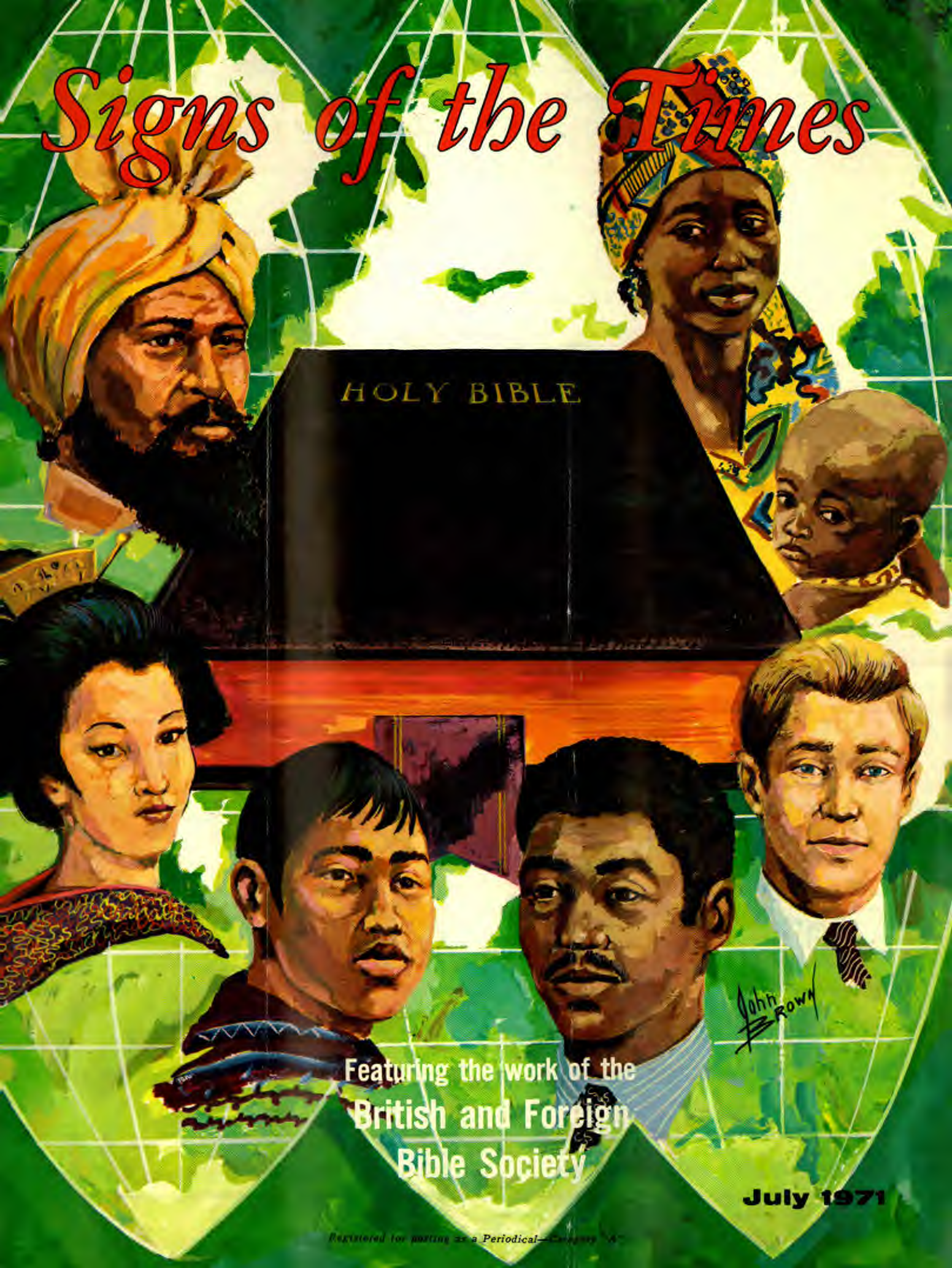


# Signs of the Times



HOLY BIBLE

Featuring the work of the  
British and Foreign  
Bible Society

July 1971

## the book

Through the glory of The Cross  
Shines the glory from The Throne  
And through the glory of The Word  
The glory of His love is known.

While nation's fortunes ebb and flow  
Upon the restless tides of time,  
The Book outlasts the hates of hell  
By telling of that love divine.

More enduring than the hills  
And mightier than the swords of war,  
The Word reveals that towering love  
Which spans from time to evermore.

—D. J. Silver.

THE

### HOLY BIBLE

CONTAINING THE

OLD AND NEW TESTAMENTS

TRANSLATED FROM THE ORIGINAL TONGUES, AND WITH THE FORMER  
TRANSLATIONS DILIGENTLY COMPARED AND REVISED  
BY HIS MAJESTY'S APPOINTED TRANSLATORS

APPOINTED TO BE READ IN CHURCHES



OXFORD

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Clarendon Press, London

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## A Boy and the Book

By Phyllis Court and Winifred Harvey  
(who saw it all)

IT WAS EARLY last July, during the railway "go-slow," when travel in Britain was absolutely chaotic. The rush-hour tube train on London's District Line was jammed tight with workers battling their way home from the city.

"'E would come!" exploded the little cockney woman next to me, "I told 'im it would be like this. But, 'e would come . . . in the middle of the train strike, too! 'E's so obstinate; 'e wouldn't wait."

I had never seen the woman before and I did not know who the delinquent might be until a boy of about twelve-years-of-age pushed his head through a group of swaying passengers to smile at her. He looked completely and utterly satisfied. His face had been scrubbed to the point of redness and his carrotty hair was still wet from the water he had used to plaster it into place.

"I don't know where 'e gets it from. 'E wants a BIBLE," she said. "'E don't get it from me, I can tell you," she added, disclaiming all responsibility for his aberration.

"'I can't afford you a Bible,' I said. 'I'm a widow woman. 'I haven't got the money,' I said. 'If you wanna Bible you'll 'ave to sell your bike and get it yourself,' I said. So, 'e went out and 'e sold 'is bike for £5 and—I wouldn't 've believed it, I can tell you—now 'e's dragged me 'ere to get a special Bible for all that money."

Just then the train arrived at Victoria. With the skill of a football dribbler the boy darted and edged his way through the other travellers to clutch his mother's hand and speed her off the train to the religious bookshop before it shut. ★★

**OUR COVER PICTURE:** The Word of God is the great leveller. It unites people of every colour and race. In this issue we feature the wonderful work of the British and Foreign Bible Society. We are proud to subscribe to the aims of the Society which is surely Heaven-ordained.

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**EDITOR'S NOTE:** We will be pleased to receive and pass on donations to the British and Foreign Bible Society. Address your gifts to The Editor, Signs Publishing Company, Warburton, Victoria, 3799, Australia. Donations will be acknowledged through "Our Co-operation Corner."



# BOTH ENDS OF THE Rainbow

By the Reverend R. A. Hickin, B.A., A.A.S.A., Th.L.

Deputy Commonwealth Secretary, British and Foreign Bible Society

THE RAINBOW in the cloud was a beacon of hope. God had made a promise.

In today's world of spilling-over populations, frantic search for meaning, gigantic social problems, deep human need, the truth of God bursting out from the pages of the Bible is His answer, His provision. The Bible is the Book of Hope for the world of the seventies; it is the rainbow in the cloud.

Now, both ends of the rainbow are firmly rooted in the solid earth, where toiling, consecrated men and women love to labour, so that the truth can find blind eyes to open, and breaking hearts to mend, and failing lives to strengthen. At one end of the rainbow is the translation activity that is concerned to get this Word of God phrased in the speech of every man, and at the other end are the busy shops, the colporteurs—the whole distribution logistics of modern spiritual warfare with the Bible.

*"And He said to me, Write!"*

The old idea of translation was that you just looked for a word in the new language that would match the word before you, and put it down. The result, which the people were in most cases too courteous to point out at the time, but which sometimes produced storms of laughter that mystified the missionary when the book was first read at the thanksgiving service, left a great deal to be desired.

The wonder is that the Word of God got through to the people despite the wooden, un-idiomatic, unnatural shape of sentences, and that all over the world there are churches that have grown up around a translation of the Bible.

How much better it would have been if the ordinary standards of scholarship had been followed! But in most cases there was no one to guide the translator, and for the most part he or she had had no training in linguistics and knew no Greek or Hebrew, but worked simply from some English translation.

## *Different Approach*

Today the whole method and approach are different. The translator is helped to see that he has two completely different languages in front of him—different words, of course, but these are only the building

blocks of speech; the real differences, that if ignored make nonsense of even the most laborious translation by the most godly Christian, are those of form, of idiom, the way things are said in the two languages.

It is the architecture, as much as the building blocks themselves, that makes meaning. Every good translation is a composite of many units of speech, fitly framed together, growing up into a holy temple to the Lord. Without the architecture . . . it doesn't bear thinking about. And yet so many translations in earlier days were done by such a rule-of-thumb method.

But not now. It is understood today that translation requires an intimate knowledge of the Greek or Hebrew or the English text from which the work is being done, and of every twist and turn and shade of form and meaning that are characteristic of the vernacular into which God's Word is to be gathered, as a light within a lantern, so that it might shine out to all who use that language as their own familiar speech.

So a translator must be thoroughly "learned in the Scriptures." He must try to forget the English phrases and words that are so familiar to him, and even perhaps the meanings that long habit has drawn out of them, and ask what each word, each phrase means, so that he can then express this fitly in the new language.

For this purpose he needs to have reliable textual commentaries, and to spend hours if necessary making sure just what was meant by the original writer, before he puts pen to paper.

His familiar knowledge of the English, whether it be of the Authorized or some other version, can even be an obstacle to his understanding of the real meaning of the text, because his mind has settled into ruts of accepted meaning, and his thought is to that degree chained.

## *The Place of Human Judgments*

It is a good exercise to take some very familiar verse from the Authorized Version or from any other well-known translation, and challenge the meaning we have always attached to it, to see if this is fully and correctly expressive of what must have been in the writer's mind at that point.

Of course, this means that human judgment has to come in; but human judgment comes into every Bible

study, every sermon, every human exercise in exposition. This is why the faithful translator, like the preacher, constantly seeks the illumination of the Spirit; his work is a partnership with the Spirit who gave the Word in the first place, in languages that most of us today cannot read.

But in addition to this divine illumination—in fact, prior to it—must be the years of study of language, his own and also the receptor language he is working in. God's blessing is given to those who diligently seek Him, and diligence means hard work, patience and perseverance. Without this no one can be a good Bible translator.

So here is the first end of the rainbow: the struggle for knowledge and exact transference of meaning, the search for understanding, the agony of creation, the discouragement of frequent failure and the constant need to alter, and correct, or even to rule out and start again. The translator is God's man at the foot of the rainbow, labouring in the task to which he has been called, with every quality of mind and spirit devoted to it, every faculty trained, every nerve alert. It is exhausting work.

#### *1,450 Languages*

So far men and women like this have flung wide the floodgates in fourteen hundred and fifty languages, and out has poured the message of the kingdom, the gospel of our salvation, the glorious tale of the redemption that is in Christ Jesus, of the divine wisdom that guides and sweetens life and opens the gates beyond the river of death.

In the last complete year of translation statistics, eighteen further languages were opened to the Word of the Scriptures. Since then the work has continued and translators or translation teams in hundreds of places are producing God's Word in more and more of the languages of man.

So the rainbow appears in the sky. The Book is produced. And across the seas, from where the printing may have been done, or from the printer in the mission field itself who has been entrusted with the task, the bow begins to cause men and women to lift up their hearts in hope. God's Word now speaks in their mother tongue. They learn that there is another divine command: "Hear the Word of the Lord!" And they listen avidly, for life depends on it.

The Reverend Euan Fry heads up the translations department of the Bible Societies in Australia and New Zealand from his office at Canberra Bible House, and in the course of the work travels almost constantly in New Guinea, other parts of the Pacific, and through Asia, up into Europe and across to Latin America, meeting translators and his own colleagues, conducting or assisting at translation institutes or workshops. The first end of the rainbow is fundamental in the whole Bible Society operation.

*"His word runs very swiftly."*

The other end of the rainbow comes down on the field itself, the place where the Book is to be read, and where it will speak to men's hearts and lives. Here is the task of distribution.

It is the techniques of distribution perfected in recent years that have made the enormous difference in the annual number of Bibles and portions of the Scriptures that are going out.

It seems incredible that *four times as many Scriptures are now being placed in people's hands as just eight years ago*, when the total was about fifty million copies a year. This itself was felt to be quite an achievement, by comparison with earlier years. But then Bible Society leaders became aware of startling population and literacy statistics. Millions were being born, millions were learning to read. There was a famine of the Word of God in a world that was rapidly becoming one world. Planning began on a new scale, methods with more daring in them began to be tried, techniques were developed, schools for colporteurs held, new and more attractive books turned out so that people would be glad to have them—and efforts made to stimulate the church in every place to see that the distribution of God's Word was its task, not primarily the Bible Societies'; that if they did not awaken to it, rise to it, and go out and do it, the hungry millions would continue unfed.

Nevertheless, the Bible Societies do see themselves as having a role to fulfil in distribution as well as translation. As the "handmaid" of the church (an old-fashioned term with we now often change to "working partner") the Society has a responsibility. It has to be the expert in the field of distribution, with ideas and "know how" to impart to the churches, with new formats of Scripture to offer, on helpful "cost" terms that would enable even the poorest church to go out with the Word of God in its hands.

#### *The Other End of the Rainbow*

So the workers gather at the other end of the rainbow as well. Of what use is a book, even God's Book, if it is not put into the hands of people who can read, or read by others in the ears of people who can at least listen?

Everywhere around the world—even at home in the less "normal" parts of Australia, out in New Guinea, up in the mountains of Taiwan, away through the whole of Japan and South Korea, and in many other places—Bible Society colporteurs take the Book, and persuasively offer it to people with a word of earnest and brotherly commendation and testimony.

*The Bible is not only for Christians; it is the church's primary tool of evangelism.* This is not commonly recognized yet, but here and there the local church does see the possibilities of hand-to-hand distribution. The churches that practise this regularly are building up their numbers and bringing God's converting power into confrontation with people in the community.

In Australia, as in Asia, Africa, and Latin America, there is specialist Bible Society staff with training and experience in the particular task of leading the church in distribution programmes. The headquarters staff at Canberra Bible House will be glad to arrange to give help to church teams that wish to go out with some training in an effort to offer God's Word to people.

Thus the Bible Society, with its eyes on the world field, yet has a sense of divine calling to use every effort to help the church at home to fulfil the Lord's command to "preach the gospel." While it recruits funds for all its work, it also gives time to doing the things that lie near at hand. So the rainbow appears in every land. ★★



# A Book of His Own



YOANE SAUNTERED aimlessly down the busy street. He was feeling very lonely, for he and his people were strangers among the million and a half Congolese people who belonged to the great bustling city of Kinshasa.

He was becoming used to the confused sound of unfamiliar languages. No one knew his language in this city to which he and his people had fled for refuge from the troubles in their own land of Cameroun. The only means of communication was in French, and that was a foreigner's language. It did not belong to Africa.

The city pavements were hot under Yoane's bare feet, and he paused in the welcome shade of a shop doorway. He glanced at the display of colourful posters and books in the window and thought with longing of the happy bygone days in his village outside Mbalmayo.

Suddenly, however, Yoane's attention was caught by one of the posters. He leaned a little closer, and his eyes began to shine with excitement. It was unbelievable! Those words were written in his own language. He began to read:

"Amu beta nye'an, Zambe a nga ney'e bote ya si nyo, a nga atyi'i Mone de, ajo bote bese mot a buni aye, a ye jan, ve tabe enyin ya melu mese."\*

Carefully he read the words again, his loneliness forgotten. Looking up he saw the name "The Bible Societies of Congo" written clearly across the window. As he looked and began to examine the books he saw they were written in many different languages, some in strange forms of writing. Then he remembered a friendly white stranger who had come to his village and read from a book, like these, in Yoane's own language of Bulu. Yoane had learned to read the book, and also to pray. He remembered how he had made a vow of allegiance to Jesus Christ, such as he had made to the chief of his tribe.

Yoane darted into the shop. "Oh, please! Do you have the Book of God in my language? That poster in the window—it is my language, Bulu!"

His face fell when he learned there was no Bulu Bible in the shop . . . there was not one in the whole of the Congo. But one could be sent from the big storehouse of the British and Foreign Bible Society in London.

"Then make it two," he said enthusiastically, "for I must share it with my people."

During the next few weeks, the assistants grew accustomed to Yoane rushing into the shop, breathlessly asking if his order had arrived. And, finally, the day came when in answer to his inquiry they placed the two books in his hands. He was so excited that he danced for joy.

"Oh, a thousand thanks! Now I can take the good news to my people," he said in utter simplicity. "There are more than two hundred of them living near the big market place, and most of them have never seen the 'Good Book of God' before. I have been telling them about it. Here is the money. I have been finding little bits of work to do so that the 'Book of God' could really be mine!"

Minutes later he rushed back into the shop to add: "Will you please remember to say a thousand 'thank-yous' to the people over the seas who made it possible for us to have the Gospels."

Only a few weeks passed before Yoane was back in the shop, beaming importantly at everybody across the counter.

"I need twenty more Bibles in our Bulu language, please. Can you get them for me? Two Bibles are not enough for 200 of us. We must have more. Living in a strange land with nothing of our own, it is good to hear that God loves all of us. It gives us hope for tomorrow. We might still be homesick, but we know that God is with us even in a foreign land." ★★

\* "For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life." St. John, Chapter 3, verse 16. (RSV)



## IN OUR NEXT ISSUE . . .

Dr. Desmond Ford answers a "Questionnaire on Seventh-day Adventists." To twenty questions put to him by a group of theology students making a study of comparative religions, Dr. Ford gives a frank appraisal of the Adventist position.

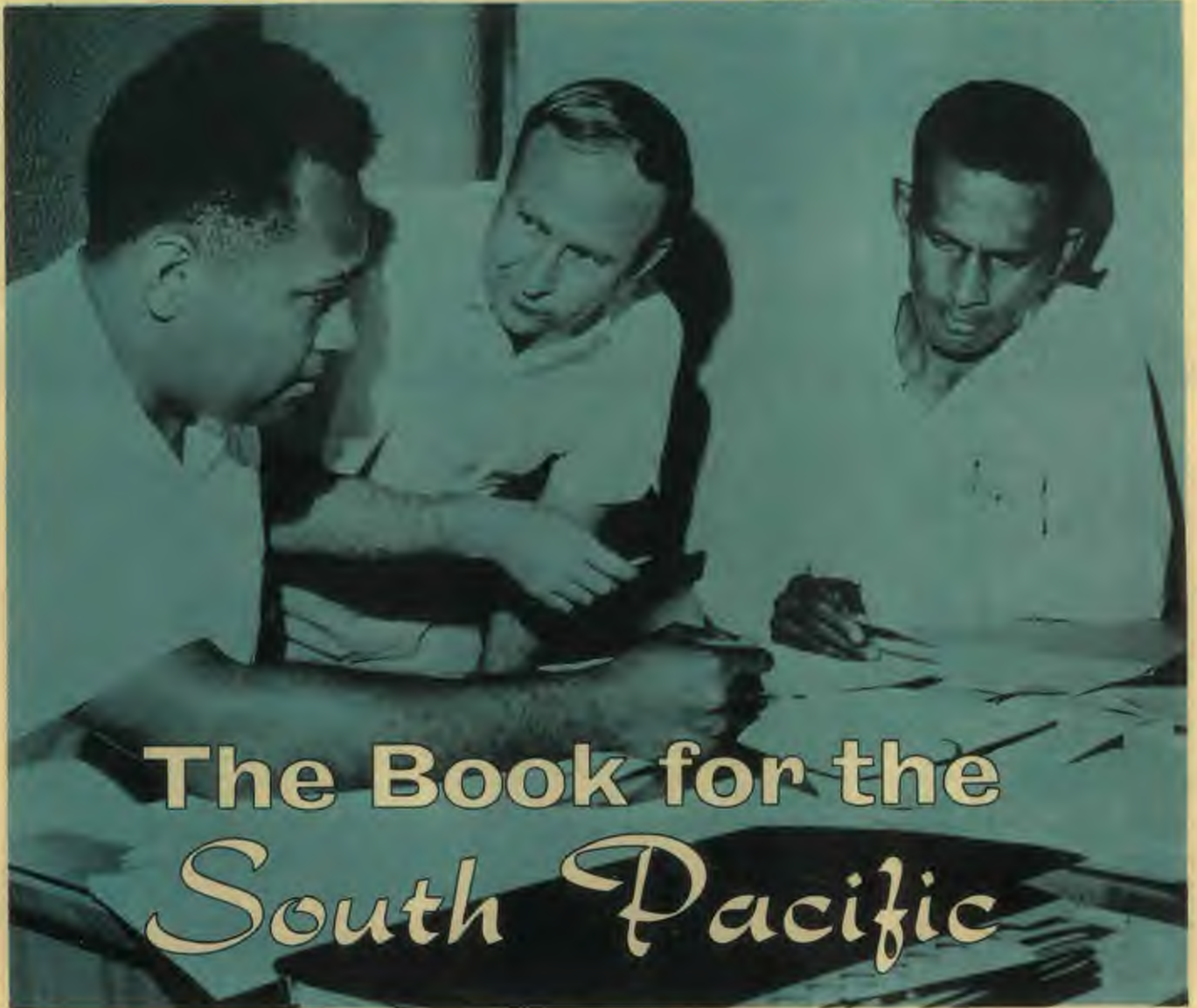
"The Question Darwin Never Answered," by Dr. Gottfried Oosterwal.

"Why Keep the Seventh-day Sabbath!" by Arnold Wallenkampf.



The Rev. Euan Fry and two translators work on a revision of the  
Fijian Bible.

—Photo: Courtesy the "Fiji Times," and B.&F.B.S.



# The Book for the South Pacific

By Maurice Harvey

Secretary, British and Foreign Bible Society, South Pacific

THE FERTILE sugar-cane fields and gold mines of Fiji account primarily for its pace-making economy. Tourism is coming up rapidly, with 243,000 visitors counted last year. Under development on the island of Vanua Levu is a \$500,000 Travelodge Motel and American Airlines is the latest carrier to add the international airport at Nandi to its route.

Becoming another hub in the area is the newly created Bible Society in the South Pacific, whose base is a street-level office and store in the heart of Suva.

Its secretary is the writer of this report, a New Zealander.

The first bearers of the Good News to Fiji were not Europeans, but Tabitians. Even many of the Indians who began arriving after Fiji became a British colony in 1874 have accepted the Christian faith. This remarkable, and often romantic, chapter in the history of Christian missions had Scripture translation at its centre. In 1836 the first missionaries to Samoa brought out the Gospel of Matthew in Samoan; by



1855 they had completed the entire Bible. By 1862 others had prepared the Bible in Tongan, and by 1864 in Fijian.

At last the Bible Society itself has arrived. Its presence has been made known, by sharing in the recent independence celebrations of both Tonga and Fiji. In presenting a specially bound and inscribed Tongan Bible to soft-spoken King Taufa'ahau Tupou IV, I said: "Your Majesty, this Bible is presented to you with the prayer that it will continue to be a lamp to the feet and a light to the path of both Your Majesty and your people."

#### *Revisions in Today's Languages*

Because of the age of many of the Scriptures used in the South Pacific, the Bible Society is promoting revisions and new translations in today's languages. A 5,000-member congregation witnessed the dedication of a revised Samoan Bible in August, 1969. That same summer the Gospel of Luke in Popular Fijian made its appearance. Sales totalled 34,000 copies in the first week. The translators, headed by the Reverend Paula Nuikula, principal-elect of Pacific Theological College, are working rapidly to complete the New Testament. A selection in the Indian language, Hindi, as spoken in Fiji, has been prepared as an experiment. A translation in a modern Tongan language is progressing.

Scripture distribution in the area recently made a breakthrough, partly because of new involvement by the churches. Totals jumped from 53,144 copies the year before to 247,354 copies. Churches are responsible for 75 per cent of the distribution, missions and commercial bookshops for the remainder.

We stand ready to take the initiative in showing the churches what the Bible Society can do in providing "tools" for evangelism. Last March we did just that with leaders of the Free Church of Tonga, whose constitution disallows any contact with other churches.

Our suggestions met with a flat rejection. However, at the time of a visit to Tonga in June for the independence festivities, the Free Church leaders gave a feast in our honour. They asked to share in translation projects and ordered 1,000 copies of the Today's English Version New Testament and a like number of Literacy Selections in English.

Another time while at home in Fiji, I spoke with an Indian church leader about the need for Scripture evangelism. At once the leader ordered 50,000 Selections in eight Indian languages. "That's enough for every single Indian in Fiji who speaks those languages," I commented in surprise. Quietly the leader replied, "That's exactly what we want, isn't it?"

#### *The Power of the Scriptures*

Last year as a result of a tourist's desire to help the Bible cause, all students at the University of the South Pacific received Today's English Version New Testaments, and various editions of the Bible were placed in the university library.

Besides active Bible Society auxiliaries in Suva and Lambasa which service hospitals and prisons, we have received other help in distribution from Australian and New Zealand young people who have visited Fiji during their holidays. Each accompanied by a Fijian to assist with language and cultural difficulties, they have gone from door-to-door with Gospel portions.

We got an inside view of the effectiveness of the young distributors when two of them stopped at the apartment of an Indian business man whom I was visiting. Wanting to get rid of the intruders quickly, the business man purchased a portion and gave it to his daughter. "You know," he turned to me, "my daughter has been to the Methodist school since the first grade. She is not interested in my Hindu religion. She's going to become a Christian." Then he leaned forward and made the point: "It's books like these Gospels that does it!" ★★

## Homely Homilies

with Connie French

# On Standards

*What people are doing to standards these days! Like Timothy.*

*Timothy was one of a large infant class. I had carefully explained to the class that my large cardboard birds, around which they were to draw, would not fit on the paper unless they were put sideways—from corner to corner. They were to be used this way, traced around and coloured.*

*The trouble with little fellows (no one else of course) is that they don't listen to the instructions until they meet the problem. Timothy was stuck. He put the bird on the paper horizontally. When the beak was on the paper, the tail was off. When the tail was on, the beak was off.*

*Timothy knew what to do. He took the scissors and cut off the tail of the bird. It fitted: but what a bird now! I had one or two things to say.*

*I somehow think God will have one or two things to*

*say, too, about the attempts to prune or reshape His laws of life. While the philosopher says that God's laws are really ours to reshape at will; while the moralist says that they are too difficult to keep; while the economist and politician say that they are too impractical, and prophesy ruin through obedience; while we Christians still fail to understand or practise them, God's laws of life stand unmoved. Like the laws of nature which aid us or destroy us, according to our relationship with them, so the laws of life operate for us or against us according to our obedience or disobedience.*

*Not that our obedience will produce a mortal worthy of immortality—God's gift—or change our want-power—also God's gift. The best icing won't change poor ingredients in the cake. Nevertheless the law of God is still the standard for living. The reason Jesus gave for telling people to do as they would be done by was simply, "for this is the law."*



By Trevor Booth

Regional Representative, British and Foreign Bible Society,  
Carnarvon, Western Australia.

# Wings for the Word

WESTERN AUSTRALIA'S vast out-back covers about 85 per cent of the total area of the State, and although some of this is uninhabited desert, there remains some 540,000 square miles which makes up the pastoral area and is therefore the location of approximately 500 sheep and cattle stations. Here, small numbers of people live and work in relative isolation, being situated up to 250 miles from the nearest town. It is this area which, in the past few years, has witnessed

the discovery and development of vast mineral resources including iron, nickel and oil, resulting in the establishment of multi-million-dollar mining and port-handling facilities and a huge export programme.

### *Bible Society Base*

The township of Carnarvon, situated on Australia's west coast some 600 miles north of Perth, has become well known for its space-tracking station, and for the past three years it has been the centre of Bible Society operations in the north of Western Australia. From this centre the Society conducts a Bible distribution programme designed to place the Word of God within easy reach of the people situated in this remote area. The purpose of this is to ensure that people here have equal opportunity with those in more settled areas, to read the Word of God, and to know for themselves the way of salvation through faith in Jesus Christ.

### *Deputation*

In that area served from the Society's Carnarvon base, there are approximately thirty towns, the population varying from fewer than 100 in some cases to 7,000 in others. In each of these centres, deputation meetings or services are held as a means of informing interested people about the wider work of the Society and encouraging their support for this ministry. To this end opportunities are also taken to address women's groups, youth groups, service clubs, State school Religious Instruction classes, etc.

### *Distribution*

The Society's main object in the north-west is the distribution of the written Word of God among those separated by great distances from the normal sources of supply. For the most part, this involves visiting the hundreds of families who live and work on the sheep and cattle stations in this area.

Prior arrangements are usually made by correspondence with the manager of each property to be visited during a particular itinerary. When, on the appointed day, the Bibleman arrives, he is usually the recipient of generous hospitality shown by the station family. He may talk with them during "tea-break," perhaps share a meal or even stay overnight. During the visit, Scriptures, consisting of various formats and versions are displayed before the manager, his family, and oft-times members of staff.

The invitation is extended to them to inspect the many volumes on display and to purchase their requirements. In almost every case, such people take the opportunity to obtain a Scripture for themselves (usually a modern translation), and the Bibleman, who has now become known throughout the region, moves on to share the Word of God with others.



Mr. Trevor Booth in the cockpit of the Bible Society's plane, ready for take-off.

—Photo: B.&F.B.S.



The pilot, Mr. Trevor Booth, examines the New English Bible with a friend standing beside the Society's aircraft which patrols the north-west of Australia.

—Photo: B.&F.B.S.



Not all the work is done by plane in the rugged outback. The Rev. Harry Dormer with his truck is a familiar sight in many out-of-the-way places. —Photo: B.&F.B.S.

### *The Word Has Wings*

Two factors combine to make surface travel over this area extremely difficult. One is the enormous area involved, and the other is the absence of good, direct roads. The section of Western Australia, over which the Bible Society carries out this distribution programme, extends from the Nullarbor Plain in the south-east, through the eastern goldfields, north-west and Kimberley Divisions to Wyndham and Kununurra in the north. This constitutes an area equal to ten times that of England, or nearly twice that of New South Wales. Recently, this area has increased still further, in that regular visits to Darwin and other Northern Territory centres have been commenced.

Until recently, sealed roads in the "Outback" were non-existent, and even now they are few and far between. The only means of surface travel between the hundreds of station properties is via very indirect and oft-times rough station tracks which considerably reduce the life of any road vehicle.

Because of the existence of such conditions, the Bible Society utilizes a light aircraft to reach the many remote station homesteads and mining camps. The efficiency of this type of transport was dramatically illustrated in the Kimberley area recently, when a journey to Wyndham from a station property, which normally takes two days by road, was completed in one hour. Indeed, some such properties are inaccessible other than by air for three to six months of the year during the northern "Wet."

The Society's aircraft, a four-seater, single-engined, Beechcraft Musketeer, has also made possible visits to islands off the coast which by sea-going transport would have taken four times as long. The aircraft thus enables us to reach more people in a shorter period of time, and to do it more economically and efficiently.

### *A Spiritual Work*

To distribute a book as an end in itself is of little value. There is, however, great encouragement in the knowledge that *this* book is the Word of God in written form, and as such "will not return to Him void, but will accomplish that which He pleases and prosper in the things whereto He sent it." In the course of the Society's out-back distribution programme, men, women and children have been confronted with this Word in many and varied situations.

Men in the "wet canteen" on the Barrow Island oil-field bought copies of the Scriptures after watching a Bible Society film, while others, perhaps a little shy in the presence of their mates, came "secretly" for their copies next morning.

A young station manager, who purchased a modern translation of the New Testament and read it, declared, "It's a darn good yarn." Shortly afterwards he began travelling some fifty miles to attend the periodical church services.

Although not all of those contacted are prepared to discuss the gospel message, many are, and so often it is the presence of "The Book" which generates a spiritual conversation. On one recent occasion a station family insisted that the Bibleman stay longer in order that just such a spiritual discussion might be continued, and took it upon themselves to advise the next station that his arrival there would accordingly be delayed. When a young member of the station staff asks, "How do you become a Christian?" one is confronted with a spiritual desire, and the God-given opportunity and privilege to tell again the wonderful gospel story.

### *A Servant Society*

As in other areas, the Bible Society in the north-west enjoys co-operation with the various churches and missions and is on the spot to provide them with the Word of God, the basic weapon of their warfare. A recent exercise in such co-operation was seen when the



In sophisticated Singapore, a motor-cycle is the convenient way to get Bibles to their destination. —Photo: B.&F.B.S.

Bible Society's representative visited the Adventist Mission at Karalundi near Meekatharra to share with staff and children in the things of God. The Society has, in the past, provided Bibles for the children here. Likewise, both staff and children contribute to the Society's world-wide work of Scripture distribution.

A common concern shared by all of God's people for those who know Him not, has been the motivation for Christian missionary endeavour down through the ages, and is the reason why the Bible Society today is helping the churches reach out-back Australians for Christ. ★★

*You may send gifts to the Bible Society, care of the editor of this magazine.*

# The Bible in Europe Today



By the Reverend B. J. Tidball, B.D.



The Rev. B. J. Tidball, B.D., who visited Australia in Bible Society interests in May.

—All photos this article: B.&F.B.S.

BEFORE WE WRITE in detail of the Bible in Europe today, may we be permitted to remind our readers, in a couple of sentences, of the Bible in Europe *yesterday*. It was in Europe "yesterday" that two events took place that changed the situation of communication and opened the world to the spread of the Christian gospel in a dramatically new way. The invention of printing by movable type by Gutenberg in 1454 was followed at the beginning of the 19th century by the founding of the Bible Society movement. There resulted the production in Europe, and the circulation throughout the world, of billions of copies of the Holy Scriptures.

Europe *today* is difficult to describe in its complexity of peoples, ideologies, languages, economic systems and faiths. As cross-fertilization of ideas takes place on social and political levels between Anglo-Saxons, Latins, Slavs and a whole range of mixed racial backgrounds, Europe once again seeks unity, or at least dreams of it. It also looks for its role in the world as a continent, as a voice, as a power in world affairs, conscious as it is of its reliance economically and militarily on the two super powers of the U.S.A. and the U.S.S.R.

It is hard for a non-European to realize the extent of the damage of two world wars (within thirty years) to Europe itself, where both wars started. The physical damage is incalculable—sheer physical, violent destruction of land and cities, and the death, injury and displacement of a hundred million people! The wars were a fantastic economic disaster for every participant, and recovery, while seemingly miraculous in some areas, is still overall a slow, daunting process.

The spiritual, moral and psychological damage go far deeper and are more lasting. Not only did the European Powers lose their colonial possessions and influence, but they lost their self-assurance, their nerve, their right to tell the world what values to adopt and what way to follow. The cradle of much of the world's greatest culture, art, music, philosophy and of the modern missionary movement of the Christian faith remains broken and in disarray.

In spite of all this, there are many signs of hope and light. One is the need for the Bible and the steps being taken to translate, produce, and circulate it in and for Europe and also for the whole world. One of the stubbornly significant facts of European life during and since the last war has been the rediscovery of the Word of God through the Bible as a vital contemporary everlasting Word, of judgment, of hope, of challenge and of assurance. Everyone knows of the rediscovery of the Bible in the conferring Church of Germany during the darkness of the Nazi terror and of the Kirchentags and their equivalents held in Germany and other countries ever since.

### *The Bible Is There*

The Bible IS in Europe TODAY. Let us examine this. The Bible is in Europe through its translation into modern contemporary language, ranging from revised versions of traditional texts much valued by older people to dynamic translations immediately appealing and relevant to young people and "the man in the street." There have been nearly thirty language projects in recent years.

Today, translations, faithful to the original texts, yet understandable by contemporary man as authentic and relevant to his life, appear in Dutch, Danish, German, Norwegian, French, Spanish and English. By the time these lines are published, a truly exciting French New Testament ("Français Courant") will be in the hands of eager readers in France, Belgium, Switzerland, and on its way to many parts of Africa. At the same time, the "Version Populaire," a dynamic translation into Spanish (one of the world's major languages) will be circulating in Spain as its predecessor has been in Latin America for the past four years. The fantastic success of the New Testament in English "Good News for Modern Man," published by the American Bible Society, is hard to exaggerate. It is read and wanted in many parts of Europe today.

Apart from the above mentioned languages there are several others of high significance. The Greeks, to whose language all Christians are indebted, have in recent years received a freshly translated New Testament in Modern Greek, the language of the people



The entrance of the State Printing Press in Bucharest, Rumania, which press printed 100,000 Bibles in Rumanian on paper supplied by the British and Foreign Bible Society.

thronging the streets of modern Athens. The Polish New Testament, published in 1966 (when Poland celebrated 1,000 years of history), is still a best seller, and the acceptance of the whole Old Testament is assured by the joy recently expressed with the appearance of the Psalms. (Let it be mentioned in passing that often in Bible history the translation and revision of the text has preserved the national language; this has been the case with Polish).

#### *Other Languages, Too*

New translations or revisions have recently appeared or are nearing completion in Welsh (another case of language preservation when the first Welsh New Testament appeared 400 years ago) Swedish, Italian, Portuguese, Finnish, Hungarian, Bulgarian, Serbian, Slovenian, Croatian and Macedonian. Europe has begun to develop Translations Institutes and Seminars, for help to linguists, translators and Biblical scholars, which have been so much appreciated in other parts of the world.

The Bible is also in the Europe of many Churches today. The areas of the Reformed or Protestant tradition have long had their Bibles and perhaps grown too familiar with the access they have been privileged to enjoy. Nor have all the churches been very concerned to share the Scriptures with their neighbours; they have tended to leave this to the Bible Societies, providing them with the funds, though it must be added that it was precisely a concern of church people for those without the Scriptures that brought the Bible Societies into being over a century and a half ago. Today European churches are taking fresh opportunities and finding fresh inspiration through distribution by their members of Scriptures in their own towns and neighbourhoods. The evangelical groups such as the Seventh-day Adventists and Pentecostals have always been extremely keen Bible distributors.

#### *Roman Catholics Participate*

The other historic churches of Europe are now increasingly involved in Bible rediscovery; the Roman Catholic Church, for example, since the second Vatican Council. In Croatia, one of the six republics of Yugoslavia, several editions of a new translation by Roman Catholic scholars have been printed by a state press and rapidly sold out since 1968.

In Poland, where the Roman Catholic Church includes 90 per cent of the population, a new translation appeared in 1965. There are Roman Catholic translation projects in Portugal, Spain, France, Italy, Belgium, Holland and Britain. At the same time, increasing numbers of members of the Roman Catholic Church appreciate and buy Bible Society editions in all these countries.

In the Europe of the Orthodox Churches, too, there is an awakening and an awareness of the need for modern translations of the Scriptures. It should be added that it is too often assumed, quite wrongly, that it is the Protestant Churches only which give a central or significant place to their Bible in their worship. No one can attend an Orthodox Church liturgy without being profoundly impressed by the saturation of the service with Biblical passages sung and read. Nor is Biblical exposition omitted. The Serbian, Rumanian

and Bulgarian Orthodox Churches are among those involved in current translation projects and scholars of the Orthodox Church in Greece were mainly responsible for the modern Greek New Testament.

#### *Production and Distribution*

The Bible is in Europe today through production and distribution. For over a century and a half,



Some Orthodox Church theological students at Sibiu Theological Institute, Rumania, with their Bibles.

Scriptures for the world have been produced in the Netherlands, Germany and Britain. Today there are many additional centres of production such as Belgium, France, Italy, Portugal and Spain. A recent and very welcome trend is the development of "local" production, for this means using national labour and machinery (and sometimes materials), though often the very special Bible paper has to be imported.

It also means cheaper production where transport costs and import duties and taxes can be avoided. The European Region of the United Bible Societies has established its own Production Fund centred in Stuttgart to which European Churches and Bible Societies have contributed. This fund enables the production of large quantities of missionary, or subsidized, Scriptures, especially where new and sometimes unexpected demands arrive—in Eastern Europe, for example.

"Local production" has been taking place in recent years in Communist or Socialist lands. It has begun in Poland with Gospels in the new translation and the binding of New Testament sheets printed in England. Soon the New Testament will be printed and published in Poland, then the Book of Psalms, followed by others as the translation of the Old Testament is completed. As these words are being written, a whole edition of 15,000 Serbian New Testaments is being printed in Ljubljana, capital of Slovenia, Yugoslavia, and it is hoped that all the Scriptures needed for Yugoslavia will in future be produced there.

All the world knows now that 100,000 Rumanian Bibles were printed in Bucharest on a state press in 1968, and currently 40,000 New Testaments are being printed in the printing house of the Orthodox Church. More editions will follow as a regular part of the church's programme.

### *In Russia, Too*

Some editions of the Bible, amounting to 120,000 copies, have been printed in Russia in recent years, mainly for the Orthodox and Baptist Churches. Production in Hungary has been regular and continues—285,000 Scriptures during the past twenty years, with paper requested for 20,000 Bibles this year. The annual production in East Germany is 350,000 Scriptures. During the past two years 122,000 copies have been produced in Czechoslovakia. When the new translation of the Bulgarian New Testament is finished, quite soon, it is expected that 50,000 will be printed in the first edition.

The preceding paragraphs have highlighted Scripture production within various European countries. This is in addition to the imports; for example, imports to Poland and Yugoslavia have been satisfactory to meet requirements and fully agreed to by the state authorities. In 1970, 41,000 Bibles were sent to Czechoslovakia, and an import licence has just been received for a further 70,000. In all, 10,000 Bibles are being sent to one of the Protestant Churches in Rumania, with more licences to come.

Because of the various language groups in different Eastern European countries, Scriptures are sometimes sent across national borders, from Czechoslovakia to Yugoslavia, for instance, from East Germany to Rumania, from Hungary to Slovakia, and so on. In 1969, above three-quarters of a million Scriptures were made available for people in Eastern Europe. Of course, this is inadequate for the total needs of these people, woefully inadequate, as churches and Bible Societies are painfully aware. At the same time, the Bible *is* in Eastern Europe, more so than it was five or ten years ago. Let us at least praise God for that and press on towards the goal of a Bible for everyone who wants it in his own tongue, at a price that he can afford to pay.

### *Distribution, A Problem*

The Bible in Europe—only in the churches or Bible Societies' bookshops? How do we get them into



Loading the Bibles into the van for distribution to churches—in Rumania.

the hands and hearts of the people? The European Bible Societies are only just beginning to adopt the highly successful distribution training courses used for several years past in Latin America. There, thousands of church members and their pastors have been trained in home-to-home and marketplace distribution of the Scriptures. This is the successor in contemporary terms of the time-honoured colportage of the Bible Societies.

Europe, however, has some well tried and new experiences. Bible Days and Bible Weeks have brought great numbers of people in touch with the lively Word of God. In Spain, for example, perhaps surprisingly, every major town and city had a Bible week last year, and they continue this year.

In Portugal (in Poland, too!), Radio Gospel broadcasts and Scripture readings have led to great demands for Bibles. Radio and television have been used very successfully recently in Belgium. In Utrecht, Holland, on a very cold frosty day in January this year, about 20,000 young people gathered from all parts of the country and from overseas, to participate in a Bible Pop Festival. For eight hours they sang and spoke and demonstrated and dramatized their witness to the love of God and the relevance of the Bible.

In Switzerland, the whole of the story of Easter was recounted in a leading daily newspaper last year. In Austria, thousands of school-children and ordinary people are brought into touch with the Bible message through travelling exhibitions. In Scotland, young people regularly conduct Scripture distribution campaigns among students and holiday makers. Similar work is done in Norway and other holiday and vacation resorts in Europe.

### *The Big Question*

There are probably six million "Migrant" or "Guest" workers in western and northern Europe—men from Turkey, Greece, Yugoslavia, Italy and North Africa who work in factories and on the land in more affluent France, Germany, Switzerland, Scandinavia. These need the Bible—in their mother tongue first, perhaps, later in the language of their new-life situation. Efforts are made to meet their needs in co-operation with the churches.

Children in schools want the Scriptures. In Greece alone, for the past two years 170,000 copies of the New Testament have been eagerly taken, and the demand grows.

Lastly, let us remember the young people of Europe today. In a conference centre on the banks of the Rhine last August, sixty young people gathered from nineteen European countries as far apart as Portugal and Turkey, Finland and Cyprus, to study the Bible and the communication of its message to their own contemporaries. God made clear to them His Word, and they have since taken it and lived it amongst their fellows. They are but an infinitesimal representative body of the 300 million young people in Europe today. Linked as they are with national Bible Societies of Europe, they are aware of the needs and the demands of the hungry millions of Europe, the new Europe which these young people will surely have to build. The question for us all for whom the Word of God is an open book is: Will the Bible be in Europe tomorrow? ★★

## "Without Note or Comment"

IN THIS ISSUE we are promoting Bible Society Month, and are privileged to do so. The work of the Bible Societies around the world is such that we cannot but utter in amazement, "What hath God wrought!" How else but under the direction and providence of the Almighty could such an organization as the British and Foreign Bible Society survive in this modern dog-eat-dog world? How else could this humble pigeon among the voracious cats of modern commerce not only survive, but prosper?

The British and Foreign Bible Society was founded in 1804. How many other societies or businesses can you recall which have been in continuous operation for nigh on 170 years? And how many of these survivors are going from strength to strength by selling their products below cost and deliberately running at a loss? Only by operating under the beneficence of the Omnipotent One, and only by virtue of the guidance of a Hand that knows no defeat could any enterprise continue under such arrangements.

If there is one type of ecumenism to which ALL Christians can subscribe it is that type represented by such societies as the British and Foreign Bible Society. Their stated aim: "to provide a copy of the Scriptures for every man in his own tongue without note or comment," is something to which Christians of every persuasion can give full support.

Interpretations of Scripture vary. One person sees one aspect of theology; some one else sees another. This denomination believes in the intercession of the saints, and that one believes that Christ is the only intercessor. This church teaches that Christ will come in such a way that every living soul on earth—and many of the sleeping dead, too—will see and hear Him; another denomina-

tion will tell you that He is here on earth now, while yet another will speak of the "secret rapture" of the saints—the surreptitious snatching away of those who look for such an event. This church will declare in trumpet tones its trinitarian doctrines; that one will rub-bish such a tenet with its declaration of unitarianism.

The Bible Society cares for none of these things. Its aim is to let the Word of God speak for itself. It does not see itself as interpreting the Word; it regards itself as the great distributor of the Scriptures. And what a magnificent work it does! How marvellously it fulfils its aims!

In the 1950s the average annual distribution of the Scriptures through Bible Societies amounted to slightly in excess of three million Bibles, about three-and-a-quarter million New Testaments and more than eighteen million Scripture portions. A tremendous achievement! And mark this: these figures represent only the work of Bible Societies; they do not take account of the commercial distributors. With such circulation figures the sceptic might well envisage the day when the world would be saturated with the Scriptures. How wrong he would be!

The 1960s brought even greater things to light. In 1966 (to take a fair-sample year) Bible Societies circulated well in excess of five million Bibles, nearly five and a half million New Testaments, nearly thirty-six million scripture portions and almost forty-seven million copies of Scripture selections.

Figures for the seventies are not yet with us, but we can only say with a confidence born of experience that the figures for 1966 will pale into the microscopic beside what God will do through those whose single dedication is: a copy of the Scriptures to every man in his own tongue, without note or comment.

"Without note or comment!" What an inspired phrase that is to add to the motto! No one can possibly



God's Word (the Pidgin New Testament) is read to the people by one of their own literates.



argue with this. No one can throw in the red herring of sectarianism; and no one can suggest that one doctrinal thrust is being made at the expense of others. Let the people read the Word of God and let them find for themselves what God has written; and then let them decide what they shall do.

So we, who accept the Bible as the only rule of faith, as God's inspired Word for this and every generation, as His relevant communication to man in the 1970s, as His infallible pronouncement concerning man's eternal salvation, salute the work of the British and Foreign Bible Society. We pray for its triumphs and hope for its success. And we contribute to its cause.

May we invite you to do the same? As regular readers will well know, we do not solicit funds from readers, but we will say this: if you would care to join in this greatest-of-all projects, the circulation of God's Word, you may send us your gifts; we will acknowledge them personally and/or through our "Co-operation Corner" and pass the entire amount on to that magnificent agent of God in the world, the British and Foreign Bible Society, God bless it!

*Robert H. Parr*

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## "Christian" Bigots

SOME TIME AGO there appeared in the Melbourne newspaper, "The Age," a letter from Spike Milligan. While we would not be in complete sympathy with what he had to say, his concluding statement interested us: "Too often are little children forced to grow up like Christian bigots. The results are seen in the outrages committed in Belfast."

About the same time in the same newspaper, a Belfast correspondent wrote an article under the heading "Intolerance: The Children Speak." School children in Ulster were asked to write a one-page essay on the subject "What I would do if I were Prime Minister of Northern Ireland." We quote from some of these as they appeared in "The Age."

Derrick, 15, Protestant: "I would make things so bad for Roman Catholics that they would be rushing to the border to get out of Northern Ireland. One of the first things I would close all the labour exchanges and social-security offices so they would not get any money, because the way I look at it, this is Protestant country, so the Catholics should not be in it, and if they are in it they should be thankful and not complaining."

John, 12, Catholic: "I would send the Crown forces to Vietnam to get killed by Communist troops and see how brave they are. I would see to it that the [Irish Republican] Army were not split and I would give them guns. I would see that better housing were provided for Irish people. I would abolish the border, get rid of the Unionist Party and shoot [the militant right-wing Protestant minister Ian] Paisley."

David, 14, Protestant: "I would re-arm the police and bring back the B-Specials whom the Roman Catholics really feared. I would pass a law saying that any Roman Catholic who set foot on the street to start trouble would be shot instantly and without mercy. I would starve

them like rats until there wasn't one left in Northern Ireland."

All this in the name of Christianity.

These comments and others like them indicate the truth of Spike Milligan's statement. But, fortunately, not everyone thinks this way. There are still those who can see the discrepancy between ideals and behaviour.

Mervyn, 15, Protestant: "Religion is the cause of the present trouble and I would appeal to the common sense of the people to regard religion as a belief and not as an excuse to do harm."

Terence, 15, Catholic: "I hope that the present Prime Minister is able to please our divided country. If he does not succeed in doing this then the only suggestion I can make is to import a Hindu to do the job or someone who does not believe in a god."

The implication is that Christianity has failed. And probably most people in this modern, strife-torn world would agree that this is true. But is it? Religion has failed, true. And sectarianism has caused more than its share of problems. But Christianity? What is Christianity anyway?

True Christianity is Christlikeness. Christ was never bigoted, and bitterness and hate are completely foreign to His nature. So great is His love that He gave His life to save those who hated Him.

Christianity teaches us that "He that loveth not knoweth not God; for God is love." . . . "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:8, 20.

It is rather ironical that in a world so crippled by fighting and hating and killing, we should so often hear the word "love." Young people demonstrate, carrying banners calling for love and peace. Some opt out of society to form their own societies where they can, so they tell us, live in love and peace. But there is a vast difference between true love and the "free love" demanded and so often taken (rarely given) by the now generation.

It is still more ironical that those who are vociferous in their search for love should refuse to acknowledge the only source of love, for "love is of God." 1 John 4:7.

For this reason we ask, How many of this love-seeking generation really know what they are looking for, and how many would want it if they found it? (For, let's face it, few people really desire to put others first all the time.)

The love that Christ practised and taught is described in 1 Corinthians 13: "Love is patient; love is kind and envies no one. Love is never boastful, nor conceited nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope and its endurance" (New English Bible).

So, although there is abundant evidence that "Too often are little children forced to grow up like bigots," we cannot agree that they grow up like "Christian bigots." Christianity, Christlikeness, love, can never be bigoted. There can, therefore, be no such thing as a "Christian" bigot.

*Alveen Thoresen*

# The Problem of Pollution



By W. Errol Wright

**THE PROBLEM OF POLLUTION** is rapidly becoming an international issue of major proportions. Leading newspapers and magazines are constantly featuring articles dealing with some aspect of contamination and its potential threat to the survival of humanity.

According to the August 10, 1970 issue of *Time* magazine, "The world will end with a cough, a wheeze of emphysema." The article urges immediate attention to the universal problem of air pollution.

President Nixon is reported by the "New Zealand Herald," August 12, 1970, as saying: "Unless we arrest the depredations that have been inflicted so carelessly on our natural systems—which exist in an intricate set of balances—we face the prospect of ecological disaster."

The situation has become so serious in some fields that authorities predict imminent catastrophe. Some want to shut the gate, while others believe that the proverbial horse has already gone and can only be rounded up at great expense and inconvenience.

It appears that every department of life has become exposed to some form of pollution or another. The natural world is being bombarded by a great variety of pollutants, all lethal and increasing at an alarming rate. Man has set in motion processes he cannot control. Even if national leaders had the power to clamp an immediate damper upon all forms of contamination, ecologists believe it would take generations for the semi-paralysed globe to recover.

#### ***D.D.T. Is a Problem***

Take as an example the uproar over D.D.T., a fierce contaminator with disastrous cumulative tendencies. In many parts of the world, medical authorities report that human milk contains a higher level of D.D.T. than would be allowable in cows' milk.

Air pollution causes the greatest amount of concern and receives the most publicity as a result of protests being wheezed from the depths of smog-laden cities. Waste material such as exhaust fumes, smoke, industrial gases, dust, chemical fumes and radio-activity, poison the air every day.

Washington's near-disaster recently caused Senator Nelson to state that: "The smog blanket was an ominous messenger of the future." The "New Zealand Herald" 5/8/70, page 1, also quoted him as demanding the banishment of petrol engines within five years, "because the eighty-four million tons of noxious materials spewed into the United States atmosphere by internal combustion engines each year were responsible for 60 per cent of America's air pollution."

Contamination of the atmosphere has become a serious health hazard. In Japan recently it was reported: "During five choking days of white smog, 8,000 people in Tokyo were treated in hospitals for smarting eyes and sore throats. One day a group of children playing in a school-yard had trouble breathing and began collapsing; they were treated for smog poisoning." —*Time Magazine*, August 10, 1970.

The most insidious of all air pollutants is invisible but its effects are being felt. Strontium 90 should cause the greatest amount of concern, due to its affinity for bone marrow. Very minute amounts can be fatal. This particular radio-isotope is believed to be an active cause of cancer and leukaemia. In spite of this and other dangerous "fallout" material, nuclear testing continues, permeating the atmosphere, and making the world increasingly uninhabitable.

#### ***Drinking Water Polluted***

That which contaminates the atmosphere also affects the water; and this process of contamination is being accelerated by sewage, radio-active wastes, silt, garbage and industrial effluents being pumped indiscriminately into streams, rivers, lakes and oceans.

Gordon McCallum, chief of the United States Public Health Services Division of Water Supply and Pollution Control, says: "In city after city, drinking water is less palatable as more and more chemicals are added to rid it of pollutants. In many states, miles of streams, bays and estuaries are lost each year to fish and wild life, to fishing and swimming, because of unsightly, smelly and actually dangerous sewage and industrial wastes clogging the water."—Quoted by J. I. Rodale in his book, "*Our Poisoned Earth and Sky*," page 419.

Even so-called "pure water" as found in mountainous country is often contaminated by harmful chemicals as a result of aerial top-dressing and insecticide sprays. Water for drinking is further adulterated by chemical "cleansers" and additives, the chief villain being fluoride. Dr. Ludwig Grass, a noted American cancer researcher, recently stated: "The plain fact that fluoride is an insidious poison, toxic, and cumulative in its effects, even when ingested in minimal amount, will remain unchanged no matter how many times it will be repeated in print that fluoridation of water supply is safe."

The oceans of the world have always appeared to be safe and economical disposal units, but this centuries-old practice is beginning to backfire. The explorer Thor Heyerdahl, after his first attempt to sail his papyrus raft across the Atlantic, reported that he encountered acres of floating garbage, hundreds of miles from land. He was so horrified at what he saw that he plans to take the matter up with the United Nations.

#### ***Nerve Gas Danger***

The United States army nerve gas scandal has highlighted the fact of the ocean's being a massive dumping ground, and has aroused widespread protest. Congressman Dante Fascell is reported by the "New Zealand Herald," August 13, 1970, as calling for national and international measures to prohibit dumping in oceans. "The United States and other nations," he said "were dumping oil, sewage, rubbish, dry-cleaning fluids, radio-active wastes, chemical effluents, pesticides and chemical warfare agents."

Tom Wicker of the "*New York Times*," protesting against the dumping of concrete-enclosed gas rockets in the sea, 282 miles off the coast of Florida, had this to

say: "When will we learn that life is of a piece, a vast and mysterious entanglement of species, that the earth is the home of all, and that what endangers one must have its ultimate effect on others."—*New Zealand Herald*, August 12, 1970.

Man appears to be completely preoccupied with the process of self-destruction. The earth upon which he depends for his survival, is constantly being sprayed with a variety of poisons known as insecticides, miticides, rodenticides, herbicides and fungicides. The balance of nature is being drastically disturbed, resulting in outbreaks of disease and death among wildlife, to say nothing of the direct and indirect effect upon humanity.

Loud and clear are the warnings of conservationists regarding ecological destruction. The chemical build-up in plant and animal life has reached alarming proportions. People are collapsing and dying from the weed-killers they are handling, while vitamins and amino acids are being destroyed by the host of sprays in use on gardens and orchards.

In his book, *"Our Poisoned Earth and Sky,"* page 303, J. I. Rodale makes this statement: "According to modern scientific research, sick soils mean sick plants and sick plants, like sick people, are wide open to attack from a multitude of foes."

Jesus predicted the results of this programme in the twenty-fourth chapter of Matthew when He said: "There shall be famines and pestilences."

#### **Processed Food**

While the natural goodness in food is being destroyed, manufacturers are replacing it with chemically-based additives. These affect flavour, texture, appearance and colour. Food is being processed, dehydrated, frozen, refined, pre-cooked, emulsified, supplemented, etc., with the result that a great deal of what is eaten contains little or no nourishment whatever. In fact, some refined foods are so laced with harmful additives that they should be labelled "poison."

On page 74 of the book *"Our Poisoned Earth and Sky,"* J. I. Rodale quotes from the *Australian Medical Journal* of 1954. The statement is taken from an article by R. M. W. Cunningham, a pharmaceutical chemist with the Commonwealth Department of Health, Canberra, who issues the following warning: "The addition of chemicals to foods has increased considerably over the last 100 years and has become, in these days of processed foods, an acceptable procedure by manufacturers and consumers alike. However, many of these chemicals are now becoming suspect because of the similarity of their molecules to known toxic substances or because of their proven toxicity."

Consider the struggles forced upon the human body to cope with all the insidious and unusable chemicals flowing freely into the stomach every day. Little wonder that doctors are over-worked and hospital beds have a waiting list. Many researchers believe that the effect upon later generations is more important than the effect of a chemical upon the immediate consumer.

#### **New Viruses?**

A statement from Dr. Franklin Bicknell's Book, *"Chemicals in Food,"* is quoted by J. I. Rodale on page 176 of his book: "I cannot overstress my belief that in

the future, unexpected, insidious damage to many organs will be found to be due to protein metabolism, essential amino acid metabolism, being deranged not only by insecticides, but also by other chemicals such as those used to treat flour, present in our staple foods. There is also the nightmare suggestion that this perversion of protein metabolism might lead to the creation of new viruses."

It appears that much of the upheaval, predicted by Scripture as coming upon the earth in the "last days," will be self-inflicted. The age-old principle of reaping what is sown still applies. Surely the combined major and imminent threat of land, sea, and air-pollution constitutes a vivid sign of the times.

The daily accumulation of chemicals which do not dissolve or become absorbed and cannot be eliminated in the natural way, pose a mind-boggling problem. But this is not man's greatest threat. There is one further pollutant that is far more deadly than that which affects our physical environment. The continued existence of modern society is being jeopardized by subtle and organized attacks upon the mind.

#### **Moral Pollution**

Moral pollution is actively contaminating the thinking of people in every strata of society. This plague can now be observed from cause to effect. The results of unwholesome viewing, reading, thinking and performing are seen on every hand. Confused, insecure youth are blaming their elders for failing to uphold higher standards, while adults condemn the young for becoming uncontrollable. The resultant distrust flares into violence and the scene becomes one of deadly confrontation.

Contamination of the mind is a subtle, creeping disease. Those who expose themselves to filth can expect to get dirty sooner or later. A university student arguing against censorship recently admitted reading an obscene book, but contended that it had no ill effects upon his mind. The obvious point escaped his reasoning, namely, that if he had a clean mind, he wouldn't want to read obscene books. All the argument in favour of allowing everything and anything complete and unrestricted freedom clearly demonstrates the frightening depth to which the mind has plunged.

The new morality being upheld as "acceptable" is merely a revival of old immorality. The liberalizing of divorce laws supports the latest trend that marriage is out of date. Adding to this confusion is the talk of a "permissive society" which is obviously a popular trend with young and old alike. People are becoming slaves to behaviour patterns without considering the consequences. The dividing line between right and wrong is being erased in spite of the disturbing stories told by statistics.

The sudden upsurge of violence, hysteria, crime, perverted sex and hopelessness, to mention only a few, is not a spontaneous reaction to law and order. It is the beginning of an exploding chain reaction, the fuse of which was ignited early this century.

#### **Mental Perversion**

The Devil is not content to let man destroy himself by external agencies alone. His plan is to accelerate the process by mental perversion. There must be a code to prevent values from becoming corrupted, and by disregarding the Ten Commandments man has des-



troysed the last barrier to chaos. By failing to withstand this trend, religion has lost its power and prestige. History reveals that without definite standards, man descends into the pit of misery.

Western society is leading the way along the path of moral contamination and is very definitely being encouraged. This revealing statement by Joseph Stalin in Moscow was reported by the Los Angeles *"Herald Examiner,"* July 29, 1963: "By making readily available drugs of various kinds, by giving a teenager alcohol, by praising his wildness, by strangling him with sex literature and advertising to him or her, as taught at SexPol, the psycho-political preparation can create the necessary attitude of chaos, idleness and worthlessness into which can then be cast the solution which will give the teenager complete freedom everywhere. If we can effectively kill the national pride and patriotism of just one generation we will have won that country. Therefore, there must be continued propaganda abroad to undermine the loyalty of the citizens in general and the teenagers in particular."

Every time a voice is heard protesting against the pornography flagrantly displayed in theatres or bookshelves and magazine racks, there are a hundred voices raised in favour of freedom to print and display whatever is demanded.

#### *Presidential Commission's Report*

The Associated Press reports that the Presidential Commission on Obscenity and Pornography recommends the liberalization of American laws against "showing and selling pornographic films, books, and other material to adults." Those concerned for mental hygiene and moral conservation must be concerned to learn that this commission spent three years and two million dollars arriving at the following conclusion: "It is exceedingly unwise to attempt to legislate individual moral values and standards, especially by restriction upon consensual communications."—*"New Zealand Herald,"* August 10, 1970.

The report goes on to outline their findings as such: "The Commission believes the primary reason for this situation is that, in the absence of any ascertainable, harmful effects flowing from the exposure of adults to sexually explicit material, it has been virtually impossible to define clearly and justifiably what is obscene."—*Ibid.*

Apparently the Commission lacked a standard upon which to base its judgment. Surely the members have heard of the Ten Commandments? If they had lifted their heads to gaze out over the country, they might have seen some of the corruption being daily advertised in the newspapers. The activities at open-air "Rock Concerts" where drugs are peddled and sensuality is openly indulged, should give a useful illustration.

#### *Lessons from the Past*

Recently a child climbed a slippery-dip and began to slide, unaware that there was a deep puddle of muddy water awaiting her arrival. Half-way down, the strong arm of her father interrupted the trip and the protesting child escaped from disaster.

The accumulating evidence echoes throughout this rebellious planet that it is on its way down toward a disastrous state of chaos and misery. Unless the heavenly Father puts forth His loving hand and interferes with the process of pollution, the result of present trends will make conditions before the flood of Noah's day seem like a mild dream, and the behaviour of the Sodomites look like a Sunday school picnic.

The destruction of past mighty empires such as Babylon, Nineveh and Rome came as the result of moral corruption. They, too, faced the problems of more leisure hours, liberal laws, modernization, ease and wealth. But they mocked the conservatives, jeered at the moralists, scorned the warnings, derided the dogooders and ignored the approach of enemies. The results were sudden and disastrous. All that is left of the past are vivid reminders that this civilization is heading in the same direction. The inspired warning is: "When they shall say peace and safety, then sudden destruction cometh upon them."

The signs of the times in harmony with prophecy support the undeniable fact that the world is doomed. But those who look beyond the smog of sin and degradation see a way of escape—the soon return of the Lord Jesus Christ. The greatest conservationist of all time has promised to save those who call upon His name. His ideal for you is outlined in this verse: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. ★★

# A Fine Way to Live

By Dorothy Parfitt

HE HUNG SERENELY between earth and heaven, without "a trace of mortal fear or moral anxiety."

Lammer had resolved to miss no chance to risk his life, and he was falling down a seven-hundred-foot cliff. He contemplated his approaching end "passively, emotionlessly, without sadness, completely delivered from the chains of my ego."

"I can tell you, my friends," he said, "it is a fine way to die." All that interfered with this "sweet nirvana" was the dazzling sun which blinded him through a swirl of snow.

The roar of the avalanche subsided, and Lammer, though seriously injured, did not die. However, that fact brought him "no joy, no thanksgiving, no regret . . . already life's yoke had resettled on my shoulders."

He crawled, collapsed, dragged himself again, and lay back exhausted. He thought of the words of Christ in His agony, "Father, Thy will be done." But Lammer was no disciple of Christ. He was a philosophical son of Nietzsche: Nietzsche, who found his "Promised Land" in these same Alps; Nietzsche, who from these mountains declared that God was dead and man was Superman; Nietzsche, who wrote "The Will to Power," and died demented.

Now the Alps had found their superman in Lammer. As a true child of Nietzsche, the prayer of Christ was not for him, but he cried out, "My will be done," summoned his "will to power" and struggled on to safety.

Other "sons" of Nietzsche, other "supermen" were to follow Lammer. The people of the Alps tell how two men attacked the formidable north face of the Eiger in 1935. "Weather conditions were bad. Prudence forbade undertaking an ascension, but the Germans scorned this virtue of weaklings. They belonged to the master race. Will-power was their middle name. They had been promised, in the event of victory, honours and roles in a film."

As the storm subsided on the Eiger, and the blanket of clouds drifted apart a little, the mountain looked like a sheet of solid ice. Could that tiny dot on this mammoth ice-wall be a human form? One German had fallen. This other remained, poised on a ledge between earth and heaven, "Silent, immobile . . . dead . . . a frozen statue."

The following year saw three more sacrifices to the Eiger: one man hanging between earth and heaven above "five thousand feet of abyss, . . . tied to two corpses," dangling at the end of a rope. His last four hours were spent struggling for a safety only a few tantalizing inches away.

Then he relaxed. In fact, he was dead.

Another Man had hung between earth and heaven, not "superman" but the God-man. He had not stumbled with an avalanche, in human weakness, over a seven-hundred-foot precipice, but had deliberately stepped from His God-sphere to man's sphere.

True, as the two Germans had challenged the Eiger in order to demonstrate the will-to-power of man when offered gifts and honour, so the God-man was demonstrating the power-to-love of God when offered a friendly re-union with a few perverted, treacherous bipeds on a lump of planetary dust.

Fastened between two dying men, not by disaster but by His own decree, He hung poised over the abyss of eternal death. No meagre inches separated Him from safety: Heaven was only a decision away.

His was not the sweet bliss of mindless nothingness which Lammer experienced when nothing hurt, nothing could stop his falling, and all he was leaving behind was a life he considered irksome anyway. His was the bitter struggle of the God-man, a real flesh-and-blood Man, when the incalculable happiness of millions depended on His decision to go on suffering the severest agony—physical agony, yes, emotional agony, psychological agony, and what was infinitely greater and beyond our ken—the spiritual torture of separation from a Father with whom He had been One for eternity.

This was no reckless, unpredictable attack on a gigantic ice-bound cliff, but a meticulous rescue operation planned in the council halls of eternal Omnipotence.

Small wonder that a self-centred man whose death would benefit nobody, facing death alone on a mountainscape, would cry, "My will be done," and summon his last puny powers of self-preservation, grandiosely styling it, "the will to power."

Greater wonder that the God-man could pray, "Father, Thy will be done," when it meant that He would put aside His Godness: that He would identify Himself with the scum of the universe, that He would die stretched out between earth and heaven tied to two corpses—the one who would accept Him and the one who would not. The sun hid its dazzling splendour, the wind shrieked, mountains groaned and wept ragged boulders; the earth convulsed itself in grief.

But His death was not to be eternal. He was not to become a voiceless, frozen effigy decorating the cliff-face of human history. He would lead all those

who followed Him, beyond the grave to a life distilled and endless, and honour them with a trusted place in His government.

Is it not the *greatest* wonder that so few accept His offer?

What about you? He died that way so that you could live with Him in this life and reign with Him in the next. (See Revelation 3:20, 21.) There is everything to gain, and what is there to lose?

And I can tell you, it is a fine way to live. ★★

\* "The Alps I Love." Maurice Herzog, Max Aldebert, Guillaume Hanoteau and Michael Serrailier. Tudor Pub. Co., New York.

## HERE'S A PROMISE FOR YOU

By W. A. Townend

WHEN YOU FIRST read it you may say that it is not a promise, but simply a statement of religious fact. "And ye are complete in Him." Colossians 2:10. *But do wait a minute.*

Think of the millions of people who, reading those six words, are *not* complete, and they know it. But they long for this *something* they do not have—completeness. Is the promise for them, as well as for us?

Probing the situation a little, we ask: "Is man complete or incomplete? If he is *incomplete*, as many feel, to just what extent does this sad situation go?

Answer? Man *is* incomplete, very incomplete! Mind you, man did not start out incomplete; far, far from it. (See Genesis 1:27; 2:7; 1:31 first part.)

However, Genesis 3 tells of the entrance of sin into the human family. And with sin came man's incompleteness. Sin is still here. There is still incompleteness in every human being. This "shortness" is made up of four basic needs that came in with sin—the need for recognition (Genesis 3:8); the need for security (Genesis 3:10); the need for affection (Genesis 3:12); the need for variety (Genesis 3:19).

Ask any student of human nature and behaviour about these four basic human needs and he will tell you that we *all* have them.

Now the promise: "And ye are complete in Him." All that we lack, Jesus had while He lived among us. He was complete then. He is still complete, for He never changes. (See Hebrews 13:8.)

To accept Jesus by an act of faith in Him is to accept completeness in Him. Let me repeat: All that we lack, Jesus has and "Ye are complete in Him." There's a promise for you!



It is quite surprising really, just how this completeness which is in Jesus, which *is* Jesus, begins to show up in the person who accepts Him. There comes in an awareness: of recognition? (See Romans 8:16), of security? (See Hebrews 13:5, last part), of affection? (See Romans 5:8), of variety? (See Ephesians 2:10.)

For the unbeliever we can edit the promise "Ye are complete in Him" to "Ye *will be* complete in Him." And for the believer we can again edit the promise to "I *am* complete in Him."

Join all the glorious names  
Of wisdom, love, and power  
That ever mortals knew,  
That angels ever bore;  
All are too mean to speak His worth,  
Too mean to set my Saviour forth. ★★

## Our Co-operation Corner

From time to time "Signs" readers forward donations to us for various worthy causes. We are happy to acknowledge these gifts through our columns, and to disburse the gifts as directed by the donors. On behalf of the various funds mentioned we gratefully acknowledge the following donations.

A. Thompson	Aboriginal Work	\$ 25.00
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## a child of the king

Poor? No, of course not! Why, how could I be,  
When Christ, the King, is taking care of me?  
Tired? Sometimes—yes, more than tired; but then,  
I know a place where I can rest again!  
Lonely? Ah, well I know the aching blight;  
But now—I've Jesus with me day and night.  
Burdens? I have them, oft they press me sore,  
And then—I lean the harder, trust the more.  
Worthy? Oh, no. The marvel of it is  
That I should know such boundless love as His!  
And so, I'm rich; with Christ I am "joint heir,"  
Since He once stooped my poverty to share.  
—Edith Lillian Young (Alice M. Bitcon).

## today

Every day I need Thee, Lord; but this day especially  
I need Thy greater strength to face whatever is to be.  
This day more than any day I need to feel Thee near  
To fortify my courage and to overcome my fear,  
For by myself I cannot meet the challenge of the hour.  
All the time we human creatures need the Higher Power.  
Help us bear what must be borne. And so, dear Lord, I pray  
Hold fast to this my trembling hand, and BE WITH ME  
TODAY.

—Clara Caroline Bailey (A. Jacobs).

# poems with power

## Beautiful things

A splash of colour on a bare hillside,  
A shaft of light where the dark clouds ride,  
Sweet innocence of a baby's face,  
The glowing moon way up in space;  
The deep, warm look in a lover's eyes;  
The colourful flight of butterflies,  
Sunshine sparkling on the sea,  
The graceful sway of a leafy tree,  
A mother's gentle tenderness,  
A friend's firm handshake and "God bless!"  
A dazzling smile where a frown has been:  
These are beautiful things I've seen.

The wattle's gold 'gainst skies of grey,  
The countryside on a summer's day,  
The sound of a gurgling mountain stream,  
A quiet place where one can dream,  
Bird song on the morning air  
When winter's gone and spring is fair,  
A song that's sung to hide an ache  
When sorrow comes and a heart could break,  
The sound of laughter on the breeze:  
What is more beautiful than these?

A cheerful home when day is o'er  
And on the world we close our door,  
Old lovers walking hand in hand,  
Grace to forgive and understand,  
The loving trust of a little child  
Whom worldly things has not defiled,  
A wee form kneeling down to pray:  
"God keep us safe from day to day."  
Flowers growing firm and bright,  
Smooth green lawns that please the sight,  
The sound of raindrops overhead  
When we are snug and warm in bed,  
A humble heart who follows peace,  
Whose prayers for others never cease.

Yes, in this world bad things there be,  
But there's much loveliness to see.  
Oh, that to evil we'd be blind  
And just keep lovely things in mind.

—Dorothy Dickey (W. J. D'Iscoff).



# Jesus Understood

A Children's Story

By Myrtle O'Hara

THE SHOUTS of happy children rang out in the Australian inland as a truck filled with Aboriginal girls and boys came to a stop near a rock hole which was to be their camping ground for two lovely, carefree days.

About fifty children aged between six and ten years live on a mission station at Wiluna which is about 650 miles by road from Perth. A number of old people also stay there. They have comfortable homes and are cared for by the missionary and his helpers. A large amount of gold was mined at Wiluna years ago, but now the town is almost deserted and much of the place is in ruins. Quite a few coloured people live round about, and from time to time others come from far-away places and gather together for tribal ceremonies. Many of their children attend the mission school.

There is nowhere different to go in that district, and nothing much can be done for a change, but one day the teachers decided to take the children in the truck some distance away to a rock hole which is always full of water. They took food and blankets. Everyone would sleep on the ground under the stars, as the nights were warm and there would be no rain.

Soon the children were running about exploring the land, looking for anything that might grow or live there, and digging with pointed sticks for bardie grubs which are found in the roots of trees. Later they would cook them in the hot ashes of the camp fire. Other children played around the rock hole and everyone was busy with one thing or another.

There was another camp of adult natives about a mile away and after a while Anne and Pollyanna, two girls about seven years old, decided to follow the stream and visit them. They took baby Andrew with them and had turns carrying him. They rested now and then, because the farther they went the heavier the baby seemed to become.

They found the camp without any trouble and talked to the grown-ups for a while, then started back to the rock hole. But they were probably tired and didn't notice where they were going because they got lost. The girls wouldn't have been so worried if the baby hadn't been with them. Somehow they must get the hungry little fellow back to his mother. They sat down for a while to think what to do, but what COULD they do? "I know," Pollyanna said after a while. "Let us ask Jesus to help us find the way back." Anne said: "He answered Russell's prayer and brought teacher's bird back when it got away, so I think He will help us."

Each day at the mission their teachers told them stories from the Bible and prayed with them and they had learned that Jesus loves children and answers their prayers when they need His help.

You see, Russell didn't mean to let Miss Miller's bird out of its cage. The children found it when it was tiny and gave it to her. It was a Weero, a nice, friendly little grey and yellow crested parrot that made an excellent pet. Russell was just seeing how the door worked and he opened it too wide, and the bird shot out

and flew away out of sight. That made him unhappy for the rest of the day. He thought perhaps he could catch another bird some day to replace it, but that didn't seem to be the answer to the problem.

After the children had their evening worship and had gone to bed, Russell couldn't sleep for thinking about the bird. Then he remembered about prayer and decided to ask Jesus to send it back. He felt much happier after that and soon went to sleep. When he got up next morning he looked outside and there was the Weero sitting in a tree near the building. "Romeo's back," he called happily. Miss Miller hurriedly brought the bird cage outside, opened the door, and Romeo flew down and walked into it. He seemed glad to be home again.

Perhaps the girls hadn't been at the mission for very long, because they didn't quite know how to pray. "I don't know what to say," Anne said. "You pray, Pollyanna."

"I don't know what to say, either," Pollyanna replied. She thought for a while. "If we say the prayer that we say before each meal when we thank Jesus for our food and ask Him to bless it, perhaps He will understand what we mean," she said.

So those two little children knelt down and said their grace, then they stood up and Pollyanna picked up the baby who seemed heavier than ever. They came to a creek and turned off in the direction where they thought the rock hole must be. But they were so tired. "Let's have a rest under this bush," Anne said. They lay down with the baby between them and soon were asleep.

Back at their camp the teacher and Anne's mother were getting anxious. Anne and Pollyanna and Andrew were missing. Someone had seen them walk off into the bush but no one knew for sure where they had gone. "We had better look for them," the teacher told Anne's mother. The native woman walked around for a while examining the ground and then found the children's tracks. She followed them all the way to the other camp and was told the girls had been there and had left quite a while ago and should have arrived back much earlier. Anne's mother went to the outskirts of the camp and picked up the tracks once more. As they followed them she and the teacher later saw how the children had wandered around after they had become lost. At last they found them, still asleep under the bush. They weren't very far from the rock hole and were on the right track and would have got back safely if they had continued on.

Before the girls went to the mission they didn't know about Jesus and how He loves and cares for little children, and grown up people, too. Although they didn't know how to put their thoughts into words, they prayed as best they could and believed their prayer would be answered. Jesus understood what they wanted and guided them in the right direction. Now not only Pollyanna and Anne believe that Jesus answers prayer, but all the children at Wiluna are sure He does. ★★



# straight from the shoulder

## CANCER and OXALIS

YOUR COLUMNIST has neither knowledge of, nor interest in pathology, plant or otherwise. Acquit him, then, of all blame for any wild-cat suggestion that there is a causal link between the persistent weed known as oxalis and the dread disease of cancer. Yet there is a very interesting comparison between the two that depends on their habit of growth.

When I went out into the garden this morning and found a small patch of oxalis showing its clover-like leaves above the surface, I groaned. I had fondly imagined that our garden soil was free from this curse. Now I realized that I faced a problem which would probably defy all measures I could take. You see, it is impossible to get rid of oxalis by the usual means of weeding. It multiplies from tiny bulbs which lie below the soil surface. If you leave just one bulblet there, then the weed will flourish. As any gardener will tell you, it is virtually impossible to get every little bulb. Digging it out is the only remedy, but you can never be sure you have dug it out completely.

So, a surgeon tells me, it is with cancer. It is not the primary tumour which is usually the major problem, but the secondary sources which may be left behind. The skill of the surgeon may remove the primary growth and preserve the patient's life, but in all too many cases the years of life so saved will afford opportunities for the secondaries to do their malign work. He can never be SURE that all these minute sources of danger will not grow into major cancers in the years to come.

Now, you are probably asking, what has either gardening or surgery to do with this column, which is given over to the spiritual problems and needs of young people? Oh, that is where the link comes between oxalis and cancer. The link, strangely enough, is none other than the perfect symbols they provide of sin. I am sure that if Christ were on earth today, He would be using as a metaphor for sin, not leprosy but cancer.

Please notice I said SIN, not SINS. The difference is far more significant than that of singular or plural number. SIN is a disease of which SINS are simply the symptoms. Nothing is more important than the grasp of that simple fact. We constantly worry about sins. That is just as sensible as worrying about the symptoms of your ill health and doing nothing about the cause. How long would you continue to visit a doctor who merely prescribed headache powders and asked no questions to ascertain the reason for your pain?

Yet so often our approach to sin is conducted along such lines. We are content to have our sins plastered over, either with good resolutions or with skilful evasions at which we are all so adept. Some are willing to go further still by asking for the forgiveness of sins committed. Yet I am prepared to state categorically that if the Christian can aim no higher than to have all his sins forgiven, he will as surely be lost as the most reprobate sinner.

Paul, in his usual dogmatic style, makes this very clear. He states in 1 Corinthians 15:17: "And if Christ be not raised, your faith is vain; ye are yet in your sins." Calvary, he tells us, is not enough! It is true that pardon for the sins of all men was purchased by the DEATH of Christ. When our Lord died, the price was finally and completely paid. Paul again assures us of that. Read Romans 6:10 and Hebrews 7:27. Is the apostle, then, guilty of contradicting himself? No! He is making the vital distinction we so often gloss over between SIN and SINS.

SINS, the acts of disobedience to God's law, involve the supreme penalty, but that can be waived for ME because it was paid on my behalf by Christ. But if that is as far as my ideas of Christianity take me, I shall be a lost man. As Paul expresses it, "Ye are yet IN your sins." That little preposition "IN" is of the greatest significance. Sin still lives in me and reigns over me.

You ask, How can sin live in you when you claim that it has been forgiven and blotted out? Has not God promised, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 44:22. How then can I be lost if all my sins are forgiven? How can Paul say if Calvary is the end of Christ's work that "ye are yet in your sins"?

The answer is simple. The pretty leaves and the under stalk of the oxalis have been plucked up, but the bulbs from which it grows have been left in the ground. The cancer of the breast has been belatedly taken away, but the secondaries have been carried by the blood stream to other parts of the body, there to set up new cancers which will ultimately take the victim's life. In the same way the sins, symptoms of the underlying nature of sin, have been forgiven, but the root cause remains and will in short order inevitably produce a further crop of sins. "Ye are yet in your sins" is the sentence of judgment. How can I escape? We must consider the answer next month. ★★



**"GOD HELPS THOSE . . ."** How can a man break a bad habit? Suppose he knows the habit is wrong and immoral, but enjoys it. The Bible says that God can help, but how much do we have to help ourselves? We do have to help ourselves to some extent, don't we?

If there were a simple answer to this question, we could very quickly rid the world of all the objectionable habits that plague men. There is no easy formula that I know of, but there are some basic rules that can be followed. The hard part is to follow them.

First, as a Christian, you can ask for help from God, and He has promised to give you power that you would not otherwise experience. You acknowledge that you can't make it on your own and must have His help if you are to succeed at all. (This is the first step in the programme outlined by Alcoholics Anonymous.)

Second, you believe that He has given this help to you, not because you feel any different, but because He has promised to do as He says.

Third, you shift your attention from the problem to something else of a different and wholesome nature. This is what the Bible means when it says we should overcome evil with good.

All this will take effort, but it will be effort of a different kind from that which most people use. The main effort will be to direct the thoughts to the "power supply" to dilute your desire to do wrong. In most cases, this is the only thing we can do to overcome a habit, but it is certainly the best method I know of. The main goal, then, is to develop a new habit which is constructive. In other words, cultivate your habits, don't fight them.

**"GOOD STUFF."** Some time ago, I read in the "Signs" where William Barclay's Daily Study Bible was considered

"good stuff." However, I am puzzled by something which you may be able to help me with. In his writings, Barclay seems to favour men such as Justin Martyr, Origen, Augustine of Hippo and Tertullian. Because I have always been advised to steer clear of the above-mentioned, I would appreciate it if you could say who is right and who is wrong. I look forward to hearing your answer.

It wouldn't be appropriate for me to say "who is right and who is wrong" as you put it. A few observations on the matter may be in order, however.

1. The fact that I recommend a commentary on the Scriptures does not necessarily mean that I agree with everything the writer has to say. But this would apply to any commentary you may like to mention, and there are plenty to choose from.

2. While William Barclay may be more liberal than some evangelical Christians, his knowledge of Greek is undisputed, and his style makes the "Book" come alive.

3. Whenever you read a book, its truthfulness must be weighed against the understanding of the Scriptures that you have. This presupposes that you are a believer in the Scriptures as inspired by God, for the benefit of man.

4. The man who never changed any of his opinions never corrected any of his mistakes. If we can say we think the same today as we did ten years ago, this could indicate that we are slow learners, not necessarily defenders of truth.

5. The church fathers you refer to, no doubt wrote some error, but it would be rather surprising if they did not also pen some words of wisdom and truth. Perhaps Barclay refers to this truth.

Finally, any author who is not directly inspired by God will make some

false statements. Luther, Wesley, Calvin, Knox, Robinson—all men held in high esteem by Protestants—were no doubt guilty of teaching partial truth, if not direct error. And the same is true in every age of every writer. In fact, it is just possible that I have made a few mistakes myself (perish the thought!). You will have to decide whether recommending William Barclay's Daily Study Bible is one of them.

**"THIS IS MY LIFE."** I never understood what it meant to be free until I wanted it myself. This feeling has grown one thousand times in intensity since it first came to me. I just feel I must have freedom. Why can't my parents and teachers and everyone else see that this is my life! MY LIFE!

I guess we all feel like this sometimes; sort of caged up by life itself. It can be very frustrating and trying, I admit. You sound as if your personality and independent characteristics are beginning to assert themselves. Right—let's have a look at your parents and other people in your life. In all probability they understand you better than you imagine. Try talking to them and explaining how you feel. Their concern is no doubt for your welfare because lots of kids these days do things in an attempt to be free which eventually lead to slavery of a much worse kind than they thought they had before. Many drug addicts started out on the road to hell thinking they were going to be free. There are lots of roads with the sign FREEDOM which lead to a prison that has no exits.

No one is completely free. Parents and teachers have to work to programmes and commitments. Doctors and solicitors, bakers, surveyors, mechanics, all have to work within a structure of some kind or opt out of society. Those who do opt out and abandon themselves to themselves find that the tyrant of self and selfishness is the worst sadist of all, frequently ending in that five-letter-word DEATH.

It is true that it is your life, but since your life interacts with the lives of other people, you have a responsibility to them. If you, for example, destroy your health or become an alcoholic you place a burden on others. Do you think that it is fair for you to curtail the freedom of others while in point of fact you throw away your own? True freedom is the ability to make a choice in every situation. No one has this completely, but the self-controlled person has far more choice and freedom than one who is self-abandoned.

180 MILLION Europeans are all asking the same question: "Will Britain make it this time?" and the interminable high-level talks drag on and on. France, Italy, West Germany, Luxemburg, Belgium and the Netherlands—the Common Market countries—are now considering whether or not to admit to their club, Denmark, Norway, Ireland and the United Kingdom.

But there are more ramifications than you see at first glance. The most obvious feature of a growing European Economic Community is mutual economic benefit. Manufacturers can plan production with a market as big as the United States. Housewives can choose a refrigerator or washing machine from any one of half-a-dozen different countries.

From England's point of view, entry could mean a good deal of give and take. Recently in Surrey, the National Farmer's Union displayed a basket of groceries. The current value in England is \$5.16; in France \$8.16; in Italy \$10.56. But there are more "pluses" than "minuses," or England would not keep applying for membership. Then, too, the prospect of the involvement of a nation the size of Britain, with decades of technical expertise behind her, must be attractive to "The Six."

Religion is also an interesting sidelight. Italy, Luxemburg, Belgium, the Netherlands and France are recognized as largely Catholic countries. On the other hand, England is predominantly Protestant.

But the big issue that seems to brood over all planning is politics. One of the modern fathers of the united Europe concept is Frenchman Jean Monnet. He said, "Once a common market interest has been created, then *political union will come naturally.*" People have been talking about "the United States of Europe" ever since Winston Churchill's famous speech on the subject, in Zurich back in 1946. Former British Prime Minister Wilson, said in 1967, "I believe that Europe could be on the verge of a great move forward in *political unity*, and that we can—indeed we must—play a part in it." If the E.E.C. membership climbs to ten, it will incorporate 250 million people—a number greater than the population of the United States of America! And its gross national product will approximate that of Russia. Obviously such a development would change entirely the world's power structure.

#### *The Words of an Ancient Prophet*

But all these developments are the more fascinating because of two chapters in the Bible: an Old Testament prediction of the incurable *divisiveness* of Europe, and a New Testament prophecy of momentary *unity*. First, the words of Daniel, a statesman-prophet, who lived in Jerusalem about 600 B.C.

At this time Nebuchadnezzar, the general of the army of an expansive empire based in modern-day Iraq, was travelling south to attack Egypt. He stopped

# The European Politicians

at Jerusalem, pillaged the city, and captured many P.O.W.s—young Daniel among them. The prisoners were marched back to the city of Babylon. A short time later Nebuchadnezzar had a dream that shattered all the satisfaction of his recent military successes. He asked the advice of his astrologers. But these Zodiac-watchers were speechless. Then, through a strange set of circumstances, Daniel found his way to the king and announced that God had given the dream and that God had now sent him—Daniel—to explain its significance.

The ensuing conversation was filled with the most staggering information. The dream was about a multi-metal statue. Daniel explained that the head of gold, chest of silver, stomach of brass, and legs of iron represented four successive world empires: Babylon, the contemporary power of the day, symbolized by the head. And history attests the accuracy of the prophecy. Babylon was followed by Persia, Greece, and Rome. Each ruled for a period and then declined.

#### *Feet of Iron and Clay*

But then came the unusual part. The multi-metal statue had feet cast from iron and clay. Now you do not have to be a blacksmith to know iron and clay will not mix! Daniel's comment was, The fourth kingdom (Rome) will not be superseded by another super-power; it will fall into fragments that could not unite. (See Daniel 2:40-43.)

As any student of history knows, the prediction was perfectly accurate. Attacks from hordes of tribesmen during the fourth and fifth centuries A.D., brought about the disintegration of Rome. When these vicious attackers—including the Huns and the Vandals—were through, the empire of Rome was in ruins. Europe was hopelessly divided, and as you well know, it has been this way ever since.

But it is interesting to note that several of the ethnic groups of that time have modern counterparts. For example: Franks—French, Lombards—Italians, Alemanni—Germans, Anglo-Saxons—English, Burgundians—Swiss.

The Scriptures said, "They [the disunited countries of Europe] shall not cleave one to another." Daniel 2:43. That is, they will not adhere. They will not unite. They will not stick together. There have been many attempts at unity but each has failed. One favourite method was alluded to in the text. Daniel said, "These kingdoms will try to strengthen themselves by forming alliances with each other through intermarriage of their rulers." Daniel 2:43, Taylor. Queen Victoria's title, "Grandmother of European Royalty" shows how extensive the intermarriage was. Then what can we say about the prospects of the present plans for a United States of Europe?

It is deeply significant that France, Italy and Germany are the main members of the E.E.C. now; that England is seeking admittance; and that Switzerland wants an associate membership. They are the five just mentioned! Bearing in mind the ambitious phrase, "the United States of Europe," and the words of Wilson—"we are on the verge of political unity," and Monnet's belief that political unity would follow economic unity, naturally we ask: "Can it work? Will it work?" God said through the prophet Daniel

that permanent unity would *never* come. Which brings us to the New Testament chapter dealing with the subject. It is found in John's fiery Apocalypse.

#### *John's Vision*

The length of time covered in this chapter is even greater than that of Daniel's chapter. In vision, John saw a strange animal, different from anything ever seen in nature. Its skin was red, and it had seven heads and ten horns. John explained that the seven heads represented seven powers. In his day he said, "Five have already fallen, the sixth now reigns, and the seventh is yet to come." Revelation 17:10, Taylor.

The whole presentation is perfectly easy to understand. It focuses our attention on the nations that persecuted God's people. Looking back from John's time, they were:

1. Egypt, which enslaved Israel.
2. Assyria, which took the northern half of the nation into captivity. (From this point the outline follows the sequence of the metal statue which Daniel explained.)
3. Babylon, which took the southern half of the nation into captivity.
4. Persia, which in the time of Queen Esther, tried to annihilate God's people.
5. Greece, which, under Antiochus Epiphanes, disrupted the entire religious life of the Jews in Palestine by prohibiting the services in their temple at Jerusalem.

The *sixth* head John said was in power in his day; obviously this was the empire of Rome. And the persecution of the Christian church under the Caesars is well known. The *seventh* head represents the persecution of the church in the Dark Ages. And this brings us down to modern times.

At the end of Revelation 17, the significance of the ten horns is given. John says the "ten horns are ten kings who [in his day] have not yet risen to power; they will be appointed to their kingdoms for one brief moment, to reign with him [the persecuting power]. They will all sign a treaty giving their power and strength to him." Revelation 17:12, 13, Taylor. Ten kings or kingdoms will unite *immediately before the climax of history*, but the merger will be for a very short time.

But note that this political merger has strong religious overtones, for it says, "Together they will wage war against the Lamb [Jesus Christ] and the Lamb will overcome them; for He is Lord over all lords, and King of kings, and His people are the called and chosen and faithful ones." Revelation 17:14, Taylor. When powers in opposition to God are finally suppressed it will mean the fulfilment of the promise of our Lord, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

It is not for anyone to state the minor *details* of history in advance. But on the authority of Scripture we can say that permanent political unity in Europe will *never* eventuate. When unity finally comes—with accompanying religious pressure—then the climax to which the church has hopefully looked for 2,000 years—the return of Christ—will follow immediately. ★★

# WILL THIS MAN APPEAR?

By Arthur S. Maxwell

**WHY SUCH A MAN** as this would even consider returning to the earth after the way He was treated on His first visit is one of the greatest mysteries of all time.

If you had visited a neighbour of yours and he had thrown you out of his house, would you consider going back? Not likely.

And if the neighbour had attempted to murder you, I am sure you wouldn't give him a chance to do a more thorough job. Probably you would call the police and have a show-down right away—a solution which actually occurred to Jesus Christ (Matthew 26:53), but was rejected by Him because of His abundant compassion for those about Him.

The fact is that this Man not only plans to return; He *wants* to return! Grievously though He was treated the last time He came, His love for mankind is so limitless that He is determined to finish what He started to do for them hundreds of years ago. The greatness of human need, if nothing else, will bring Him back again.

Nor is this as unreasonable as it may seem. If your children were in great distress, perhaps injured in a car crash, or by some criminal assault, would you not go to their rescue? Of course you would, no matter how far some of those same children may have drifted away from you over the years. Some invisible but irresistible magnet would draw you to their side in their hour of greatest need.

So this Man has told us that He will come back to this earth some day, and His assurance is one of the most precious and comforting promises ever made.

## "Believe in Me"

Talking with His followers near the time of His departure, He sought to cheer their anxious hearts with these never-to-be-forgotten words: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

The New English Bible renders the passage thus: "Set your troubled hearts at rest. Trust in God always; trust also in Me. There are many dwelling-places in My Father's house; if it were not so I should have told you; for I am going there on purpose to prepare a place for you. And if I go and prepare a place

for you, I shall come again and receive you to Myself, so that where I am you may be also."

In both translations, indeed in all translations, the same promise rings out, "I will come again." And it rings down the centuries to our own day. In these precious words Christ declared His desire to return and His full intention to do so.

On another occasion He went into considerable detail on the subject of His second coming, explaining why and how it would be delayed, but renewing His assurance that the day would dawn when He would be seen "coming in a cloud with power and great glory." See Matthew 24; Mark 13; and Luke 21.

At the time of His trial before the high priest, He declared before the whole assembly, "I tell you, hereafter you will see the Son of man seated at the right hand of power, and coming on the clouds of heaven." Matthew 26:64, R.S.V.

## "He Told the High Priest"

To no small extent this dramatic statement led to His condemnation; but nobody present on that occasion forgot what He had said. Soon everybody was talking about it. The story filled Jerusalem. "He told the high priest that He is coming again!" some whispered in amazement and delight as they passed it on to others. And so it swept on and on to the ends of the earth.

When His brief visit to the earth was almost over, He took some of His followers to Mount Olivet and there, after a few parting words of counsel, He was "taken up." Acts 1:9. There was no countdown, no rocket to propel Him, and no capsule to protect Him. He just glided gracefully heavenward and "a cloud received Him out of their sight."

How it was done, nobody knows. Space scientists evidently still have much to learn.

Communication from space at that time was also most remarkable, for within minutes "while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Verses 10, 11.

The Revised Standard Version renders this most important statement thus: "While they were gazing into heaven as He went, behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken

up from you into heaven, will come in the same way as you saw Him go into heaven.’”

And the New English Bible:

“As He was going, and as they were gazing intently into the sky, all at once there stood beside them two men in white who said, ‘Men of Galilee, why stand there looking up into the sky? This Jesus, who has been taken away from you up to heaven, will come in the same way as you have seen Him go.’”

Again, in all three versions, the basic assurance stands out, clearly and emphatically, that this wonderful Person who, as Creator of the universe, knows more space secrets than anyone else, definitely plans to return. Without doubt He himself sent the message to His disciples while enroute to His heavenly throne to let them know He will come back the same way.

#### *“Without Sin Unto Salvation”*

Similar promises are to be found elsewhere in the New Testament, particularly in the Epistle to the Hebrews, which is an attempt to show the children of Abraham how reasonable is the Christian gospel and how it fits in with their own historic teachings. In chapter nine, verse twenty-eight, we read, “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.”

In the following chapter appears this remarkable statement: “This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool.” Hebrews 10:12, 13.

“Henceforth expecting” is a delightful phrase, indicating the intensity of this Man’s desire to return and finish the business on which He embarked when He visited the earth the first time. It even suggests a certain divine impatience as He waits and waits for conditions on the earth to become ripe for His reappearance.

Later in the same chapter the same writer urges his readers not to cast away their confidence because of the seeming long delay, assuring them that “yet a little while, and He that shall come will come, and will not tarry.” Verses 35, 37.

The Revised Standard Version is perhaps a little clearer, saying, “Yet a little while, and the coming One shall come and shall not tarry.”

The wording may differ slightly but the certainty of the message is unmistakable. The “Coming One” will someday return no matter how long the delay may be. There can never be any question about that.

#### *“The Blessed Hope”*

Writing to his friend Titus, the Apostle Paul told him ever to remember that the second coming of Christ is the “blessed hope” of all Christians: “For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds.” Titus 2:11-14, R.S.V.

In that marvellous phrase “Great God and Saviour Jesus Christ” the divine and human aspects of this

wonderful Person are perfectly blended. He is both Man and God. The God-Man. And it is He who is coming again. No wonder His advent is a great and blessed hope.

In his letter to the church at Thessalonica Paul went into more detail concerning this hope, assuring the members that “the Lord Himself will descend from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God. And the dead in Christ will rise.” 1 Thessalonians 4:16, R.S.V.

Again note the certainty of the message. There was not the slightest doubt in the apostle’s mind that the Man who had gone away would some day reappear, and that the event would be the most spectacular and climactic in human history.

#### *“Every Eye Shall See Him”*

The Apostle Peter had a similar conviction. He predicted that, because of the long delay, people would begin to scoff at the blessed hope saying, “Where is the promise of His coming?” but the church was not to be discouraged because “the day of the Lord will come.” 2 Peter 3:3, 10 He had no doubt about it and didn’t want anyone else to have any doubts.

As for the Apostle John, he was even more forthright saying, “Behold, He cometh with clouds; and every eye shall see Him.” Revelation 1:7.

He was on the isle of Patmos at the time, exiled by Rome because he was the last of those who had been intimately connected with Christ. The rest had been martyred in various cruel ways. Now over eighty years of age, he had waited some sixty years for the Lord to keep His promise to return and no one could have blamed him if his faith had begun to waver. But it did not. Once more he declared his unshakable conviction, “Behold, He cometh.”

And then, suddenly he heard behind him “a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.” Revelation 1:11.

He turned to see who was speaking and there was “one like unto the Son of Man.” Verse 13.

It was that Man again! Jesus Himself had come to comfort His aged friend whom He had always loved so much.

Tenderly He laid His hand on the trembling old man, saying, “Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” Verses 17, 18.

It was as if He had said, “Don’t worry, John; I’ll look after everything. I was here when all this began and I will be around to see it finished. Though you may sleep in death, I will come back to wake you up. I couldn’t be happy in heaven without you.”

John listened enthralled as Jesus sought to buttress his faith by opening up the future and revealing all manner of fascinating details about His second coming.

At the conclusion of the revelation, John’s faith in the blessed hope was so completely restored that all he could say was “Even so, come, Lord Jesus.” Chapter 22:20.

(Concluded on page 31)



# BIBLE QUESTIONS ANSWERED

Readers' Questions answered by **DESMOND FORD, M.A., Ph.D.**

## Is It Communism?

There are two verses in Scripture which seem to me to teach the same thing. One says, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7:26. The other verse declares, "And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Revelation 17:16. Would it be right to say that this is what we are seeing in the Communist takeover of many Catholic countries, for example, Cuba, South America, France, Spain, the Philippines, Vietnam? In all these places, where Catholicism was once supreme, now Communism is gnawing away at its vitals. Is there any light in this? M.O.

Coming events cast their shadows before, and it is quite clear from Scripture that at the time of probation's close all those powers which have been subject to apostate religion will rise up against it and destroy it. It should not be thought strange that this final denouement is being anticipated in many places over the world right now, and has been anticipated in prior times, such as during the French Revolution.

## Double Application

What is the meaning of the text, "This generation shall not pass away, till all be fulfilled"? Luke 21:32. L.H.I.

We should keep in mind that the discourse given on the Mount of Olives on the last Tuesday of Christ's life is a prophecy that applies first to the destruction of Jerusalem and second, to the end of the world thus prefigured. All the signs in this prophecy of earthquakes, wars, spread of the gospel, religious persecution, etc., were fulfilled on a small scale before A.D. 70, when the Romans besieged the Jewish capital, and they are to be fulfilled again on a world-wide scale before Jesus comes for the second time.

In the verse to which you allude, Christ is saying that the generation of Jews which saw all these signs occur would not pass away till the end of their city. This was literally fulfilled. Similarly, the generation in the last days which sees all these signs on a world-wide scale will not pass away till the coming of the Lord.

## Literal or Symbolic?

Are we to understand that the 144,000 referred to in the Book of Revelation is a literal number or a symbolic number? W.J.N.

This number is referred to several times in the Book of Revelation, and always in a symbolic context. For example, the first time it occurs is Revelation 7, as follows:

"After these things I saw four angels standing on the four corners of the earth, . . . that the wind should not

blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:1-4.

It should be noticed that there are many symbols in this passage. The reference to the four corners of the earth symbolically depicts the entire world. The blowing of the winds represents the final strife on earth. The angel ascending from the east represents the message from heaven. The seal of the living God is not to be thought of as an actual stamp upon an actual forehead, but rather of that observance of the law in the life of God's people and the possession of holiness to which keeping the entire law points. Similarly, the number employed in this context is symbolic, twelve being the kingdom number—twelve gates to the kingdom city and twelve foundations, twelve tribes of the old kingdom and the twelve apostles in the new, etc. The 144,000 is the number symbolic of the people who actually see the kingdom of God ushered in at the second advent of Christ.

## Armageddon—This Year?

There are schools of thought that believe the prophecies of the Book of Revelation indicate that the Battle of Armageddon will be fought in 1971 and that the Communists, the Jews, the United States of America, and the Mohammedans will all disappear as world powers, leaving Britain as the only surviving world power. What are your beliefs regarding these interpretations of the prophecies? M.H.H.

In the New Testament dispensation, the Bible rarely, if ever, alludes to specific nations as such. It is true that in Revelation 13, Protestant America is referred to, but mainly because it is the centre of Protestantism rather than because it is a political power. The Bible views all men as being either Israelites or Gentiles, that is, they belong to the church of God or they are unbelievers and heathen. The prophecies introduce world powers only as they affect the church. Thus I personally cannot see any light in the suggestions you refer to. The Book of Revelation teaches that the Battle of Armageddon is the great climax of the controversy between good and evil, and it is a symbolic name for the destruction of the wicked that will take place at the coming of the Lord. Just prior to this "battle" the wicked of earth will attempt to destroy the saints of God because the latter refuse to conform to man-made commandments and cling rather to the commandments of God. Furthermore, we should not try to date precisely such an event, but be ready at every



instant for the coming of the Lord, knowing that where death finds us individually, there shall also our Lord find us at His coming.

## The New Jerusalem Temple

One writer makes reference to the "new Jerusalem temple." What is meant by this expression? R.W.

This reference probably originates with Revelation 3:12:

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name."

Many writers have used the expression "the new Jerusalem" loosely for heaven itself, though its specific application is to that wonderful city prepared of Christ which will one day descend as capital of the earth made new. See Revelation 21:1-3, which reads as follows:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

The New Testament plainly teaches us that there is a heavenly temple where Christ, our High Priest, ministers for us. See Hebrews 8:1, 2:

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

## WILL THIS MAN APPEAR?

(Concluded from page 29.)

### "He Will Come"

He passed on his conviction to the scattered Christian churches of his day, and it became so strong and deep that it was incorporated into the greatest of the creeds of Christendom.

The opening sentences of this creed are as follows:

"I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He will come to judge the quick and the dead."

At least once a week, century after century, Christians have recited this creed, publicly expressing their belief that Jesus will come again.

Today, in thousands of Christian churches all around the world, people are declaring that "He will come." They may not feel too sure about it; they may not act as if they believe it; but at least the words fall from their lips.

Believingly or doubtingly, from a great multitude of every tribe and tongue, the thundering testimony is given, "He will come! He will come! He will come!"

If we set any value upon the beliefs and teachings of the Christian church; if we respect the prophecies

and promises of the prophets and apostles of the Bible times, if we prize the assurances of Christ Himself, we cannot but believe that the Man whom the world needs most is coming again.

But when? Is there any way of knowing?

Could it be that, after the lapse of so many centuries, He is, at long last, "even at the door"?

(Continued next month.)

# SIGNS

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## Christopher and His Dad

By Norman A. Kahl

engaged in helping little old ladies across the street, one of us, at least, would probably be held for observation.

It's when we get to wherever we're going that my son pays me his finest compliment. We scramble out of the car and slam the doors, and Christopher says, for all the world to hear, "Run, Daddy!"

Implicit in those two words is the whole charming crux of our relationship. Not only is he making it perfectly plain that, despite the fifty years that separate our ages, I am, indeed, his daddy, but he is also expressing his unfaltering conviction that I can still run. So I do.

When the weather permits, we stay outdoors, and the roster of fabulous sights and sounds, of places where an effervescent little boy can romp uninhibitedly, is virtually infinite.

On the right sort of day we may drop in at the lake for a swim, and for a word or two with the ducks.

Sometimes we visit an airport to watch the planes and the fuel trucks and the magic feats of the baggage loaders.

Of course, we don't neglect the zoo, not so much to see the animals, but the people, especially the children. It's an ideal place to dart along twisting paths, scale rugged stone steps, play hide-and-seek around cages and pause occasionally to exchange grimaces with a perplexed chimpanzee. On mornings when it's not fit for even us to be out, we go to the museum.

Sometimes we just watch the trains and cars and carts. Christopher said "car" even before he said "Mummy," and he has never relaxed in his love affair with wheels. So we immerse ourselves in the delights of things that go 'round,' with an occasional bonus ride on the escalator, not to go anywhere but just to ride it. . . .

We start back for home so that we'll get there around one o'clock. His mother is always waiting for us at the door, delighted to see us back. Because, if life with Christopher is sometimes debilitating, it is also pretty wonderful, and you can't be away from him for more than a couple of hours without missing him. So, over lunch and before the afternoon Sandman takes charge, we regale his mother with a vivid portrayal of the amazing encounters into which our daring has led us.

If it's been a happy morning for Christopher, it's been no less so for his father. Neither of us would care to give up these marvellously carefree hours that belong to just the two of us. Still, I know that someday—maybe not for ten or twelve years, if I'm lucky—we'll finish our breakfast one morning, and I'll ask, "Well, shall we go?" And Christopher will murmur something about a tennis date with some young enchantress. That's when I'll be old again. ★★

ON A HOLIDAY MORNING, my son and I push back our plates, wipe some of the egg from our faces and come to a monumental decision.

"Well, shall we go?" I ask.

"Yes," says Christopher, who'll never see two again.

So the matter is settled, and Christopher scurries to the hall cupboard to drag out a slipper or an umbrella—seldom anything relevant to the mission at hand, but he makes his point: "Come on, let's get on with it. Time's a-wasting." His mother, with thinly disguised relief at being off the hook for a few hours, puts the finishing touches on him. Then we clamber into the car and we're off.

For these mornings belong to Christopher and me. When sluggards are still in bed we are on our way to adventure! We're not always sure where we're going, even after we've started. But we do know it's going to be a day like none before, and it always is.

Six blocks from home, Christopher begins to screech gleefully, and the contagion of a little boy's irrepressible happiness gets into his father until soon both of us are laughing and singing and generally behaving in a most unseemly manner. And if policemen weren't otherwise

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## RADIO LOG

**THESE TIMES** 5-minute daily programme

N.S.W.	Vic.	Qld.	S.A.	W.A.	Tas.	N.T.	N.Z.
2KY	3SR	4SB	5DN	6VA	7HT	8DN	Radio 1
2KA	3YB	4RO		6GE	7EX		
2CA	3UL	4MK			7BU		
2GN	3CS	4LM			7SD		
2LT		4LG			7AD		
2BS		4VL					

**THESE TIMES** 15-minute weekly programme

N.S.W.	Norfolk Island	Qld.	S.A.	N.Z.
2UE		4KQ	5DN	Radio 1
2KY	2NI			4XD
2CA				
2NX				
2NM				

## TV LOG

**FOCUS ON LIVING**

N.S.W.	Qld.	Tas.	W.A.
CBN 8	TVQ 0	TVT 6	STW 9
CWN 6			

**IT IS WRITTEN**

Vic.	Qld.
HSV 7	MVQ 6

**FAITH FOR TODAY**

N.S.W.
TCN 9

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