swearing, even mitigated oaths; it also condemns the death penalty, except for the crime of killing a man. We recognize in our Barbés the power to bind and loose; it is to them that we are bound to confess our sins; that is to say, mortal sins. In pronouncing absolution, the confessor lays his hand on the penitent's head. Penance consists in repeating the Lord's Prayer a certain number of times, without the Ave Maria, in fasting—not on Saints' days, nor after the Lenten rule—

but on the eve of the four great festivals and of Sunday, and at any rate on Friday. The Barbes do not receive the communion at Church any more than their flocks. They bless the bread, and that serves us as Eucharist. Their benediction is more effectual than ecclesiastic consecration. This latter is null and void; hence we desire no communion with Catholics. We avoid also uniting ourselves with them in the holy bonds of matrimony, were it only out of respect for this last Sacrament, which is not badly kept in the nest of the Alps.

1756. Waldenses, Beliefs and Practices at Beginning of the Reformation

SOURCE: Statement of Morel, a Waldensian Pastor, quoted in Emilio Comba, *History of the Waldenses of Italy* (London: Truslove & Shirley, 1889), pp. 291–293.

[p. 291] With regard to our articles of beliefs, we teach our people, as well as we can, the contents of the twelve articles of the Symbol, called the Apostle's Creed, and every doctrine deviating from it is looked upon by us as heresy. We believe in a God in three persons; we hold that the humanity of Christ is created and inferior to the Father, who wished by means of it to redeem mankind; but we admit at the same time that Christ is both very God and very man. We hold also that there is no other mediator and intercessor with God than Jesus Christ. The Virgin Mary is holy, humble, and full of grace; the same with the other saints; and they await with her in heaven the glorification of their bodies at the resurrection. We believe that, after this life, there is only the place of abode of the elect, called paradise, and that of the rejected, called hell. As for purgatory it was invented by anti-Christ, contrary to truth, therefore we reject it. All that are of human invention—such as Saints' days, vigils, holy water, fasts on fixed days, and the like, especially the mass—are, as we think, an abomination in the sight of God. We believe the sacraments to be the signs of a sacred thing, or a visible figure of an invisible grace, and that it is good and useful for the faithful sometimes to partake of them, if possible; but we believe that, if the opportunity to do so be lacking, a man may be saved nevertheless. As I understand it, we have erred in admitting more than two sacraments. We also hold that oral confession is useful, if it be observed without distinction of time and for the purpose of comforting the sick, the ignorant, and those who seek our advice, according to the Scriptures. According to our rule, charity ought to proceed as follows:—First, everyone must love God, above all creatures, even more than his own soul; then his soul more than all else; then his neighbour's soul more than his own life; then [p. 292] his own life more than that of his neighbour; finally, the life of his neighbour more than his own property...

We ourselves do not administer the sacraments to the people—they are Papists [Latin, “members of Antichrist”] who do this; but we explain to them as well as we can the spiritual meaning of the sacraments. We exhort them not to put their trust in anti-Christian ceremonies, and to pray that if they be compelled to see and hear the abominations of anti-Christ, it may not be imputed to them as a sin, but that such sort of abominations may soon be confounded to make room for truth, and that the Word of God may be spread abroad. Besides, we absolutely forbid our people to swear. All dancing is prohibited, and, generally speaking, all kinds of games, except the practice of the bow or other arms. Neither do we tolerate vain and lascivious songs, delicate clothing, whether striped or checked, or [p. 293] cut after the latest fashion. Our people are generally simple folk, peasants, having no other resource but agriculture, dispersed by persecution in numbers of places very distant from each other.

1757. Waldenses—Missionaries Disguised as Peddlers

SOURCE: Emilio Comba, *History of the Waldenses of Italy* (London: Truslove & Shirley, 1889), p. 278.

The object of the Waldenses in thus disguising themselves was not merely to escape danger; they frequently only desired to disarm prejudice and gain a more ready access as missionaries; in such cases they assumed the *rôle* of pedlars. An Inquisitor [see editors' note] has given us such a faithful description of one of their visits, that we can almost imagine ourselves to be present. The scene is laid on the confines of Austria and Bavaria.

“They endeavour to insinuate themselves into the intimacy of noble families, and their cunning is to be admired. At first they offer some attractive merchandise to the gentlemen and ladies—some rings, for instance, or veils. After the purchase, if one ask the merchant: Have you anything else left to offer us? The latter will reply: I have stones more precious than those gems; I should be very willing to give them to you, if you will promise that I shall not be betrayed to the clergy. Being assured on this point he will add: I have one pearl so brilliant, that with it any man may learn to know God; I have another so resplendent that it kindles the love of God in the heart of whoever possesses it. And so on; of course he speaks of pearls in a figurative sense. After that he will recite some passage of Scripture.”

[EDITORS' NOTE: The “Passau Inquisitor,” a designation of either the monk Reiner (Reinerus or Reinerius Saccho) or an anonymous colleague in the Inquisition at Passau whose writings are attributed to him.]

1758. Waldenses—Multiple Origin

SOURCE: Ellen Scott Davison, *Forerunners of Saint Francis and Other Studies*, ed. by Gertrude R. B. Richards (Boston: Houghton Mifflin Company, 1927), pp. 237, 252, 253.

[p. 237] He [Peter Waldo] and his followers [from France] formed a centre around which gathered the Arnoldisti and the Humiliati of Italy, the Petrobrusians and Albigensians of France, and perhaps the Apostolics of the Rhine Valley. The sect resulting from the fusion of these elements, so strong that the whole force of the Church did not avail to crush it, mirrors the trend of the twelfth-century movement for evangelical poverty. From the beginning the Waldensians were better known than were most of their contemporaries...

[p. 252] Some claimed Claude, Bishop of Turin (822–39), as their founder; others held [p. 253] that they were the successors of a small group of good men who had protested against the degradation of the Church in the days of Sylvester and Constantine. Later historians think the nucleus of the Italian Waldensians was the False Humiliati, while still others have connected them with the followers of Arnold of Brescia. It is certain, at all events, that the later Waldensians of Piedmont were a fusion of various sects and that they were a formidable group.

1759. Waldenses, Orthodoxy of, Admitted by Enemies

SOURCE: Reiner [see No. 1757n], *Contra Waldenses Haereticos* (Against the Waldensian Heretics), chap. 4, in *Maxima Bibliotheca Veterum Patrum*, ed. by Marguerin de la Bigne, Vol. 25 (Lugdunum [Lyons]: Anissonii, 1677), p. 264. Latin.

They [the “Leonists,” or the “Poor Men of Lyons,” i.e., Waldenses] live righteously before men, they believe well everything concerning God and all the articles which are contained in the creed; only they blaspheme the Roman Church and the clergy.

1760. Waldenses, Spread of, Before the Reformation

SOURCE: Emilio Comba, *History of the Waldenses of Italy* (London: Truslove & Shirley, 1889), pp. 80, 159.

[p. 80] The mission of the Waldenses has been fruitful for Germany; it there sowed the first seeds of the Reformation—the Bible—long before Luther's time. This is now being recognised. “We acknowledge,” exclaims a learned man, “that the Waldenses

exercised a more vigorous and wide-spread influence in Germany before the Reformation than has been hitherto believed.” ...

The traces of the dispersion of the Waldenses ... cannot be followed ... Less than a century after their first banishment, one of their persecutors confessed that they had spread everywhere. “Where is,” he exclaimed, “the country to be found, in which their sect does not exist?” Unfortunately, the Inquisition also was spreading everywhere on their track, putting out, one by one, the torches that were gleaming in the darkness... With all that a light does still hold on to burn upon yonder “Alpine-altar.” ...

[p. 159] When the sun of the Reformation arose, the Waldensian light was shining still, if not as brightly, at least as purely as in the past; but in the presence of the new sun, it might well appear to have grown paler. Morel testifies to this with childlike simplicity, and an ingenuous joyful expectation, which recalls that of the prophets of old: “Welcome! blessed be thou, my Lord,” he writes to the Basle reformer; “we come to thee from a far off country, with hearts full of joy, in the hope and assurance that, through thee, the Spirit of the Almighty will enlighten us.”

1761. Wedding Customs—Pagan Roman Origin

SOURCE: Gordon J. Laing, *Survivals of Roman Religion* (New York: Longmans, 1931), pp. 29–33.

[p. 29] While civil marriage was an old institution among the Romans, the most ancient marriage rite of the patricians (*confarreatio*) involved the participation of religious functionaries. Sacrifice and prayer were part of the ceremony, and there was a procession to the bridegroom’s house in the course of which appeals were made to the gods of marriage. Even after the *confarreate* marriage rite had become obsolete many of its characteristics survived in the form of wedding most frequently practiced by the Romans of the republican and imperial periods.

There was a ceremony of betrothal, which sometimes took place long before the wedding. On this occasion the prospective bridegroom gave his fiancée a ring which she wore on the third finger of her left hand. Sometimes guests were invited, and the bride-to-be received presents.

Great care was taken in the choice of the day [p. 30] for the wedding. Certain seasons, on account of the nature of the religious rites that fell within them, were regarded as distinctly inauspicious, namely the month of May, the first half of June, the third week in February, and the first half of March, and some other single days, including all Kalends, Nones, and Ides. Moreover festival days in general were avoided.

The bride wore a veil over her head and was crowned with a wreath of flowers. In the later period it was usual for the bridegroom also to wear a garland. The ceremony included prayer, sacrifice, and the clasping of the right hands of bride and groom. In the rite of *confarreatio* the bride formally renounced her own family name and took that of her husband, and they both partook of the sacred cake, *libum farreum*, so named because it was made of the coarse wheat called *far*.

After the ceremony and the wedding feast, both of which generally took place in the bride’s [p. 31] father’s house, there was a procession to the new home, in which not only the bridal party but the general public took part. On reaching her husband’s house the bride smeared the door-posts with fat or oil and bound them with woolen fillets. She was

then lifted over the threshold and taken into the *atrium* of the house, where she prayed for a happy married life and made her first offering to the gods of the household...

The Church maintained the pagan contact of marriage with religion, and though in the process of adaptation the content of the service was materially changed, many of the old customs were retained. Among the survivals may be mentioned the engagement-ring, still worn on the third finger of the left hand, the choice of the wedding-day, the bridal veil, the wed- [p. 32] ding feast and in some countries the wearing of garlands by both bride and groom, the procession to the bridegroom's house and the carrying of the bride over the threshold.

In regard to the giving of a ring it seems probable, in spite of Tertullian's comment [see No. 1322n] on the pagan character of the custom, that it was usual among most of the Christians even in his time (about A.D. 200), and it is quite clear that it was a universal practice from the fourth century...

While the ultimate origin of the veiling of the bride is uncertain, it is probably of religious significance. Perhaps the belief was that on so important and critical an event as marriage every precaution must be taken to ward off evil influences. Whatever its origin, it has come down to us not only in connection with weddings but also in the ceremony of "taking the veil" by Christian nuns. Their [p. 33] dedication to a life of devotion is regarded as a mystical marriage with Christ.

Tertullian denounced the wearing of garlands by bride and groom as a heathen practice, but none the less they were worn both in his day and afterwards. The custom still obtains in parts of Germany and Switzerland, and has never been abandoned in the countries whose religion is under the control of the eastern Church. It is possible, however, that in this matter the early Christians may have been influenced by Jewish as well as by Roman precedent. Jewish practice may also have been contributory to the continuance of the wedding feast. Wedding-processions that reproduce produce many of the features of those of pagan times—including the unrestrained raillery and uncensored jokes—may be seen in some parts of Italy today.

The custom of carrying the bride across the threshold has continued in parts of England and Scotland.

1762. Week, Came From Creation

SOURCE: W. O. Carver, *Sabbath Observance*, pp. 32–35. Copyright 1940 by Broadman Press, Nashville, Tenn. Used by permission.

[p. 32] The week has [p. 33] no connection with any fact of nature or any explainable material and secular experience of man. It is uniquely and exclusively an artificial creation...

For this difference we must seek some rational explanation. "The succession of the weeks is invariable and unbroken. No other time period larger than the day in common use has been without occasional hiatus, variation, or adjustment," requiring modification to make any recurring number of days coincide with lunar and solar changes...

Divisions of the year and the month are found in various civilizations, but they never consist of an unvarying number of days. Consequently, these divisions were not used as definite series. History reveals no invariable time period other than the day and the seven day week. Yet, "for thousands of years this sequence has been perfectly maintained," even from the beginning of our knowledge of any definite time reckoning...

[p. 34] The explanation given in Genesis 2:2, 3 must be the starting point for any effort to explain the origin, the continuance and the growing extension of this unique time division...

So far as our knowledge goes the week was used only by the progenitors of the Hebrews, by them and related Semetic [Semitic] peoples, and where their influence extended. Since Jesus the extension of Christianity, especially in the last two centuries, has carried with it increasingly the use of the week for time reckoning...

From the anthropological approach we would say that this rational time construction, having no relation to any natural phenomenon from which it could have been derived, was an invention of man's ingenuity. But anthropology finds no data in its own field bearing on this subject. The week, with its Sabbath, is an artificial device. The reason for it is found only in the Old Testament Scriptures...

[p. 35] In connection only with the week is religion obviously the explanation of its origin, and the week only is uniformly attributed to command of God. The week exists because of the sabbath. It is historically and scientifically true that the Sabbath was made by God.

1763. Week, Continuity of, From Dawn of History

SOURCE: "Our Astronomical Column," *Nature* (London), 127 (June 6, 1931), 869. Used by permission.

Some of these (the Jews, and also many Christians) accept the week as of divine institution, with which it is unlawful to tamper; others, without these scruples, still feel that it is useful to maintain a time-unit that, unlike all others, has proceeded in an absolutely invariable manner since what may be called the dawn of history.

[EDITORS' NOTE: Two letters from national observatories in reply to inquiries from F. D. Nichol are reproduced in facsimile in Nichol's *Answers to Objections* (Washington: Review and Herald, 1952), pp. 560, 562. One, from the U.S. Naval Observatory, states that chronological specialists have no doubt of the continuity of the week since long before the Christian Era and that no calendar changes in past centuries have disrupted the weekly cycle. The other, from the Astronomer Royal of Greenwich Observatory, says that he knows of no change in the seven-day cycle, which comes down from a very early period; further, that it has run independently of the month and of all astronomical periods, and therefore no astronomical evidence can be furnished in connection with the week.]

1764. Week, Continuity of, From Immemorial Antiquity, According to Astronomers

SOURCE: Anders Donner and Edouard Baillaud, quoted in League of Nations, *Report on the Reform of the Calendar*, Aug. 17, 1926, statements from astronomers, pp. 51, 52. (VIII. Transit, 1926. VIII. 6.) Used by permission of the United Nations.

[a. *Anders Donner (Sweden)*]

[p. 51] The week ... has been followed for thousands of years and therefore has been hallowed by immemorial use.

[b. *Edouard Baillaud (France)*]

[p. 52] I have always hesitated to suggest breaking the continuity of the week, which is without a doubt the most ancient scientific institution bequeathed to us by antiquity.

1765. Week, Names of Days, Decreed Changed by Pope Sylvester (314–335) From Name of Gods

SOURCE: Rabanus Maurus, *De Clericorum Institutione* (On the Institution of the Clergy), bk. 2, chap. 46, in *MPL*, Vol. 107, col. 361. Trans. from the Latin by Frank H. Yost. Used by permission of Mrs. Frank H. Yost.

Sylvester the pope first among the Romans ordered that the names of the days, which before they called according to the names of their own gods, that is (the day) of the sun,

of the moon, of Mars, of Mercury, of Venus, of Saturn, they should call *feria* (day of celebration), that is, first *feria*, second *feria*, third *feria*, fourth *feria*, fifth *feria*, sixth *feria*, because in the beginning of Genesis it is written that God had said for each day: first, “Let there be light”; second, “Let there be the firmament”; third, “Let the earth produce living plants”, etc. But the Sabbath he commanded they call by the ancient name of the law, and the first *feria* the Lord’s day, because the Lord rose on that day. Moreover the same pope ordered that the rest (*otium*) of the Sabbath would better be transferred to the Lord’s day, so that we should leave that day free of worldly works in order to praise God.

1766. Week, Only One Origin of

SOURCE: W. O. Carver, *Sabbath Observance*, pp. 34, 35. Copyright 1940 by Broadman Press, Nashville, Tenn. Used by permission.

[p. 34] The week, with its Sabbath, is an artificial device. The reason for it is found only in the Old Testament Scriptures. Here it is always associated with revelation from God...

[p. 35] In connection only with the week is religion obviously the explanation of its origin, and the week only is uniformly attributed to command of God.

1767. Week, Planetary (Astrological), Developed in Hellenistic Period

SOURCE: O. Neugebauer, *The Exact Sciences in Antiquity* (2d ed.; Providence, R.I.: Brown University Press, 1957), pp. 168–170.

[p. 168] In the cuneiform texts of the Seleucid period the standard arrangement is [169] Jupiter—Venus—Mercury—Saturn—Mars.

The reason for this arrangement is unknown... The ordinary arrangement in the Greek horoscopes is

Sun—Moon—Saturn—Jupiter—Mars—Venus—Mercury...

The Babylonian system has nothing to do with the arrangement in space. The Greek system, however, obviously follows the model which arranges the planets in depth according to their periods of sidereal rotation. This is reflected even in the arrangement [of the “seven planets” that results in the order] of the days of the planetary week which we still use today. Here the Sun is placed between Mars and Venus, and the Moon below Mercury. Every one of the 24 hours of a day is given a “ruler” following this sequence. Beginning, e. g., with the Sun for the first hour one obtains

day	$\begin{smallmatrix} i \\ \\ i \end{smallmatrix}$	hour	1	2	3	Mercury	4	5	...	24
1			Sun	Venus			Moon	Saturn	...	Mercury

day	$\begin{smallmatrix} i \\ \\ i \end{smallmatrix}$	hour	1	2	3				24
2			Moon	Saturn	Jupiter				Jupiter

day	$\begin{smallmatrix} i \\ \\ i \end{smallmatrix}$	hour	1	etc.
3			Mars		

The “ruler” of the first hour ... [is] then considered to be the ruler of the day and thus one obtains for seven consecutive days the following rulers

Sun	Moon	Mars	Mercury
Jupiter	Venus	Saturn	

which is our sequence of the days of the week and also the arrangement of the planets in Hindu astronomy.

Here we have a system which is obviously Greek in origin not only because it is based on the arrangement of the celestial [p. 170] bodies according to their distance from the earth but also because it supposes a division of the day into 24 hours... It is totally misleading when this order is called “Chaldean” in modern literature.

[EDITORS’ NOTE: This planetary week is not Chaldean in the sense of originating in the time of the Chaldean Empire (Nebuchadnezzar and his successors), since it dates from the Hellenistic period—after Alexander. But it is of “Chaldean” origin in the sense of the classical definition of a “Chaldean” being an Oriental astrologer. The days of the astrological week were not numbered, but the order of the planets from which the days are derived was regarded as beginning with Saturn. It is merely a coincidence that Saturn’s day coincided with the last day of the Jewish week and the Sun’s day with the first.]

1768. Week, Planetary, in 1st Century of Our Era

SOURCE: Philostratus *The Life of Apollonius of Tyana* iii. 41; translated by F[rederick] C. Conybeare, Vol. 1 (London: William Heinemann, 1912), pp. 321, 323. Reprinted by permission of Harvard University Press and The Loeb Classical Library.

[p. 321] Damis says that [p. 323] Iarchas gave seven rings to Apollonius [of Tyana, 1st cent. A.D.] named after the seven stars, and that Apollonius wore each of these in turn on the day of the week which bore its name.

1769. Week, Planetary — Names of Days, Derivation

SOURCE: “Calendar,” *Encyclopaedia Britannica*, 1961 ed., Vol. 4, p. 568. Copyright 1961 by Encyclopaedia Britannica, Inc., Chicago. Used by permission.

The English names of the days are derived from the Saxon. The ancient Saxons had borrowed the week from some Eastern nation, and substituted the names of their own divinities for those of the gods of the East.

<i>Latin</i>	<i>English</i>	<i>Saxon</i>
Dies Solis.	Sunday.	Sun’s day.
Dies Lunae.	Monday.	Moon’s day
Dies Martis.	Tuesday.	Tiw’s day.
Dies Mercurii.	Wednesday.	Woden’s day.
Dies Jovis.	Thursday.	Thor’s day.
Dies Veneris.	Friday.	Frigg’s day.
Dies Saturni.	Saturday.	Seterne’s day.

1770. Week, Planetary — Names of Days—Sabbath Called Day of Saturn (38 B.C.)

SOURCE: Dio Cassius *Roman History* xlix. 22. 4; translated by Earnest Cary, Vol. 5 (Cambridge, Mass.: Harvard University Press, 1955), p. 387. Reprinted by permission of the publishers and The Loeb Classical Library. [FRS No. 109.]

The first of them [the Jews] to be captured were those who were fighting for the precinct of their god, and then the rest on the day even then called the day of Saturn. And so excessive were they in their devotion to religion that the first set of prisoners, those who had been captured along with the temple, obtained leave from Sosius, when the day of Saturn came round again, and went up into the temple and there performed all the

customary rites, together with the rest of the people. These people Antony entrusted to a certain Herod to govern.

1771. Week, Planetary — Names of Days—Saturn’s Day Coincided With Jews’ Sabbath

SOURCE: Dio Cassius *Roman History* xxxvii. 16. 2–4; translated by Earnest Cary, Vol. 3 (Cambridge, Mass.: Harvard University Press, 1954), pp. 125, 127. Reprinted by permission of the publishers and The Loeb Classical Library. [FRS No. 108.]

[p. 125] They [the Jews] made an exception of what are called the days of Saturn, and by doing [p. 127] no work at all on those days afforded the Romans an opportunity in this interval to batter down the wall. The latter, on learning of this superstitious awe of theirs, made no serious attempts the rest of the time, but on those days, when they came round in succession, assaulted most vigorously. Thus the defenders were captured on the day of Saturn, without making any defence, and all the wealth was plundered. The kingdom was given to Hyrcanus, and Aristobulus was carried away.

[EDITORS’ NOTE: Josephus makes it clear that the day used by the Romans to prepare for the next attack (63 B.C.), the day called by Dio (A.D. 150–235) “day of Saturn,” is the same day known to the Jews as the Sabbath: [p. 67] “Pompey himself was on the north side, engaged in banking up the fosse and the whole of the ravine with materials collected by the troops. The tremendous depth to be filled, and the impediments of every sort to which the work was exposed by the Jews above, rendered this a difficult task. Indeed, the labours of the Romans would have been endless, had not Pompey taken advantage of the seventh day of the week, on which the Jews, from religious scruples, refrain from all manual work, and then proceeded to raise the earthworks, while forbidding [p. 69] his troops to engage in hostilities; for on the sabbaths the Jews fight only in self-defence” (Josephus *War* i. 7. 3; translated by H. St. J. Thackeray, Vol. 2 [Cambridge, Mass.: Harvard University Press, 1956], pp. 67, 69; reprinted by permission of the publishers and The Loeb Classical Library).]

1772. Week, Planetary — Names of Days—Saturn’s Day Mentioned by Tibullus (c. 54 B.C.–c. A.D. 18)

SOURCE: Tibullus [*Poems*] i. 3. ll. 13–22; translated by J. P. Postgate in *Catullus, Tibullus*, and

Pervigilium Veneris (Cambridge, Mass.: Harvard University Press, 1939), pp. 205, 207. Reprinted by permission of the publishers and The Loeb Classical Library.

[p. 205] All promised a return; yet did nothing stay her from looking back in tears and terror on my journey. Yea, even I her comforter, after I had given my parting charge, sought still in my disquiet [p. 207] for reasons to linger and delay. Either birds or words of evil omen were my pretexts, or there was the holy-day of Saturn to detain me. How often, when my foot was on the road, said I that, stumbling at the gate, it had warned me of disaster! Let no man venture to depart when Love says nay; else shall he learn that a god forbade his going.

1773. Westminster Confession, Dogmatism of

SOURCE: George S. Hendry, *The Westminster Confession for Today* (Richmond, Va.: John Knox Press, 1960), p. 15. Copyright 1960 by C. D. Deans. Used by permission.

The authors of the [Westminster] Confession, in common with most of the men of their age, thought it was incumbent upon them to deliver categorical answers to all questions that could be raised concerning the faith, and not only so, but they held the attitude that to every question there is one right answer, and all the others are wrong. They seem to have forgotten that “we walk by faith, not by sight” (II Cor. 5:7), and “we see through a glass, darkly” (I Cor. 13:12). Only once do they hint at mystery (CF III, 8); for the rest, they know all the answers, and can explain everything. This is particularly evident in the two final chapters, in which the Confession takes us, so to speak, on a

conducted tour of the shadowy region beyond death, and not only does it know how to distinguish the stages of the journey we shall have to take there, but it predicts the issue of the final judgment with a confidence hardly befitting those who will be neither judge nor jury, but judged.

1774. Westminster Confession, Original, Not Now Accepted in Entirety by Presbyterian Churches

SOURCE: George S. Hendry, *The Westminster Confession for Today* (Richmond, Va.: John Knox Press, 1960), pp. 11, 12. Copyright 1960 by C. D. Deans. Used by permission.

[p. 11] The propriety of using the Confession as the basis of an exposition of the church's faith at the present day, however, raises a number of questions which demand further consideration. The fact cannot be ignored that the Confession no longer holds the same place in the mind of the church as it did in the past. While most Presbyterian Churches on both sides of the Atlantic continue formally to accept the Confession, they do so with certain expressed and unexpressed qualifications and reservations. Some have introduced changes in the text of the Confession itself, by altering certain passages or to preclude certain inferences that might be drawn from them. Several Churches have adopted brief statements of faith, which, while "they are not to be regarded as substitutes for, but rather as interpretations of, and supplements to, the Westminster Confession," do in fact constitute implicit revisions of it. Individual members of the Churches have called for a thorough revision of the Confession, and some have proposed the preparation of an entirely new Confession which would in effect supersede the old, but no Presbyterian Church has thus far committed itself to such a step.

The attitude of the Presbyterian Churches toward their Confession of Faith, which they accept and at the same time criticize, may appear to be anomalous, but it is in accordance with the Confession itself. For the central principle of the Reformed faith, which it asserts, is that the Word of God is the only infallible rule of faith and practice, and that no other document—not even one produced under the best ecclesiastical auspices—can be regarded in the same light. One of the main reasons why the Re- [p. 12] formers were constrained to break with the Roman Church was that their doctrines, which were the products of the mind of the church, were propounded as "dogmas divinely revealed" and therefore "infallible and irreformable." The Confession of Faith affirms explicitly and emphatically that "all decrees of councils" and "doctrines of men" are subject to the judgment of "the Supreme Judge," who "can be no other but the Holy Spirit speaking in the Scripture" (CF I, 10), and are therefore open to correction; and in saying this it does not intend to exempt itself, for it also states that "All synods or councils since the apostles' times, whether general or particular [and the Westminster Assembly comes under this category], may err" (CF XXXIII, 3). Immunity from criticism is the last thing its authors would claim for the Confession. Their main endeavor is to refer us to the Word of God; if continued study of the Word of God (and it has been under continuous study in the church during the three centuries that have elapsed since the Confession was drawn up) leads us to take exception to some statements in the Confession, this is not to show disrespect for it; on the contrary, it is to treat it with the highest degree of respect.

1775. White, Ellen G., Eulogy of

SOURCE: Edith Deen, *Great Women of the Christian Faith* (New York: Harper, 1959), pp. 230, 231. Copyright 1959 by Edith Deen. Used by permission.

[p. 230] They believed Ellen White to be a prophetess, like Deborah, Huldah and Anna. Not only did she foretell the future, but she also gave wise [p. 231] counsel in the

present. Certainly she was a spokesman for God. Like the prophets of old, her life was marked by humility, simplicity, austerity, divine learning and devotion. And like them, she turned to God for healing and help. So firm did her faith become that she accomplished the miraculous for Adventists.

1776. White, Ellen G., on Diet—A Nutritionist's Opinion

SOURCE: Paul Harvey, "Nutritionist White Ahead of Her Time," *The Lima (Ohio) News*, Aug. 11, 1960. Reprinted from Paul Harvey's three-times-per-week syndicated newspaper column. Copyright 1960, General Features Corporation. Used by permission.

Once upon a time, a hundred years ago, there lived a young lady named Ellen White. She was frail as a child, completed only grammar school, and had no technical training, yet she lived to write scores of articles and many books on the subject of healthful living.

Remember, this was in the days when doctors were still blood-letting and performing surgery with unwashed hands. This was in an era of medical ignorance bordering on barbarism. Yet Ellen White wrote with such profound understanding on the subject of nutrition that all but two of the many principles she espoused have been scientifically established.

Professor of Nutrition, Dr. Clive McCay of Cornell said, "How much better health the average American might enjoy if he but followed the teachings of Mrs. White."

Perhaps we should reread what she has taught: "The oil, as eaten in the olive, is far preferable to animal oil or fat." Today we know about cholesterol.

She knew: "Fine flour white bread is lacking in nutritive elements to be found in bread made from whole wheat." Today we have re-enriched our bread.

She wrote: "Do not eat largely of salt." Now we know we should keep the sodium intake low.

She wrote whole articles on the importance of not overeating; of not becoming overweight; of eating "at each meal two or three kinds of simple food"; and "eat not more than is required to satisfy hunger."

We have come to accept the wisdom of such advice so completely that it is difficult for us to realize how revolutionary her theories were almost a century ago. (Seventh-day Adventists consider her knowledge divinely inspired.)

A long time before we learned about TV snacks, Mrs. White wrote: "After irregular eating, when children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful to them."

She urged: "Pure air, sunlight, abstemiousness, rest, exercise."

She wrote: "Tobacco is a slow, insidious, but most malignant poison. It is all the more dangerous because its effects are slow and at first hardly perceptible." "Divinely inspired" or not, Ellen White was, indeed, ahead of her time.

Are there additional recommendations which this remarkable woman urged upon us which we have, so far, ignored?

Two of her teachings haunt the more progressive nutritionists because if she is right about these also, most of us are wrong and have yet to "catch up" to her advanced knowledge of nutrition.

Mrs. White wrote: "All-wheat flour is not best for continuous diet. A mixture of wheat, oatmeal and rye would be more nutritious."

Also, Mrs. White was essentially a vegetarian. She wrote: "The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct."

Do you suppose we'll discover she was right about these things, too?

1777. White, Ellen G., Teaching and Work

SOURCE: Editorial, "An American Prophetess" (a notice of the death of Mrs. White), *The Independent*, 83 (Aug. 23, 1915), 250.

Of course, these teachings [of the founders of the denomination] were based on the strictest doctrine of inspiration of the Scriptures. Seventh Day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the "remnant church," who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853 in Battle Creek, and it has grown until now they have thirty-seven publishing houses thruout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism of prophecy? Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.

1778. World Conditions—Causes of World Tensions

SOURCE: Daniel A. Chapman, "We, the Peacemakers," *Presbyterian Life*, 11 (September 1, 1958), 19, 20. Copyright 1958 by Presbyterian Life, Inc., Dayton, Ohio. Used by permission.

[p. 19] The danger signs in our present situation are clear for all to see... Opposing ideologies compete for the minds and souls of men; rival power blocs and systems of alliances imperil the peace of nations, large and small... An arms race of unprecedented dimensions casts its [p. 20] heavy shadow on the life of every single soul...

What are some of the root causes of world tensions? ... Above all, there are the basic human frailties. We are made in the image of God, and yet we disobey his will. We are overwhelmed by man's apparently insatiable lust for power, prestige, and possession. Pride, greed, conceit, and narrow-mindedness claim a heavy toll. Misunderstanding and racism poison the atmosphere and sow seeds of destruction in the lives of great and powerful countries, as well as of small and weak ones. These failings in man ... hasten the coming of war and destruction.

1779. World Conditions, Christian Not Dismayed by

SOURCE: Judith N. Shklar, *After Utopia*, pp. 177–179. Copyright © 1957 by Princeton University Press, Princeton, New Jersey. Used by permission.

[p. 177] Indeed, no despair at all is permitted Christians. The call to hope cannot be evaded... [p. 178] The doctrine of hope must somehow be salvaged, in spite of the signs of the times. Thus, so entirely orthodox a Catholic as Monsignor Ronald Knox, observing the world of the atomic bomb, is forced to agree that, "The Christian virtue of hope has nothing whatever to do with the world's future... (Hope) in the theological sense is concerned only with the salvation of the individual believer and the means which will help him attain it." A Christian does not sin if he expects the world to blow itself up in the near future, and Monsignor Knox reminds us that the first Christians lived in daily expectation of the world's end...

[p. 179] A Protestant theologian, Edwyn Bevan, again reminds us that the early Christians expected life in this world to get constantly worse, and that the experience of the present age should lead us to a return to their apocalyptic hopes. For, though it is clear that the world is in a very bad state, God remains the Lord of History.

1780. World Conditions—Christian's Faith and Secular Culture

SOURCE: Judith N. Shklar, *After Utopia*, p. 165. Copyright © 1957 by Princeton University Press, Princeton, New Jersey. Used by permission.

Christian faith has never been conducive to a complacent acceptance of secular culture. Not only does faith, like aesthetic sense, spring from an a-historical and a-political source of human feeling; it also stands as a constant challenge to and condemnation of the world of sin, error, and frivolity. If Christianity finds its origins in events within history, it also stands above them. Consequently, cultural conditions, however much they may appall the Christian, can never bring him to the utter despair of the unhappy consciousness. He may and does join the romantic in despairing of technological, scientific, urban mass society, but ... he himself remains secure in his faith; he observes the disaster of others. In short, even the most extreme Christian fatalist who is certain of the imminent end of Western culture, and even of the coming of Anti-Christ, can never share the total estrangement of the romantic.

1781. World Conditions—Deaths in Two World Wars

SOURCE: Lewis Mumford, *The Transformations of Man* (Vol. 7 of *World Perspectives*. New York: Harper, 1956), p. 180. Copyright © 1956 by Lewis Mumford. Used by permission.

Though man has now for the first time the technical means of achieving and perpetuating a world culture, he has already become seriously frustrated, indeed deeply discouraged, by the current miscarriage of these means. That miscarriage is recorded in two world wars, which brought premature death by military combat or genocide—leaving out those who succumbed to epidemic diseases—to between thirty and forty million human beings within thirty years. This decimation canceled out a century's gains in lowering the death rate from preventable disease.

1782. World Conditions.—Decline in Morals

SOURCE: John L. Thomas, *The Catholic Viewpoint on Marriage and the Family* (Garden City, N.Y.: Hanover House, 1958), pp. 99, 100. Copyright © 1958 by Doubleday & Company, Inc., New York. Reprinted by permission of the publisher.

[p. 99] We did not need two Kinsey reports to warn us that modern [p. 100] ideals and practices related to sex are confused and contradictory. Contemporary art, literature, and advertising reflect, even while they mold, a startling array of conflicting opinions and practices. Family theorists and marriage counselors appear to regard obvious disorganization as little more than regrettable "growing pains" in a period of rapid social change. Yet divorce rates and crime reports suggest that what was once considered socially pathological is gradually reaching the status of institutionalized normality.

1783. World Conditions—Decline of Reason

SOURCE: Peter Hudson, "Effective Evangelism: Striking at the Modern Dilemma," *Christianity Today*, 5 (Nov. 7, 1960), 3. Copyright 1960 by Christianity Today, Inc., Washington. Used by permission.

The first factor is that people are using their minds less and less to determine the course of their lives.

Apart from the more obvious ways in which independent thought is being controlled or hindered—such as, brainwashing, advertising by suggestion, and conditioning—there are more subtle ways which, because of their indirect influence on the mind, are more

universal and effective. More people than ever are living together in big cities where genuine individuality of thought and action is difficult. The daily work of many no longer demands the concentration of the skilled craftsman. Rather, life's complexities exhaust the mind with the trivialities of red tape, and then leave it too fatigued to meditate on important things.

Knowledge has become specialized. A hundred years ago the average person could have a fair idea of why and how things happened in the world around him. Today only the expert can profess to know this. The average person is content with the bits of knowledge he picks up from magazines, radio, and television, and can leave to the experts, computers, adding machines, and electronic brains the responsibility of doing his thinking for him in areas he cannot understand.

The strongest deterrents to the use of the mind are modern views which do not regard man's reason as having any objective validity. If man's behavior is determined by his glands, his subconscious mind, or economic factors, any reasoning that he may claim to do is but the response of inner or outer environmental factors and is therefore purely subjective. And if he is no longer responsible for his actions, then condemnation of his behavior when unacceptable becomes unfair. But if objective truth and standards do exist, modern views notwithstanding, then the application of them to daily life demands considerable thought on our part.

1784. World Conditions—Fear, Anxiety, Suspicion

SOURCE: Percy L. Julian, "Has Science Come of Age?" (address delivered before the Maryland section of the American Chemical Society April 15, 1955, at Morgan State College, Baltimore, Maryland), *The Morgan State College Bulletin*, 21 (May, 1955), 11, 12.

[p. 11] Verily, we still live in the shadow of the cloud that the monster cast upon Hiroshima and Nagasaki. No single event in history has brought a world to such a state of anxiety, fear and suspicion... Fears, fears, and more fears; anxieties and more anxieties. Look at the titles of the books on our shelves. I wonder, often, if my children look at them, because I have all these in one spot, and I wonder if they ever walk by and wonder, "Is Daddy psychopathic?" Read the list as it stands on my shelf: "The Age of Anxiety" by Professor LeVan Baumer of Yale; "Our Age of Unreason" by the psychoanalyst, Franz Alexander; "The Decline of the West" by Spengler; [p. 12] "Mind at the End of Its Tether"; "The Plague"; "Troubled Sleep"; "The Age of Crisis"; "Mankind Beyond Salvation." If, indeed, this is the scientists' world, someone has the right to ask, "Has science come of age?"

I would like to add one more book to the list of titles that run the gamut. I would like to write a book entitled "The Age of Approaching Honesty" on behalf of the sorely beset scientists. I would like to ask you what was our faith before Hiroshima. Who was our God before Nagasaki? Let a scientist do a bit of probing. Was he a God whom we had fashioned to fit our rationalizations? Was he a God we had patterned to fit our pagan comfort? ... Was he not a God who smiled with indulgence over our devotion to and worship of a world of things? ... Was he the ancient God of our conscience who taught us that there are some things that are everlastingly right and some things that are everlastingly wrong?

1785. World Conditions—Fear, as a Sign of the Age

SOURCE: Franklin Le Van Baumer, "Age of Anxiety," in *Main Currents of Western Thought* (1956), pp. 577-579. Copyright 1952 by Alfred A. Knopf, Inc., New York. Used by permission.

[p. 577] With the opening of the new century the majority of western Europeans still lived in the comfortable assurance that all was right with the world or, at any rate, that the invincible combination of rational man and the machine could soon make it right. Fifty years later this assurance has vanished, has been replaced by a mood often approaching despair...

What does the twentieth century signify? The intellectual historian does not know, nor, truly, does anyone else. All he knows is that western Europe has moved into an age qualitatively different from either the Age of Religion or the Age of Science. In our time there has been something like a revival of religion, but religion by no means dominates culture as it did in the days of Aquinas and Luther. The last two generations have been a time of great scientific progress, but science is no longer a "sacred cow." The twentieth century lacks the conviction and certainty of the two ages it has superseded. Compared with the "day-light world" of the eighteenth and nineteenth centuries, it is a "night-time world," an "age of anxiety."¹ [Note 1: This is the title of a poem by W. H. Auden, published in 1947.]

"Anxiety," as here used, denotes a state of mind combining loneliness of spirit with a sense of loss of control. Unlike the confident bourgeois of the last century, the individual European now [p. 578] often feels that he has lost control over his private destiny. Likewise, the collective nation, and the collective civilization, no longer completely controls its political and economic destiny. In this circumstance the individual simply drifts, anxiously awaiting the shock of events which will determine his tomorrow. Having kicked over, first Christianity, and then the bourgeois code, he lives without benefit of a standard of values to which these events might be referred. It need hardly be pointed out that this is a dangerous state of mind, easily capitalized by totalitarian *Führers*.

Anxiety has been building up among western Europeans since 1914, and for good reasons... Europeans have had to adjust to a world in which there is no peace between nations. They do not need Freud to lecture to them on man's irrationality and potential savagery; the concentration camps and ruined cities, inevitable by-products of total wars and the ever-present threat of war, tell their own story of man's inhumanity to man. In times of social disintegration and physical pain, mental anguish and introversion (often morbid) are only to be expected...

[p. 579] Anxiety, or the idea of anxiety, permeates modern thought in all its aspects. You find it almost everywhere you look: in Freudian psychology, in the philosophy of existentialism, in poetry and the novel, in the language of religion, in "historical" prognostications, and, of course, in contemporary political movements. From the titles of books alone it would be possible to deduce that a good many first-rank intellectuals had developed serious misgivings about their civilization. *The Decline of the West*, *Our Age of Unreason*, *Mind at the End of its Tether*, *The Plague*, *Troubled Sleep*, *Age of Crisis*—these and other titles betoken a type of "crisis thinking" uncongenial, for the most part, to the nineteenth century.

1786. World Conditions—Fear, Even Among Christians

SOURCE: J. B. Phillips, *New Testament Christianity* (New York: Macmillan, 1956), p. 43. Copyright 1956, 1958, by J. B. Phillips and used with the permission of The Macmillan Company.

During the last fifty years particularly, the quality of hope has ebbed away from our common life almost imperceptibly. I say again that we are affected far more than we know, far more than we should be, by the prevailing atmosphere of thought around us.

Christians, at any rate as far as western Europe is concerned, do not seem to exhibit much more hope than their non-Christian contemporaries. There is an unacknowledged and unexpressed fear in the hearts of many people that somehow the world has slipped beyond the control of God. Their reason may tell them that this cannot be so, but the constant assault of world tensions and the ever present threat of annihilation by nuclear weapons make people feel that the present setup is so radically different that the old rules no longer apply. Without realizing it, many of us are beginning to consent in our inmost hearts to the conclusion that we live in a hopeless situation.

1787. World Conditions—Increase in Technology Abrupt, at Turn of 19th Century

SOURCE: Norman Cousins, *Modern Man Is Obsolete* (New York: Viking, 1945), pp. 15, 16. Copyright 1945 by Norman Cousins. Used by permission.

[p. 15] A wheel turned no faster in Hannibal's time than it did in George Washington's. It took just as long to cultivate a wheat field in Egypt in 5000 B.C. as it did anywhere at the turn of the nineteenth century... [p. 16] The speed of technological change was almost as slow as that of life itself.

Then suddenly, with the utilization of steam and electricity, more changes were made in technology in two generations than in all the thousands of years of previous human history put together. Wheels and machines turned so fast that man could cover more distances in one day than he used to be able to do in a lifetime.

1788. World Conditions—Increase in Technology Facilitates Spread of Gospel

SOURCE: Kenneth Scott Latourette, *The Christian Outlook*, pp. 200, 201. Copyright 1948 by Harper & Brothers, New York. Used by permission.

[p. 200] As never before it is possible to acquaint men the world around with the Gospel. The many means of communication—the radio and the airplane, added to the seemingly more prosaic contributions of earlier days, the printed page, the railway, the steamship, and the automobile—[p. 201] make physically feasible the reaching of all men. Christian communities in almost every land and among almost every tribe and nation provide, as never before, nuclei for the spread of the faith.

1789. World Conditions— Increased Expansion of Knowledge in 19th and 20th Centuries

SOURCE: Kenneth Scott Latourette, *The Christian Outlook*, pp. 55, 56. Copyright 1948 by Harper & Brothers, New York. Used by permission.

[p. 55] In the eighteenth century a series of revolutions began in Western culture which continued into the nineteenth and twentieth centuries and which partly swept away the existing order and brought in a new era. The French Revolution with its profound repercussions in Europe and the revolutions in the Americas which both preceded and succeeded it ushered in a new political order. Republics were set up which aspired to be democratic and more of popular representation in government was forced upon the remaining monarchs. The Age of Reason was a stage in the emergence of the Age of Science. Man's views and understanding of the physical universe increased with breathtaking speed... Concurrently with this expanding knowl- [p. 56] edge went its application to provide man with food, clothing, and shelter. The Industrial Revolution inaugurated the age of the machine. Wealth and population rapidly mounted. Cities mushroomed almost overnight. Vast shifts of people were seen, partly from rural areas

and small towns to cities and partly from Europe to Siberia, the Americas, Australasia, and South Africa... The commerce of the Occident penetrated to every inhabited country of the globe.

1790. World Conditions — Increasing Knowledge, From Near End of 18th Century

SOURCE: Kenneth Scott Latourette, *A History of Christianity*, 1st ed., pp. 1064, 1065. Copyright 1953 by Harper & Brothers, New York. Used by permission.

[p. 1064] The [19th] century was also marked by the rapidly mounting exploration by man of his physical environment. Through the scientific approach and at an exhilarating pace men pushed out the boundaries of their knowledge of the world about them and within them...

This increasing knowledge was utilized to effect progress in the mastery by men of their environment. Steam was harnessed, at first in manufactures and then in transportation by boats and railways. Through the telegraph, the telephone, and the trolley men made electricity their servant in speeding up communication. They constrained electricity to light their homes and their streets...

The additions to the knowledge and mastery of the physical environment contributed to great and transforming changes in the life of mankind. They made possible the industrial revolution. This began in the eighteenth century but mounted in the nineteenth century. Wealth grew by leaps and bounds. As throughout history, great extremes existed in the possession or absence of [p. 1065] wealth. Huge fortunes were accumulated by the few, moderate comfort was achieved by a large minority, but for another minority, in some places a majority, the new industrial processes meant grinding toil, sordid poverty, and moral and physical degradation. Populations multiplied. Cities mushroomed. The largest of them attained unprecedented dimensions. A new kind of urban life arose.

1791. World Conditions—Labor—Influence of Pope Leo IX's Social Teachings

SOURCE: Pius XII, Encyclical Letter *Quadragesimo Anno*, March 19, 1942 (Washington: National Catholic Welfare Conference, [1942]), sec. 21, pp. 10, 11.

[p. 10] 21. Nor is the benefit that has poured forth from Leo's Encyclical confined within these bounds; for the teaching which *On the Condition of Workers* contains has gradually and imperceptibly worked its way into the minds of those outside Catholic unity [p. 11] who do not recognize the authority of the Church. Catholic principles on the social question have as a result, passed little by little into the patrimony of all human society, and We rejoice that the eternal truths which Our Predecessor of glorious memory proclaimed so impressively have been frequently invoked and defended not only in non-Catholic books and journals but in legislative halls also and courts of justice.

1792. World Conditions—Man in Space

SOURCE: Norman Cousins, Editorial, "Put Poets Into Space," *Saturday Review*, 44 (April 29, 1961), 20. Copyright 1961 by Saturday Review, Inc., New York. Used by permission.

The idea of man in space is an explosion in the imagination. It shakes free the sense of wonder; it cracks open a vast area of the human potential; it confronts the intelligence with the prospect of an encounter with the infinite. But it also adds to the terror. Not terror from what is unknown about space but from what is known about man. These cosmic vehicles are the forerunners of space platforms carrying loaded nuclear pistols pointed at the head of man on earth. A great ascent has taken place without any

corresponding elevation of ideas. Man has raised his station without raising his sights. He roams the heavens with the engines of hell.

1793. World Conditions—Nuclear Age, an Utterly New Era

SOURCE: Norman K. Gottwald, "Nuclear Realism or Nuclear Pacifism?" *The Christian Century*, 77 (Aug. 3, 1960), 895. Copyright 1960 Christian Century Foundation, Chicago. Reprinted by permission from *The Christian Century*.

Everywhere men are awakening to the fact that ours is the first generation in an utterly new era. Whether they are awakening rapidly enough is open to question—and apprehension. Arthur Koestler calls 1960 the year 15 p.H. (post-Hiroshima). He finds it natural that the full import of man's newly found ability to bring history to an end will take a long while to spread from the unconscious mind into the conscious levels of thought and finally into political policies.

Others wonder if we can afford the time. They feel nervously for the feeble moral pulse of the creature who spares no efforts to perfect the means and to multiply the possibilities for destruction. Among these troubled analysts of the new era are non-Christians who look to the church as the traditional source of social conscience. C. Wright Mills asks whether Christian history since Constantine has not been the sorry tale of Christians finding reasons for killing Christians.

1794. World Conditions — Nuclear Age, Impact of

SOURCE: Richard M. Fagley, "Man and the Atomic Bomb," *The Chaplain*, 2 (November, 1945), 5–8. Used by permission.

[p. 5] The inexorable "either-or" of the atomic bomb, upon which hangs the fate of life on this planet, leaves the pride of man no means by which to save itself. The only alternative to Armageddon is repentance and regeneration...

Of course, atomic energy can lift the burden of poverty from the backs of countless millions and give all mankind the material basis for creative living. What should be equally obvious is that only if man has a new spirit within him can he pass over into this Promised Land. The Atomic Age is otherwise almost certain to be extremely short and extremely brutish! ...

The end of a scientific race between the development of anti-bombs and the development of bigger, faster bombs is not hard to see. It is the end of man on this earth...

[p. 6] Again, there is the common illusion that fear can protect mankind from atomic war. Fear, it is true, may help—if it leads men to seek, with a contrite heart, the protection and guidance of God. But fear by itself offers a shortcut to catastrophe. The fear of destruction from atomic bombs in the present world of competing states would insure and hasten sudden, ruthless attacks with atomic bombs. Total aggression would become the strategy for survival...

Atomic power is here to stay for the remainder of human history. And unless man can control himself as well as atomic power according to the moral law, both will no doubt terminate within a comparatively few years...

Unless men everywhere are moved to confess their own inadequacy, and seek to follow God's will rather than their own, no other strategy can save us.

The fate of the world, therefore, in a literal sense, depends upon the ability of the moral and religious forces, and above all, of the Christian churches, to call men effectively to repentance, worship, and service. The conversion of man, who, as Cousins

puts it, “has ex- [p. 7] altered change in everything but himself,” has suddenly become a life-and-death issue, not merely for individuals, but for the race.

There is little comfort in recognizing the supreme responsibility of our churches for the fate of mankind. For nineteen centuries we Christians have preached the Good News more often with our lips than with our lives. We have preached, in tolerant fashion, that “the wages of sin is death,” and proceeded generally to accommodate ourselves to the society about us. And now our churches, infected with the secularist spirit, are suddenly called upon to save humanity from the impending doom created by that spirit. No, the prospect is far from comforting...

[p. 8] The present difficulties are formidable enough. Fear already stalks the halls of government and the homes of our people. The corrosive effects of fear are already seen in government policy. Every short-sighted or evil-minded politician has new fuel for the fires of nationalism or imperialism. The timid politician is paralyzed with doubts or self-concern. Others are confused by the technical difficulties.

1795. World Conditions—Nuclear Energy for Destructive Purposes

SOURCE: Lewis Mumford, *The Transformations of Man* (Vol. 7 of *World Perspectives*. New York: Harper, 1956), p. 160. Copyright © 1956 by Lewis Mumford. Used by permission.

Now the supreme achievement of mathematical and physical science in our time was, without doubt, the succession of discoveries that led to the modern conception of the atom and the equation that identified mass and energy: only mind and method of the highest order could have unlocked these cosmic secrets. But to what end was this consummate feat of the intelligence directed? What in fact prompted the final decision that enabled man to start the process of atomic fission? We all know the answer too well: its object was the production of an instrument of largescale destruction and extermination.

In the course of a decade’s wholesale development of this new source of energy, the governments of Soviet Russia and the United States have now produced enough atomic and thermonuclear weapons to make it possible, even on the most conservative estimate, to wipe out all life on this planet. While these lethal powers were being multiplied, with all the resources available, the amount of thought spent on creating the moral and political agents that would be capable of directing such energies to a truly human destination was, by comparison, of pinheaded dimensions.

1796. World Conditions—Optimism Changed to Foreboding

SOURCE: Harry Emerson Fosdick, Sermon, “Who Do You Think You Are?” in his *What Is Vital in Religion*, p. 178. Copyright 1955 by Harper & Brothers, New York. Used by permission.

Ours in particular is a generation when it is easy to take a dim view of human nature. Man’s wickedness now threatens the very survival of the race. Here, indeed, is the biggest change that has taken place in my lifetime—this swing from the cheerful optimism about man and his prospects, which prevailed in the late nineteenth century, to the grim confrontation of human folly and depravity and the dire foreboding about man’s future which prevail today...

In the years before the two world wars we oldsters did live in an era of optimism about man. What days those were when science began pouring out its new inventions promising to remake the world! Now, however, we grimly wonder what devilish horrors man will perpetrate with his new science, and we hear dismal forebodings about the possibility that with the H-bomb we may coming racial suicide.

1797. World Conditions — Optimism Concerning Science Shattered

SOURCE: Kenneth Scott Latourette, *The Christian Outlook*, pp. 186, 187. Copyright 1948 by Harper & Brothers, New York. Used by permission.

[p. 186] First of all, we of this generation are suspicious of easy—or even difficult—optimism. Two world wars and their attendant and more basic revolutions have sobered us. We look back with mingled wistfulness and sophisticated scorn upon the complacent optimism of the nineteenth century.

The doctrine of progress is dated. It belongs to that short and relatively halcyon age of the Occident which intervened between 1815 and 1914. Even that century knew such conflicts as the Crimean, American Civil, and Franco-Prussian wars. Yet, compared with the earlier Occident, and especially the eighteenth century, and with the post-1914 era it was peaceful. For the Occident, equipped newly with the machines of the Industrial Revolution, the nineteenth century was increasingly prosperous. Into this scene came the theory of evolution. The optimism of progress appeared logical. Life was believed to have begun in simple forms and to have developed into higher and more complex stages. At the apex came man himself who, springing from lower organisms, was now supreme. He had become so through his superior intelligence. What hypothesis seemed so reasonable as that which gave man and civilization an indefinitely growing and blissful future? So ran the argument.

In our day science and the machine are feared as the Frankenstein Monster which turns on its creator and destroys him. Civilization may be hurtled back into worse than barbarism by the forces which man has evoked.

1798. World Conditions—Optimism of Recent Centuries Dashed

SOURCE: Reinhold Niebuhr, *Faith and History*, pp. 1, 6–8. Copyright 1949 by Charles Scribner's Sons, New York. Reprinted with the permission of Charles Scribner's Sons and James Nisbet, Ltd., London.

[p. 1] The history of mankind exhibits no more ironic experience than the contrast between the sanguine hopes of recent centuries and the bitter experiences of contemporary man. Every technical advance, which previous generations regarded as a harbinger or guarantor of the redemption of mankind from its various difficulties, has proved to be the cause, or at least the occasion, for a new dimension of ancient perplexities...

[p. 6] [In the 19th century almost] the whole chorus of modern culture learned to sing the new song of hope in remarkable harmony. The redemption of mankind, by whatever means, was assured for the future. It was, in fact, assured by the future.

There were experiences in previous centuries which might well have challenged this unqualified optimism. But the expansion of man's power over nature proceeded at such a pace that all doubts were quieted, allowing the nineteenth century to become the "century of hope" and to express the modern mood in its most extravagant terms. History, refusing to move by the calendar, actually permitted the nineteenth century to indulge its illusions into the twentieth. Then came the deluge. Since 1914 one tragic experience [p. 7] has followed another, as if history had been designed to refute the vain delusions of modern man.

The "laws" and tendencies of historical development proved in the light of contemporary experience to be much more complex than any one has supposed. Every new freedom represented a new peril as well as a new promise. Modern industrial society dissolved ancient forms of political authoritarianism; but the tyrannies which grew on its soil proved more brutal and vexatious than the old ones. The inequalities rooted in landed property were levelled. But the more dynamic inequalities of a technical society became

more perilous to the community than the more static forms of uneven power. The achievement of individual liberty was one of the genuine advances of bourgeois society. But this society also created atomic individuals who, freed from the disciplines of the older organic communities, were lost in the mass; and became the prey of demagogues and charlatans who transmuted their individual anxieties and resentments into collective political power of demonic fury.

The development of instruments of communication and transportation did create a potential world community by destroying all the old barriers of time and space. But the new interdependence of the nations created a more perplexing problem than anyone had anticipated. It certainly did not prompt the nations forthwith to organize a “parliament of man and federation of the world.” Rather it extended the scope of old international frictions so that a single generation was subjected to two wars of global dimensions. Furthermore the second conflict left the world as far from the goal of global peace as the first. At its conclusion the world’s peace was at the mercy of two competing alliances of world savers, the one informed by the bourgeois and the other by the proletarian creed of world redemption. Thus the civil war in the heart of modern industrial nations, which had already brought so much social confusion into the modern world, was re-enacted in the strife between nations. The development of atomic instruments of conflict aggravated the fears not only of those who lacked such instruments, but of those who had them. The fears of the latter added a final ironic touch to the whole destiny of modern man. The possession of power has never [p. 8] annulled the fears of those who wield it, since it prompts them to anxiety over its possible loss. The possession of a phenomenal form of destructive power in the modern day has proved to be so fruitful of new fears that the perennial ambiguity of man’s situation of power and weakness became more vividly exemplified, rather than overcome. Thus a century which was meant to achieve a democratic society of world-scope finds itself at its half-way mark uncertain about the possibility of avoiding a new conflict of such proportions as to leave the survival of mankind, or at least the survival of civilization, in doubt.

1799. World Conditions—Optimism Shattered

SOURCE: J. B. Phillips, *New Testament Christianity* (New York: Macmillan, 1956), pp. 44, 45. Copyright 1956, 1958, by J. B. Phillips used with the permission of The Macmillan Company.

[p. 44] This safe, comfortable world with its boundless optimism was shattered for ever by the 1914–1918 War. I do not think that ever again has that hopeful, almost bumptiously hopeful, atmosphere reappeared in this country [England]. Quickly or slowly people began to see that science by itself is not enough...

The Second World War put a final end to any easy hopes or shallow optimism, and, except in places which are particularly fortunate or where people do not think or read about what is happening to the world, we do not find to- [p. 45] day any trace of those shining hopes of the early 1900’s. Indeed, that particular kind of hope ... seems almost incredible to us today. It is not simply that we have become disillusioned about human nature through the evidence of two world wars and the contemporary evidence of atheistic Communism today, but that all of us are far more aware of the world with its tensions and problems than our cheerful forefathers could ever have been. Vastly improved methods of communication and travel have meant the end of a safe, complacent “parochial” outlook. Even if we try to detach ourselves personally from the world’s burdens, we are assailed by newspapers, radio, and television, and we can scarcely help feeling something of the world’s pains and problems. This I venture to think is by no

means altogether a bad thing, for it means that for the very first time in human history a great many intelligent men and women are realizing how interdependent we are as human beings. Nations, even whole continents, are awakening from the sleep of centuries, and while violent nationalism flares up from time to time, there is a growing sense among responsible people of all nations that we are “all in it together.” If we are to have hope amidst all the menaces and threats of today’s world, it has got to be a sturdy and well-founded hope.

1800. World Conditions — Progress Theory Now Outmoded

SOURCE: Harry Emerson Fosdick, Sermon, “Who Do You Think You Are?” in his *What Is Vital in Religion*, p. 179. Copyright 1955 by Harper & Brothers, New York. Used by permission.

And what days those were when not only science and education were supposed to be saving the world, but when evolution was interpreted as guaranteeing inevitable progress; when men like Samuel Butler, half a century ago, could predict that inevitably, automatically, because of evolution man’s body would become “finer to bear his finer mind, till man becomes not only an angel but an archangel.” Well, look at mankind today and try to imagine us automatically evolving into archangels. What nonsense!

1801. World Conditions—Prospect—Apocalyptic End Seen Possible

SOURCE: Lewis Mumford, *The Transformations of Man* (Vol. 7 of *World Perspectives*. New York: Harper, 1956), p. 178. Copyright © 1956 by Lewis Mumford. Used by permission.

An apocalyptic termination of all human development has become possible in our day; far more so than in the comparatively innocent times of John of Patmos. With our present lethal weapons the swift suicide of post-historic man is even more likely than his gradual triumph.

1802. World Conditions—Prospect—Children, and Their Future

SOURCE: Winston Churchill, Speech in Commons, March 1, 1955, extract in “Thoughts for a Time of Crisis,” *The New York Times Magazine*, Aug. 17, 1958, p. 69. Used by permission.

What ought we to do? Which way shall we turn to save our lives and the future of the world? It does not matter so much to old people. They are going soon anyway. But I find it poignant to look at youth in all its activities and ardor, and most of all to watch little children playing their merry games, and wonder what would lie before them if God wearied of mankind.

1803. World Conditions—Prospect—Dark Future

SOURCE: Lewis Mumford, *The Transformations of Man* (Vol. 7 of *World Perspectives*. New York: Harper, 1956), 153. Copyright © 1956 by Lewis Mumford. Used by permission.

The powers of New World man so confidently evoked now threaten to turn against him, as in the tale of the Sorcerer’s Apprentice. Mankind now lives under the threat of self-destruction, on a scale hitherto unthinkable by methods heretofore unimaginable. A single homicidal command, escaping such rational controls as remain, might trigger a world catastrophe. Even if that does not happen, an equally dark future seems already visible: the replacement of historic man by a new form: post-historic man. We must face this final threat before turning to a consideration of happier alternatives.

1804. World Conditions—Prospect—Destruction of the Race Possible

SOURCE: Lewis Mumford, *The Transformations of Man* (Vol. 7 of *World Perspectives*. New York: Harper, 1956), p. 181. Copyright © 1956 by Lewis Mumford. Used by permission.

One may doubt if any factors now known will be capable of bringing about the needed transformation of man in time to avoid the self-destruction of the human race—either by swift thermonuclear annihilation, by slow atomic pollution of air, soil and

water, or by the insidious conditioning of man to post-historic compulsions. If viewed on purely rational terms, one might be tempted to accept the dying judgment of H. G. Wells as something more than senile hallucination: "Mind is at the end of its tether." A more benign alternative would call for something like a miracle.

1805. World Conditions—Prospect—Human Race on Brink of Disaster

SOURCE: Norman Cousins, Editorial, "Don't Resign From the Human Race," *Saturday Review of Literature*, 31 (Aug. 7, 1948), 7, 8. Copyright 1948 by Saturday Review Associates, Inc., New York. Used by permission.

[p. 7] The human race has existed until now largely because it has had an ample margin for error...

But today that margin for error has been used up. One more mistake of the type which in the past repeatedly led to war could be the final mistake. The world can no longer afford the fatal mistake of war.

Yet man persists in clinging to old errors as though they were life's own trophies—at a time when every major move must be the correct one. He has yet to demonstrate the capacity for presiding over experience, whether personal or historical...

[p. 8] We can now kill more in a single day than used to be killed in generations of perpetual conflict.

1806. World Conditions—Prospect—Later Than We Think

SOURCE: Wernher von Braun, "Why Should America Conquer Space?" *This Week* (March 20, 1960), p. 10. Copyright 1960 by United Newspapers Magazine Corporation, New York. Used by permission of the author and publishers.

America is not only the richest and technically most advanced country in the world, but also the one where people laugh and enjoy God's world more than anywhere else. But in their constitutionally guaranteed pursuit of happiness many Americans seem to refuse to look at the dark clouds which are rapidly moving up. I fear it is later than we think, and our position in the world is gravely endangered.

1807. World Conditions—Prospect—Time Is Short for Our Civilization

SOURCE: "Choose Life, Not Death! Message of the World Council of Churches, issued at Geneva, March, 1946," *The Christian Century*, 63 (March 27, 1946), 396. Copyright 1946 Christian Century Foundation, Chicago. Reprinted by permission from *The Christian Century*.

The world today stands between life and death. Men's hopes of a better world have been fulfilled...

We face this crisis as Christians whose own consciences are gravely disturbed. ... Men are going the way of death because they disobey God's will. All renewal depends upon repentance, upon turning from our own way to God's way. He is calling men to a supreme decision...

But the time is short. Man's triumph in the release of atomic energy threatens his destruction. Unless men's whole outlook is changed, our civilization will perish.

1808. World Conditions—Religion Versus Atheism

SOURCE: J. Edgar Hoover, "Soviet Rule or Christian Renewal?" *Christianity Today*, 5 (Nov. 7, 1960), 8. Copyright 1960 by Christianity Today, Inc., Washington. Used by permission.

Today two vast ideological worlds confront each other, worlds which embody different deities and conceptions of man. Casting our eyes down the avenue of the next generation, we may pose the issue between the worlds as *Communist domination or Christian rededication*. Shall the world fall under the cold hand of dialectical materialism where every man must conform to the atheistic, irrational, and immoral laws of a way of life which is contrary to the divine Intelligence? Or shall the answer be a rededication to

Christian moral values, a digging deep of the wells of personal faith in the bottomless ocean of God's love and the creation of a society which is in harmony with the laws of God?

1809. World Conditions—Science and Materialism Pose Problems of Theology

SOURCE: John C. Whitcomb, Jr., and Henry M. Morris, *The Genesis Flood*, pp. 471–473. Copyright 1961 by the Presbyterian and Reformed Publishing Company, Philadelphia. Used by permission.

[p. 471] Living in an age of science and materialism, the church of Jesus Christ finds itself now faced with some of the most perplexing problems of theology and apologetics in its entire history. There is increas- [p. 472] ing evidence from every side that the modern mind, characterized by dogmatic claims to finality in the realms of metaphysics and epistemology, has little patience with those who insist upon finding the criteria for ultimate truth within the covers of a supernaturally-inspired Book.

Perhaps the most obvious clash between these two world-views is in the field of anthropology, where modern science, because of its materialistic presuppositions, is forced to establish a continuous genealogy between man and the lower forms of life. But most evangelical scholars, recognizing the immense importance of the doctrines of Creation and the Fall so far as the plan of salvation is concerned, have been willing to part company with evolutionary anthropologists on this question...

When we come to the question of the animal kingdom in relation to the Fall, however, we discover a much greater hesitancy on the part of such scholars in taking a united stand in opposition to the claims of uniformitarian paleontology. They seem to have been overawed, to a large extent at least, by the unanimous voice of modern paleontologists to the effect that death and violence reigned in the animal kingdom for hundreds of millions of years before the appearance of man on the earth.

But the Scriptures contain powerful testimonies to the contrary. For example, Romans 8:19–22 speaks of the stupendous transformation experienced by the entire creation, when, at the time of the Fall and as a result of the Edenic curse, it entered into a "bondage of corruption" from which it still longs to be delivered. This is strikingly confirmed by what we read in Genesis 1:28 of the original "dominion" which man exercised over God's creation and by the inspired commentary on Psalm 8 which is provided for us in Hebrews 2:8–9. Further support for this doctrine is found in the terms of the Noahic Covenant, in Isaiah's prophecy of ideal conditions in the animal [p. 473] kingdom, in the cursing of the serpent, the inflicting of birthpangs upon the woman, and the cursing of the ground. So powerful, in fact, are these Biblical evidences that many of the greatest modern theologians have been willing to incur the intense opposition of modern uniformitarians rather than attempt to mold the text of Scripture into conformity with current scientific theories...

We must accept either the current theories of paleontology, with an inconceivably vast time-scale for fossils before the appearance of man on the earth, or we must accept the order of events as set forth so clearly in the Word of God... If the "bondage of corruption," with all that such a term implies for the animal kingdom, had its source in the Edenic curse, then the fossil strata, which are filled with evidences of violent death, must have been laid down *since* Adam. And if this be true, then the uniformitarian time-table of modern paleontology must be rejected as totally erroneous; and a Biblical

catastrophism (centering in the year-long, universal Deluge) must be substituted for it as the only possible solution to the enigma of the fossil strata.

1810. World Conditions—Scientism

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SOURCE: James G. Leyburn, "Idols We Bow Before," *The Christian Century*, 77 (Aug. 31, 1960), 993. Copyright 1960 Christian Century Foundation, Chicago. Reprinted by permission from *The Christian Century*.

Still another form of idolatry is scientism. The intellectual affirms that every intelligent man must respect science, regarding it as one of the means God has given us to discover his laws of nature, to conquer age-old ills, to explore the universe of the macrocosm and the microcosm. The idolatry consists in the worship of science as the panacea for all woes; in the myth that science is infallibly accurate, whereas all other knowledge is random and partial; in the belief that man can with security rely on science alone for salvation.

In its present form the idol of scientism was given foundation during the revival of learning in the Renaissance; it reached its height of glory in the confident optimism of the late 19th century. Given the remarkable discoveries and advances of the latter era, one can well understand the enthusiasm with which its adherents welcomed the new messiah. One can also understand the relief of man who breathed the free air that had long been tainted by decaying religious dogma. It is not even surprising that men began to assume that to be scientific required one to be materialistic in philosophy.

The 20th century, with its devastating wars made hellish by "scientific" weapons, has witnessed the defection of a number of sensitive souls away from the idol of scientism. It is now apparent to the thoughtful that science is knowledge, not wisdom; that its discoveries are quite impersonal and can be turned by man to devilish as well as to beneficial ends. A number of brilliant contemporary physicists have stalked out of the temple of scientism. Their exploration of the atom has cast serious doubt on materialism. Grandsons of men who announced that God was dead are now admitting that there may after all be a God; some are even proclaiming their belief in him.

Many social scientist, however, have become devoted adherents of scientism. A decade or so ago, one of them wrote a book with the title, *Can Science Save Us?* His answer was a clear Yes. This, I think, is scientism.

1811. World Conditions—Secularization and Neglect of the Bible

SOURCE: Mary McLeod Bethune, "Recommends Bible as Source of Wisdom, Inspiration" (column), in the *Chicago Defender*, Oct. 9, 1954, p. Copyright 1954 by the Robert S. Abbott Publishing Co. Used by permission of the publisher.

Sometimes we get too proud to acknowledge our religious background of simple, pious Christian faith. It is strange that we should be ashamed or reluctant about the very thing that made us what we are as people! ...

I am greatly concerned with the fact that as the standards of education are being raised, there is somehow less and less emphasis on the teaching of the Word.

Secularization is a process that sets in when a society becomes proud. But God confounds such.

¹Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.

How can any man call himself educated who has no knowledge of the Bible ...? And how can any nation justify its own life without the Bible in the hands and in the hearts of its people?

Perhaps we do not know the God of the Bible, our Father and Creator to whom we owe life itself. The Bible is our means of such acquaintance and through [i.e., through] it every man is free to form his own friendship with the Divine.

1812. World Conditions—Social Conditions and Attitudes

SOURCE: Paul Tillich, "On the Boundary Line," *The Christian Century*, 77 (Dec. 7, 1960), 1437. Copyright 1960 Christian Century Foundation, Chicago. Reprinted by permission from *The Christian Century*.

But there is another side to the picture: my increasing awareness of the state of mind in large groups of university and college students (and sometimes even high school students) since the end of World War II and the beginning of the cold war. It is a feeling of emptiness, insecurity, meaninglessness—often increased by loneliness—feelings of guilt, hostility and disgust; in short, characteristics of the human predicament as described by existentialist literature, art and philosophy. These experiences have led some to cynicism, others to indifference, and many to a search for security at any price. It was unavoidable that as a widely traveling lecturer I would discuss the problems implied in this situation; and the response showed that this was the point from which the question of the meaning of life, the religious problem, could be approached. From here it was also possible to arrive at an appraisal of the sources and value of the resurgence of religious interest in the last ten years. The fact is indisputable; the interpretations and evaluations are controversial. Perhaps one can say that the predicament described above is widely felt, is not confined to youth, and that the turn to religion is an attempt to find a transcendent security in a world in which neither social nor spiritual security is guaranteed.

1813. World Conditions—A "Time of Troubles"

SOURCE: Paul Hutchinson, *The New Ordeal of Christianity* (New York: Association Press, 1957), p. viii. Copyright 1957 by National Board of Young Men's Christian Associations. Used by permission.

The only thing of which we can be certain is that we are in the midst of a global crisis—a "time of troubles," to use Toynbee's phrase—which is agitating every region and every type of society and is affecting every phase of human activity.

We are warned by those whose words carry weight that this crisis differs from others which have gone before in that we now have at our command means for the extermination of our kind, while we have no assurance that our moral controls are strong enough to insure that these means will not be employed. Our technology has so far outstripped our morals that there is a real danger of racial self-destruction. Even if our native optimism rejects this terrifying prospect, we still know that we are caught in a time of awful tension and conflict, that we seem to be helpless puppets blindly stumbling about in a nightmare world where gigantic, impersonal forces which we cannot even comprehend, much less control, are locked in desperate battle.

1814. World Conditions—Union of all Higher Religions Urged

SOURCE: Arnold Toynbee, *Christianity Among the Religions of the World* (New York: Scribner, 1957), p. 85. Copyright 1957 by the Trustees under the will of Waterman T. Hewett. Reprinted by permission of Charles Scribner's Sons.

I have suggested that, in the unified world that has been called into existence by the world-wide expansion of the post-Christian modern Western civilization, all the living higher religions ought to subordinate their traditional rivalries and make a new approach

towards one another in face of a fearful common adversary: a revival of the worship of collective human power, armed with new weapons, both material and spiritual. I have also suggested that we might consider whether this reconciliation can be achieved without abandoning convictions, because, without convictions, a religion has no spiritual power.

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²Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.