

Signs OF THE TIMES



JULY, 1965



In Search of **GOD**

By M. M. DUNCAN



I went to search for God
Within a quiet place,
And by still waters there
I felt His healing grace.

Among the tow'ring pines
I heard the wind's soft sigh
And knew within my soul
That God was passing by.

'Twas not for mortal eyes
To see His presence there;
But, oh, the blessed peace
My troubled heart did share!

Signs OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

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IN THIS ISSUE

This year the Salvation Army celebrates its centenary. We could think of no better way of paying our tribute than to print our page 5 story which comes from the pen of that well-known Salvationist Evangeline Booth.

The high priests of science have made repeated attempts to produce concrete evidence which would substantiate the evolutionary theory. On page 6, in his inimitable style David Sibley reviews the latest of these "discoveries."

B. B. Beach has been one of the official observers at the Ecumenical Council which has been held over a period of time in Rome. On page 8 he writes about one of the more interesting developments to arise from this gathering. See "Biblical Renewal in the Roman Catholic Church."

Without doubt one of the most urgent of our social needs is the strengthening of our home and family life. L. C. Naden, leader of the Seventh-day Adventist Church in Australia and New Zealand, writes concerning this on page 12.

Dr. Godfrey T. Anderson, a leading American educationalist, poses a very pertinent question on page 16 when he asks, "What's Happening to America's Morals?" While this is written about the American scene, it would be foolish to conclude that "it couldn't happen here." Lift the lid off any of our cities, towns, or villages and we would be appalled by the tragic lowering of moral standards which would be apparent.

As you sing a familiar hymn, do you ever pause to wonder just what circumstances surrounded its writing? In "Hymn from Horbury," Vincent Edwards tells the story behind one of Christianity's most popular hymns. See page 20.

Most folk if asked to locate in the Bible the Beatitudes, would commence looking in Matthew. But did you know there is another set of blessings located in the Book of Revelation? It is concerning these that Ralph Tudor writes on page 28.

OUR COVER PICTURE

One of the best-known churches in the Australian Capital Territory is Canberra's St. Andrew's Presbyterian Church.

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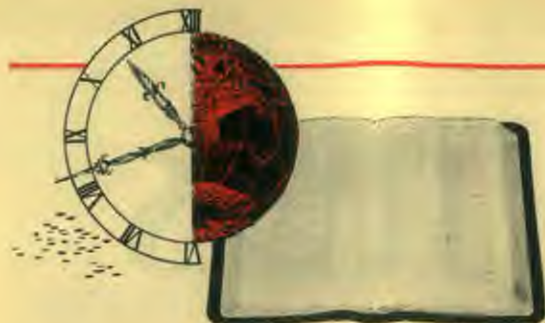
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Page One



the meaning of events

editorials

Seeing the Unseen

ONE OF THE LAWS of natural science is that light is radiated in straight lines, and is diffused according to the geometrical laws of reflection. Because of this, man's vision can reach only to the horizon—that apparent junction of land and sky. In order to see further, man climbed trees, mountains, or anything available that would enable him to push back that horizon a little more. With the advent of high-flying aircraft, more of earth's surface could be scanned at a glance. Since the dawn of the space age man has been enabled to send back from orbiting satellites remarkable pictures including both the North and the South Poles, but in these the horizon still is there as a limiting factor, as light still travels in straight lines.

In one of the more remarkable recent break-throughs in the field of electronics, scientists have developed an amazing process by means of which they can "bend" light, thus enabling it to be transmitted around corners

or curves. Calling these revolutionary light waves "lasers," the technicians can hold them in almost parallel lines, can beam them in circles, or around any obstruction at will. Your editor does not profess the ability to understand, let alone explain, the process by which this is accomplished, but its practical applications cannot be denied.

Already medical scientists are utilizing the laser for a variety of purposes. As a diagnostic aid, the cold clear light can be beamed in one end of a cable and will come out the other end even though the cable be tied in tight knots. It is being used for treatment of localized cancerous tissue, and even for such a delicate task as "welding" back the detached retina in eyes. Radio and television signals can be transmitted along these controlled beams, and, on a more sinister level, the "death ray" of science fiction is now an actuality.

But although this is an exciting new development in the realm of the physical sciences, the principle is as old as time in the spiritual sphere. While the physical

The curator of the Altreu stork colony in Switzerland had nothing but the kindest of intentions when he went to inspect the newly-hatched chicks, but father stork soon let him know his attentions were unwelcome.



S/G

eye has been able to see only to the horizon, through the ages the eye of faith has been able to surmount this and to see on into eternity. And the divine laser which has made this possible is none other than Jesus Christ. Of Him it was written, "In Him appeared life and this life was the light of mankind. The light still shines in the darkness and the darkness has never put it out." John 1:4, 5, Phillips. Concerning Himself Christ said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

The paramount need of this age is a fresh realization of our dependence upon Christ, our divine laser. As pressing problems crowd in upon us, our natural eye is able to see only to the horizon, and we can discover no satisfying solution to the baffling riddle of life. But when the gospel enables us to see beyond our human horizons, we begin to comprehend that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:17,18. This supernatural light was the one factor which enabled Moses to surmount seemingly insuperable obstacles, "for he endured, as seeing Him who is invisible." Hebrews 11:27.

The task of the Christian church is to minister to the world the blessings and benefits of the gospel. How distressing it is, therefore, to find large and influential sections of the church denying the miraculous power of this gospel, taking the supernatural out of Christianity, denying the divinity of Christ, and shifting their interest to purely material and secular concerns. Instead of lifting man's vision over the horizon of time into the glories of eternity, they rather seek to show man how to adjust to his present environment.

Dr. L. Nelson Bell aptly sums the matter up when he declares: "The church has a glorious message if only she will preach it. Men are living in a dying world and need the message of salvation beyond the grave. Only through Christ can they see beyond the grave into the glorious eternity that He has prepared for all those who love Him." R.C.P.

Fathers Play With Your Children

ONE OF THE SADDEST ASPECTS of family life is that children can grow through infancy, childhood, and adolescence virtually strangers to their fathers. Many fathers, absorbed in the hectic competition of business, feel satisfied that they have done their duty to their children by paying what it costs for food, clothing, and education.

The recently retired chief of the Victorian CIB, Superintendent Jack Webb, has strong feelings on the relationship that should exist between parents and children.

"Play with the kids; then there's less chance of them running into trouble. Much crime would be



(Above) A Chinese leopard cub recently made its debut at the London Zoo. Named "Tsai," after a Chinese actress, the cub seems to have a temperament to match! (Below) Just a boy and a flower-covered bank, but on this occasion the small boy is four-year-old Prince Andrew who investigates the clumps of daffodils growing at Frogmore House near Windsor Castle.



prevented if parents spent more time getting to know their children," he said.

"A lot of young people get into trouble because they can't look up to their parents or get guidance and advice from them. When this happens, they look for affection elsewhere and take advice from people who aren't competent to give it. I would like to appeal to parents to take more interest in their children.

"I like to see a father mixing with his children, and families enjoying themselves together. A parent should be interested in everything a child does. Too many men don't realize that the father should be the head of the household and accept all its responsibilities. If people would face up to these things, police would have fewer problems," he concluded.

If children feel unwanted and misunderstood in their own homes, they may grow into adolescence resenting authority and feeling a grudge against society. They will find as companions other young people who suffer from the same lack at home, and these gangs of youngsters may express their feelings of resentment by acts of vandalism, thieving, and unprovoked cruelty.

It is sad indeed to think of the loneliness, the sense of rejection, the unsatisfied hunger for love and understanding that could so warp and twist and misshape a child's personality as to make him capable of such behaviour.

If parents would only realize in time that in giving the love and companionship that will build a wholesome and symmetrical life for their children, they are doing far more than fulfilling their parental duty. The adventure of close association with and understanding of the growing mind of a child will prolong their own youth, and fill their lives with a joy and satisfaction that no business success or social acceptance could provide.

Living together, working together, playing together, meeting life's problems together—these things will forge a family bond that will strengthen with the passing years, and bless all within its charmed circle.

M.M.H.

Witch Cult Booms

A DISQUIETING REPORT of the revival of witchcraft in Britain recently appeared in the London *Daily Telegraph*. The report was illustrated with photos of naked dancers, men and women, and novices going through an initiation ceremony.

"Witchcraft is booming in Britain, and up and down the country covens meet secretly to enact ancient rituals," said the report.

In an anthropological study of witchcraft, published a generation ago, D. Margaret Murray presented witches as members of an ancient British fertility cult, akin to those of Greece, Italy, and Germany.

The most disturbing feature of the report was the acceptance of witchcraft as a way of life today.

"There was no need to worry about modern witches. They had a great many worries of their own, such as that of finding seclusion for their rites, and charges of obscenity and diabolism still levelled at them by newspapers." The latest development was that "reputable psychotherapists were considering the possibility of curing more socially inhibited patients by a discipline based on modern witchcraft, after enlisting coven leaders in their service."

From this and other published reports it is evident that midnight orgies form part of the ritual at their gatherings. The Word of God indicates that in the "latter times" "seducing spirits and doctrines of devils" will again spread their evil influence. Surely it is a suggestion of the evil one that socially inhibited persons might be cured by engaging in the evils of modern witchcraft.

Witchcraft, the practice of magical arts with the invocation and aid of evil spirits, is condemned in the Bible as a deadly sin. For God has warned man of the existence and the malignity of the devil and his host of evil angels, and forbidden any association with them.

Our only safety is to accept the full salvation won by our blessed Lord, and turn from the deceptive wiles of the enemy of God and man.

M.M.H.

(Left) The official party at Runnymede where the Queen unveiled a memorial to the former President of the United States, John F. Kennedy. Present for the occasion was Mrs. Jacqueline Kennedy and her family. (Right) At another ceremony at Runnymede, the Australian High Commissioner lays a wreath in memory of Commonwealth forces who lost their lives during World War II.





who kissed me?

Two women —
a Spirit-led Christian and a
cursing, miserable wretch
— meet in an
unforgettable confrontation.

By **EVANGELINE BOOTH**

ONE MORNING I stood outside the large iron gates of a local police court and temporary prison. There were people waiting there, some out of curiosity, and some because they had a relative inside.

I waited expectantly for the opening of the gate. I heard the shuffling of heavy feet. They came close; then I heard sounds of loud voices, and one especially that got louder and more shrill. It was the voice of a woman.

The gates opened wider, and I witnessed a sight which, if eternity can wash away from my mind, time never can. It was a woman. Two policemen walked in front, and two behind. One stalwart man firmly held the right arm, and another the left. Her hair was uncombed and matted and disheveled. Her right temple was blackened with bruises; clots of dry blood stood

upon her left temple. Her clothes were torn and blood-stained. She tried to wrench her arms from the grasp of the police.

The very atmosphere of the morning was laden with her curses and her oaths. She tossed her head wildly as the six policemen dragged her down the passageway.

What could I do? One more moment, and the golden opportunity to be of help would be gone. Could I offer prayer? No, there was not time. Could I sing? It would be absurd. Could I give her money? She could not take it. Could I quote a verse of Scripture? She would not heed it.

Whether it was a Divine suggestion or not I did not stop to think, but the impulse of a burning desire which filled my heart as she passed, made me step forward and kiss her on the cheek.

Whether the police were taken off their guard by my extraordinary action and had relaxed their grasp, I do not know, but with one wrench she freed her arms, and clasped her hands, as the wind spread her matted and disheveled hair, and she looked toward the grey skies and said, "My God!"

She looked around wildly for a moment and then said, "My God, who kissed me? My God, who kissed me? Nobody has kissed me since my mother died."

Lifting her tattered apron, she buried her face in her hands, and like a little lamb she was led to the vehicle which took her to prison.

Later I went to the prison in the hope of seeing her, and at the door stood the warden. When I approached the warden, she said, "We think her mind has gone. She does nothing but pace up and down her cell, asking me every time I go in if I know who kissed her."

"Would you let me go in and speak to her?" I asked. "I am her only and best friend. . . ."

"Yes, of course."

The door was opened, and I slipped in. Her face was clean, her eyes were large and beautiful, and she said, "Do you know who kissed me?" And then she told me her story:

"When I was a little girl, seven years old, my widowed mother died. She died very poor although she was of gentle birth. She died in a back basement, in the dark. When she was dying she called me to her, took my little face in her hands, and kissed it, and said to me, 'My poor little girl. My defenceless little girl. O God, have pity on my little girl, and when I am gone protect her and take care of her!' From that day to this, nobody ever put a kiss upon my face until recently."

Then again she asked me, "Do you know who kissed me?"

I said, "It was I who kissed you."

Then I told her of Him whose life was so much more tender than mine ever could be, and how He went to the cross and bore our sins upon Himself and was wounded for our transgressions, that He might put the kiss of pardon upon our brow.

In Him she found light, and joy, and comfort, and salvation, and healing, and love. Before she was released from prison, the warden testified not only to the change in her life, but to its beauty. She was made, through Christ, the means of salvation to numbers of others who were down as low as she had been, and who were bound with as heavy fetters as those with which she herself had been bound.

WELL, they are at it again. Professor Louis Leakey, with a small fossil skull he found in East Africa and named George, "has provoked a furore among scientists over the origin of man," so our newspapers are reporting. The papers say: "Dr. Leakey introduced him to an International Conference in Chicago with fresh theories which jarred many of the 300 scientists present. The meeting ended in disagreement and confusion. Most experts agreed that new findings in anthropology had upset the traditional picture of man's evolution, but there was disagreement over what the new picture should be." Dr. Ascher of the Cornell University said after the conference, "The whole field is becoming immensely complicated and confused."

Believe me, since scientists set aside the grand Bible truth which declares; "And God said, Let us make man in our image after our likeness . . . and let him have dominion over the earth," they have had plenty to cause them confusion and embarrassment. Dr. Leakey's "George" is just another attempt to provide the link so long missing, but the little fellow seems to be doing nothing but cause big confusion.

One cannot help thinking of the sane confession of the Head of the Department of Anthropology of the United States National Museum: "There are unfortunately for our theory too many missing links. We are confident we are right, but to marshal enough actual facts—known specimens linking man with the past—is another matter. . . . The chain of evidence connecting man with his ancient predecessors is sadly broken." And another holding a like position also testified: "As far as science has discovered, there always was a man—some not so developed—but still human beings in all their functions, much as we are today. . . . Man came out of a blue sky as far as we have been able to delve back."

Those who have rejected the Bible as a revelation from God, love to point out the differences of interpretation between theologians, but the man who is but a beginner in his study of the evolutionary theory, finds great confusion and contradiction amongst leading evolutionists. The furore that Dr. Leakey produced by his presentation of little George is no new thing.

Some time back Dr. Vernon Kellogg commenting on this situation declared: "Oddly enough the anti-evolutionists have taken little advantage of this uncertainty among the evolutionists concerning the causal explanation of evolution . . . They could have made more trouble if they had stressed more the differences of opinion among the evolutionists regarding the causes and control of evolution."

Certainly it is not hard to find endless quotations from evolutionists taking opposite viewpoints and revealing the confusion of which Kellogg writes. For instance, after the recent Darwinian Centennial it was decided to publish a new edition of Darwin's "*Origin of Species*"—an up-to-date version. The world-famous evolutionist, Dr. W. R. Thompson, was chosen to write the foreword to the book which was to become part of the Everyman's Library Series. That the doctor had grave doubts about, and was irked by the whole business, is shown in his following statement:—



by D. Sibley

"As we know, there is a great divergence of opinion among biologists, not only about the causes of evolution but even about the actual process. This divergence exists because the evidence is unsatisfactory and does not permit any certain conclusion. It is therefore right and proper to draw the attention of the non-scientific public to the disagreements about evolution. But some recent remarks of evolutionists show that they think this is unreasonable. This situation, where men rally to the defence of a doctrine they are unable to define scientifically, much less demonstrate with scientific rigor, attempting to maintain its credit with the public by the suppression of criticism and the elimination of difficulties, is abnormal and undesirable in science."

Surely this is strong language, and we can well understand that this greatly upset many evolutionists. But then, thank God, we have men who, while holding the theory, are prepared to speak out, whatever the cost, and say that they have to use much faith, yes, great draughts of it, to keep them tagging along with their fellows.

Another practising evolutionist well known the world around, Dr. G. A. Kerkut, has joined those who feel they must throw a spanner into the works with his book "*Implications of Evolution*." He berates cocksure scientists and shows that there is no real ground for such an attitude. No less a person than Dr. J. T. Bonner of the Princeton University in a review of this book says:

"This is a book with a disturbing message; it points to some unseemly cracks in the foundations. One is disturbed because what is said gives us the uneasy feeling that we knew it for a long time deep down but were never willing to admit this even to ourselves. It is another one of those cold and uncompromising situations where the naked truth and human nature travel in different directions. . . . We have all been telling our students for years not to accept any statement on its face value but to examine the evidence, and, therefore, it is rather a shock to discover that we have failed to follow our own sound advice."

And talking of Darwin, we find that while he has been extolled by many who call for this new edition of his "Origin of Species," many others reject his basic idea of natural selection and argue that his book should be burned.

Notice the following from an English professor who wrote in *Nature* magazine: "For the moment, at all events, the Darwinian period is past; we can no longer enjoy the comfortable assurance, which once satisfied so many of us, that the main problem had been solved—all is again in the melting-pot. By now, in fact, a new generation has grown up that knows not Darwin."

French scientists are vitally attacking Darwinism as shown in this quotation from *Science Digest*, January 1961:

"This year saw the controversy rapidly growing, until recently it culminated in the title 'Should we Burn Darwin?' spread over two pages of the magazine *Science et Vie*. The article by the science writer Aime Michel, was based on the author's interview with such specialists as Mrs. Andree Tetry, professor at the famous Ecole des Hautes Etudes and a world authority on problems of evolution, Professor Rene Chauvin, and other noted French biologists, and on his thorough study of some 600 pages of biological data collected, in collaboration with Mrs. Tetry, by the late Michael Cuenot, a biologist of international fame.

"Aime Michel's conclusion is significant: 'The classical theory of evolution in its strict sense belongs to the past. Even if they do not publicly take a definite stand, almost all French specialists hold today strong mental reservations as to the validity of natural selection.'"

When the Christian thinks that, after generations of research, armies of learned agnostics are still looking for those links that are needed to tie viruses to their supposed near-of-kin, and these to others ad infinitum up to mighty man himself, and that what one scientist gloats over as "the find" is ridiculed and laughed out of the classroom by another, until there is general confession of "we don't know" by the frankest of them, he can't help smiling a little and saying, "This is significant." No wonder the faith of some of us in God's Word grows stronger as the years go by.

We admit there is a case for evolution, if by that word "change" within limits is meant. The Bible makes allowance for this. Evolution, too, of a nature that some religious dogmatists of other years didn't wish to confess. If the Bible is right, great changes have taken place in creation and in man himself, but always changes within defined limits as that Bible teaches. It is as Professor Bateson of England declared before he died, "variations of many kinds, often considerable, we daily witness, but no origin of species."

Professor Kerkut seems to taunt when he writes of the danger of young scientists being "brought up in a type of mental strait-jacket" by being crammed full of ideas and theories and not encouraged to think for themselves. He certainly is in a mood to challenge

when in his conclusion he says: "Of course one can say that the small observable changes in modern species may be the sort of things that lead to all major changes, but what right have we to make such an extrapolation? We may feel that this is the answer to the problem, but is it a satisfactory answer? A blind acceptance of such a view may in fact be the closing of our eyes to as yet undiscovered factors which may remain undiscovered for many years if we believe that the answer has already been found."

The professor accuses many of our modern writers on evolution of getting their views not from scientific facts but from "some sort of revelation," and he says that it is "premature, not to say arrogant, on our part if we make any dogmatic assertion as to the mode of evolution of the major branches of the animal kingdom." So we see that although he holds by faith his theory of evolution, Kerkut has been soured by the premature, dogmatic, and arrogant attitudes of men who know as well as he does that the great facts needed to prove the theory are just missing links. Advising that young scientists be encouraged to leave the beaten track and study "scientific heresies" he concludes: "A careful perusal of the heresies will also indicate the facts in favour of the currently accepted doctrines, and if the evidence against a theory is overwhelming and if there is no other satisfactory theory to take its place, we shall just have to say we do not yet know the answer." Well, that's fair enough. We commend the professor, and ask no more of him.

Surely that professor of the University of Chicago was right when he declared years ago just what Kerkut is telling us today: "Reluctant as he may be to confess it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."

Time, the great arbiter, has given his testimony, and it is against evolution as taught in opposition to Bible truth. Changes there have been, but the great families of life remain pretty much the same. No one has witnessed the dog family change into the cat family, or the horse family change into the ox family, and so on. We may conclude with a leading American evolutionist who wrote: "Between the 'Origin of Species' in 1859 and the present time, there have been great waves of faith in one explanation and then in another: each of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general disappointment."

How sad that is! But truth must triumph. Those waves of confidence in error were dashing against God's Gibraltar of truth, and had to drop back down into the sea of unbelief, leaving their devotees crest-fallen and bewildered. It matters not how many believe a thing, time gives the lie to human fables, and it is showing to men who prefer the truth that most of what has been written to prove evolution is nothing but science fiction. God's challenge still holds "My Word shall not return unto Me void."



Biblical Renewal in the

THERE is no doubt that a kind of Biblical renewal is sweeping through the Roman Catholic Church. For centuries the Catholic hierarchy withheld the Bible from general use by the laity. Today the Vatican Council schema *On Divine Revelation*, in harmony with recent developments in Catholic circles, recommends to the faithful, the reading of the Bible.

We of course welcome this Roman liberation of the Bible, which will inevitably result in a greater spiritual vitality for those Catholics who read and study God's Word under the guidance of the Holy Spirit. Yet, there is in the Council some considerable vocal opposition to making the Scriptures available to all reading Catholics. Bishop Constantine Caminada of Ferentino (Italy) had the audacity to stand before his colleagues on the Council floor and openly state that the "indiscriminate diffusion" of the Bible among the people could be dangerous, all the more since the reading of the Bible is difficult, "especially for intelligent people"! (Was it charity or public relations that caused this last statement to be weeded out from the official Council press release?)

Bishop Caminada went on to say that many of the "faithful are ignorant of the basic elements of Christian doctrine." One cannot help wondering what kind of "faithful" the good bishop has been developing in his diocese. Can civilized and literate people, who do not know even the basic elements of the Christian faith, be considered as "faithful" Roman Catholic church members? It seems to be possible at least in Italy.

An interesting suggestion came from Bishop Smiljan Cekada of earthquake-destroyed Skopje in Yugoslavia. After drawing attention to the great ignorance of the Bible prevalent in many so-called Catholic countries, he suggested that, in order to catch up with the Protestants who "have passed us," the Vatican organize an international Biblical society along the lines of the British and Foreign Bible Society.

The already mentioned schema recommends the preparation by Catholic and non-Catholic scholars of joint Bible translations. However, there are some difficult problems in this connection. What books are to be included? An interfaith commentary would hardly satisfy anyone and yet Roman Catholic canon law not only requires that Bible translations contain the deuterocanonical books (Apocrypha), but also an approved commentary.

What is the present view of Catholic Biblical scholarship regarding the inspiration, inerrancy, and historical accuracy of the Bible? What kind of Bible is being recommended to the general church membership for reading? It seems to us that a type of "modernism" is penetrating into Catholic Biblicism. From Saint Paul until recently, plenary inspiration, with its corollary of the inerrant authority of the Scriptures, has been the mainstream of historic Christianity and has found expression in the great Christian creeds. With the rise of higher criticism and more recently the Bultmann and Neo-Bultmann schools of "form criticism," the



Pope Paul, while not having the warmth of personality of his predecessor, has proved himself an able leader during the many meetings of the Ecumenical Council.

plenary inspiration, inerrancy, and historical accuracy of the Bible have been denied by many Biblical scholars. After considerable early resistance by the Vatican to this trend, the door now seems open, and there is every indication that Catholic Bible scholars have chosen to follow the same path, moving a little less quickly and radically, but nevertheless they are heading in the selfsame general direction.

I had an interesting conversation in Rome with friendly pipe-smoking Father Francis J. McCool, S.J., the well-known Catholic Bible scholar, professor of Introduction to the New Testament at the Pontifical Biblical Institute. He says that the new Catholic approach to the Bible is based on a more careful historical study of the Bible in the light of contemporary texts (Hittite and Canaanite literature, Dead Sea Scrolls, etc.). Since the Reformation with its "sola scriptura" (Bible only) rule of faith, and subsequently the enlightenment with the Bible being used as an object for the exercise of rationalistic exegesis, Rome considered the Bible as a dangerous book, and its reading as a tendency toward heresy. Today a kind of return to the Bible movement is taking place in Catholic ranks, but tradition is not less emphasized. McCool claims the Bible can be understood only in the Catholic Church. The two must go together.

In regard to the historical reality of the Bible, McCool believes that the history contained in Scripture is what we would call "invention" today. "The presence of such 'invention' [historical inaccuracy] is established definitely in the Old Testament and certainly cannot be excluded in the New Testament," says Father McCool. Catholic Biblical scholars use Bultmann's meth-

Roman Catholic Church



By B. B. BEACH

A Protestant observer at the Vatican Council takes a penetrating look into the nature of the papal Church's renewed interest in the study of the Holy Bible.

ods, so-called form criticism, but disagree with some of his more radical presuppositions, that for example the stories in the Gospels are completely free creations. They also disagree with Bultmann's fundamental position regarding the supernatural.

Until very recently the liberty of Catholic Biblical scholars was seriously limited. Another outstanding Catholic Bible scholar is ascetic and intense-looking Father Barnabas Ahern, professor of Scripture at the Passionist Seminary in Louisville, Kentucky, and the editor of *Bible Today*. Commenting on the "liberty" of Catholic Scholars, Father Ahern gave to understand in Rome recently that there has been an evolution toward greater freedom for Catholic Biblical scholars. Back around 1960 the Sacred Congregation of Seminaries issued an instruction urging very great prudence in the use of form criticism. "The spirit of the document," says Father Ahern, "was rather negative and repressive. In contrast, it was refreshing to receive the May, 1964, instructions from the Pontifical Biblical commission. This letter opened wide the windows of the Church to the fresh air and the sunlight" and gave Catholic Biblical scholars the green light to use in their work the system of the history of forms.

The schema *On Divine Revelation* seems to follow this new Catholic "neo-modernism" which questions the historical value of the Bible. The chapter on the Old Testament has been recast in order to avoid a presentation of the *history* of the Jews, but to offer rather a history of *salvation* and show that the value of the Old Testament is not based on the historical (or rather, "non-historical") content of its books, but on their inspiration.

In dealing with the New Testament and the historicity of the Gospels, the text says that they bring to man the true words and deeds of Christ, but nothing is said about the words and deeds of others, for example, the events connected with the infancy of Jesus. The implication, of course, is that perhaps the events in the childhood of Jesus are not history but "invention." Christopher Butler, O.S.B., the well-known abbot of Downside, England, stated on the Council floor in Rome that the historical value of the Gospels could be approached from two sides: (1) viewpoint of faith, which says the Gospels are inspired with the consequences this implies, (2) viewpoint of scientific research, which says the Catholic scholar must be free to pursue his scientific task and apply the notions of "literary types." "Neither faith nor scholarship," says the abbot, "can assure us that the Evangelists never used a 'literary type' which would currently be called 'invention.'" Butler feels that truly critical scholarship will enable Roman Catholic scholars to enter into dialogue with non-Catholic scholars. *Literary type* is simply a polite name for what is no longer accepted

as straight and truthful reporting. One of the bishops on the U.S. Bishop's Press Panel in Rome found it necessary to remind the listening journalists that no Council Father believed that Jesus Christ never lived!

In regard to the inerrancy of Scripture, Francis Cardinal König of Vienna stated on October 2, 1964, in the Council aula that there are some obvious factual mistakes in the Gospels. He gave two examples: (1) Mark 2: 26 quotes Christ as saying that Abiathar was the high priest when David ate the Loaves of Proposition. Actually his father Ahimelech was the high priest at that time. (2) Matthew 27:9 says that the death of Judas verified the prophecy of Jeremiah, when it was actually that of Zechariah 11:13 that was being fulfilled. It would seem to us that these two statements quoted by the archbishop of Vienna are not necessarily factual errors. The words of Jesus may simply suggest that while Ahimelech was the titular high priest, his son Abiathar was deputy to his aging father and thus performed at least some of the functions of the high priestly office during his father's lifetime. A similar situation seems to have existed in Christ's own day when Caiaphas was the actual high priest, but Annas was generally acknowledged to be a kind of high priest emeritus.

It is true that the quotation of Matthew 27:9 is primarily from Zechariah 11:13, with possible allusions to Jeremiah 18:2-12; 19:1-15; 32:6-9. However, there is evidence that a New Testament quotation "may be derived from several Old Testament writers yet credited to the foremost of them."

By emphasizing its attachment to the Bible, but at the same time pointing out the factual mistakes and historical unreliability of the Bible, much of its content being nothing more than "invention" of a moral and spiritual value, Catholicism seems to say, "Yes, Scripture is basic and should occupy first place, but it has the weaknesses and human limitations of its authors, which the Catholic Church with its infallible magisterium and living tradition can overcome and thus the Church rather than Scripture itself can offer its adepts something *sure*. You should read the Bible, but there are many errors in it and you need the infallible guidance of the Church to avoid its pitfalls."

We asked the Catholic Biblicist Father Barnabas Ahern concerning the crucial question of the magisterium's role in the Roman Catholic Church. Father Barnabas said the magisterium "is necessary because men see the truth in a mirror ('through a glass darkly') and they may not be believing it as God revealed it and may be confused because they are human, and this is part and parcel of being human." He acknowledges that deviation is possible, even among Catholics, and he identifies the magisterium as the authoritative voice

of recall of the truth. "When meanings are obscure, then it is the role of the Magisterium to make it clear. It intervenes only when control is necessary or when things have to be rendered very precisely." This Catholic exegete says that the relationship of the magisterium to revelation is similar to that of the U.S. Supreme Court to the Constitution: the Supreme Court entering rarely and only when Constitutional interpretation is under contest.

Father Ahern's position certainly appears closer to the Protestant position than the traditional Catholic juridical view of revelation and the role of the magisterium. Nevertheless, the magisterium is still there. In our view the final arbiter or "supreme court" for a correct understanding and right interpretation of Scripture is not the magisterium of Rome, but the Holy Spirit which inspired the prophets in the first place. The Spirit will illumine our minds and disclose to us Scriptural meaning. "This is why we speak of having a mind that is receptive to the Holy Spirit's instruction. When such a mind approaches the Bible in full vigour, revelation is dynamic: God reveals Himself." (W. R. Beach, *Dimensions in Salvation*, page 56.) Father Ahern no doubt agrees with this viewpoint, but in addition he sees the rare but decisive intervention of the magisterium which hands down supreme-court-like doctrinal decisions.

This does not mean that Seventh-day Adventists minimize the importance of God's church. We do not believe that theological light for the individual "must come through no other channel than directly from God." "God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the entire church, while the church—Christ's body—is left in darkness. In His providence, He places His servants in close connection with His church, in order that they may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work. . . . The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God."—Ellen G. White, *The Acts of the Apostles*, pages 163, 164.

Speaking at a papal audience in 1963 Pope Paul VI said: "The Bible is very much ['moltissimo'] and contains truth. But it is not enough. Our Lord Jesus Christ . . . did not tell His apostles 'go and write' but 'go and teach.' There is thus always the living word of the apostles; . . . there are sacraments; . . . there is the unity of the Church. If one adds to these pillars the dutiful knowledge of the Old and New Testament, we have the perfect Christian." Thus, Pope Paul VI places knowledge of the Bible after his proposed three pillars of the Church: (1) the voice of the pope and bishops, (2) the sacraments, (3) unity.

The Bible is not considered to be the *foundation*, but an *addition*.

Our view is quite different. The Bible is not of a "complementary" nature, but it is the "foundation" for doctrinal truth. The Bible does not contain truth; it is truth. It does not just contain the Word of God, it is God's written Word. Truth and the authority of the Bible stand or fall together. "Not a jot or tittle of Scripture can be set aside as void by any true follower of Jesus Christ." (Kenneth S. Kantzer, "Authority of the Bible" in *The Word for This Century*, page 45.) It is obvious that the writers of the Bible used the style and vocabulary of their day, and wrote within the framework of their character, personality, and culture. What then is the explanation for the difference in mood, character, and literary style of the Bible books? Ellen G. White gives this answer:

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

"It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions, but on the man himself, who, under the influence of the Holy Ghost is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."—*Selected Messages*, Book 1, page 21.

To go so far as to claim that many events and stories in the Bible have no historical foundation and are really pure fiction and that the Bible is riddled with errors from stem to stern may lead to a rapprochement of "modernist" Protestant and Catholic Biblicalists, but it undermines the divine inspiration and authority of the Word of God. Until a few decades ago this last view would have been considered a most violent heresy, but today many theologians look to the growing consensus of Catholic and non-Catholic Biblical scholars on the basis of what we might call "neo-modernism" as a promising field of ecumenical endeavour.

Despite the Catholic Biblical movement, Rome's emphasis on tradition, magisterium, and the "sense of the church" leads to the situation about which Karl Barth speaks: Roman Catholicism identifies itself with its norm of faith. It has no criteria outside or above itself, a facing polarity in relation to which it can situate itself and by which it can be judged.

While among many Protestants the authority of the Word of God is ebbing low, and interest in the Bible is diminishing, in Catholicism greatly increased attention is being given to the Bible. This Catholic Biblical "renaissance" seems to be giving the lie to the traditional Protestant claim that face to face with the Bible, Catholicism must fall. What is actually happening is not that Catholicism is facing the Bible, but it is following an enticing Biblical mirage of its own creation.

ADULT EDUCATION

Adult education authorities in all States of Australia made a concerted drive in March and April to interest migrants in their 1965 series of classes. Melbourne had 41 courses to choose from while Sydney offered 120, ranging from Australian history to Spanish guitar playing, from decimal currency to English. These classes give adults a chance to gain new knowledge, learn a hobby, and specially for the migrants, to meet and mix with a new circle of friends from many different walks in life.

AMERICAN BECOMES BUDDHIST NUN

A 22-year-old American girl is the first foreigner to become a Buddhist nun in Taiwan. She is Virginia Aitken, of Rochester, New York, who has taken the Buddhist name of Ming Chueh. Miss Aitken arrived in Taiwan last May and studied at the Buddhist nunnery at Hsinchu, about 50 miles south-west of Taipei. She had become interested in Buddhism while in New York about eight years ago.

WORDS OR DEEDS

While new legislation giving more freedom to Protestants in Spain is on its way through the Cortes (parliament), Protestant ministers still are being fined for distributing the Scriptures, permits for new churches are being suspended, and applications for civil marriages are being held up.

GLASS CHURCH BELLS

A newly invented electronic system of petit glass chimes that rival the sonic qualities of the great bronze bells of massive cathedrals has been installed in a Massachusetts Roman Catholic Church. The four-bell chime system is the invention of Gerhard Finkenbeiner, a Brandeis University glass-research technician. It is encased in a metal cabinet two feet long and weighs some 40 pounds. When the glass instrument is operational the vibrations are converted into an electric signal that is amplified some 100,000 times to transcribe it into acoustical sensitivities by means of a special speaker. The result is the sound of church bells comparable to that of bronze castings.



FOREIGN AID

A recent survey of Australian voluntary foreign aid activities has shown that Australian church bodies contribute about two-thirds of the £2 million spent overseas each year. These bodies included missionary societies and boards, inter-church aid, and Roman Catholic mission relief programmes.

Mrs. Nancy Anderson, a research assistant of the Research School of Pacific Studies, said that the well-established church organizations provided the solid core of Australia's voluntary aid effort. She said that the voluntary aid programme was particularly substantial when measured against the Government appropriation of £5 million for Colombo Plan aid in 1963-64.

JEWES OPPOSE "INTER-FAITH DATING"

Alarmed over the rising rate of inter-faith marriage which threatens the survival of Judaism, a group of American rabbis have called on Jewish parents to take "a firm stand against inter-faith dating." The Minnesota Rabbinical Association also asked Jewish youth to "accept their responsibility and demonstrate their loyalty to their heritage by dating only within the Jewish fold." It called for strengthening of the Jewish home, intensification of Jewish education, and a "realistic approach" to courtship.

RUSSIA AND RELIGION

The fact that many Soviet children still attend church services has prompted the Pedagogical Academy in Moscow to launch a special campaign emphasizing new methods to wean youngsters from religion. Officials announced that the first step would be to set up a special group, including a number of psychologists, to discover why children are attracted toward religion and what family or other influences tend to make them immune to atheistic indoctrination.

FINAL SESSION IN SEPTEMBER

Pope Paul VI will open the fourth and last session of the Second Vatican Council on September 4—the same date that the third session began in 1964, the Vatican Radio announced recently. The Pope had stated previously that the fourth session would end the Ecumenical Council. It is expected to terminate by the end of November or early in December. High on the agenda will be such widely discussed topics in the Christian and non-Christian world as the statements on religious liberty and on Catholic-Jewish relations, and the schema on the church in the modern world.

UNCHANGED AND UNDIMINISHED

The vetoing of a vote on religious liberty, last-minute amendments to the Ecumenism schema, and the proclamation of Mary as "Mother of the Church" in the closing days of the Vatican Council's third session, are evidence, according to the *Christian Century*, that "the monarchical and hierarchical structure of the Roman Catholic Church and the absolute supremacy of the Roman pontiff remain unchanged and undiminished."

PANDEMONIUM

The Bishop of Singapore and Malaya, Dr. Kenneth Salisbury, writing in his *Diocesan Digest* recently stated: "Emphasis on the power of the Spirit without any concern about order or reason can lead to what has been called 'pentecostal pandemonium.' But equally, concentration on order and established practice without a full recognition of the power of the Spirit can lead to a dull conventionalism."

Your Home can be HAPPY

L.C. Naden



RENEW YOUR MARRIAGE VOWS TODAY

AS BARRIERS TO DIVORCE have been lowered, increasing numbers of unhappy couples have flocked to the courts to have their marriage ties dissolved. The result is that year by year more homes are devastated, more hearts broken, more children are left with shattered ideals, cut off from the happiness and protection of parental love.

At such a time we all need to restudy the sanctity of marriage, and what better opportunity to do so is there than right now.

Two divine institutions have come down to us from the Garden of Eden. One is the Sabbath, which in a special way directs us into channels of spiritual blessing; the other is the marriage institution, which ushers two people into the love and blessings of a home and lifelong companionship.

We have heard people say that marriage is a gamble. It surely is without the blessing of God. Only in Christ can a marriage alliance be safely formed. Only where He reigns can there be true and lasting affection.

On Thursday, November 20, 1947, millions gathered around their radios and TV sets to witness the wedding of Princess Elizabeth and the Duke of Edinburgh. I shall never forget the thrill I received when I heard the assembled kings and queens, princes and princesses, and other notables sing the hymn "Praise My Soul the King of Heaven." The strains of that lovely hymn died away, and I was deeply moved by every word of the subsequent marriage service. Once again I was made conscious of the seriousness of the ceremony and the solemnity of the vows taken by bride

and groom before God and man. No doubt the majority who listened felt that the solemn words of the wedding service declaring holy matrimony to be a lifelong partnership, not to be entered upon "unadvisedly, lightly, or wantonly" were absolutely right.

To those about to be married, and to those who have celebrated their silver or golden wedding, I would say, What you expect of others in regard to the marriage relationship, you must expect of yourselves. The standard you have set for them must also be yours. Possibly you think that your marriage was a mistake. Something which brought you together, which you thought was love, has vanished. You are not happy. You may be even contemplating divorce. If so, remember that our Lord said, "Whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matthew 5:32.

If you are a man, recall your marriage vows and how the minister said something like this to you, "Appealing to your Father in heaven to witness your sincerity, do you now take this woman whose hand you hold, choosing her alone from all the world, to be your lawfully wedded wife, to trust her as your best earthly friend? Do you promise to love, cherish, and protect her, in all things seek her welfare as you seek your own? Do you pledge yourself thus honourably to be her husband in good faith so long as God in His providence shall spare you to each other?" No doubt you replied "I do," and I am sure you meant it.

If you are a woman, remember when you were asked if you would receive your husband to be yours for ever, if you would choose him from all the world as he had chosen you; if you would pledge your trust in him as your best earthly friend; if you would promise to love, comfort, and honour him, and in all things esteem his happiness as your own; and if you would give yourself trustfully to him to be his wife in good faith so long as God should spare you to each other. Remember how you said, "I will."

After the excitement was all over and some of the first romance wore off, you possibly settled down to what became a rather drab little partnership in running a house. You found your lives were not completely blending, and you said hot, hasty, hurtful things to each other. As a result you found yourselves drifting apart. But it takes patience and sympathy, and a sincere desire to understand and make allowances for each other, to enable two people to get along happily in married life. "Marriage is the strictest tie of perpetual friendship. There can be no friendship without confidence, and no confidence without integrity."

Never entertain the thought that you cannot make a success of your marriage. Even though you may have made a poor start, renew your wedding vows this day, and make a new dedication of yourselves to God and to each other.

If you will but love God and obey Him, communing daily with Him, you will receive His power for service and bring heaven into your home.

One of the greatest stabilizing influences in any home is the family altar. All young couples should have family worship regularly from the very beginning of their wedded life. "If Christ is made the head of your house, your home will be a place where joy and courage reign, where song and cheer and hope are the constant atmosphere. It will be a home where obedience is exemplified and taught, where parents recognize their obligations to a higher Parent, and through obedience to His laws, physical, social, and spiritual, teach their children obedience to parents, to rulers, and to God. It will be a home where industry and thrift are inculcated, while yet due pleasures are enjoyed. A home where it is recognized that only labour earns relaxation, and that to build worthy character there must be earnest effort of hands and brain. It will be a home that is clean—clean physically and morally. It will be a home that is true, that counts straightforwardness in word and in deed not only a virtue but a necessity. A home where lying is despised, and duplicity is scorned, and where every act and word is squared to the commandments of God. It will be a home where courtesy is taught, where the thought of other's comfort and blessing is made superior to self-aggrandizement. It will be a home where duty is made to master desire, and where joy is found in the performance of duty. And finally, it will be a home where love fills every heart, makes every virtue, and inspires every service. Such a home, so far as its influence extends, can be a mighty, stabilizing influence in this old world, and it should and could be a little heaven here in which to go to heaven."

One of the greatest stabilizing influences in any home is the family altar. Family worship should be held regularly.





Is the Sabbath

WHY OBSERVANCE OF THE SEVENTH DAY IS SO IMPORTANT TODAY

SO MANY PEOPLE gathered to hear the great evangelist George Whitefield that on one occasion five persons were accidentally killed in the excitement. So large were his crowds and so deeply were they moved by his irrepressible eloquence, that their sighs and moans were heard more than a mile away.

The Billy Graham of his day, Whitefield drew support from a wide variety of denominations, and one of his most popular themes emphasized his ecumenical spirit. "When you get to the Holy City," he would say, "and you meet the Apostle Peter at the pearly gates, you won't be asked if you're a Presbyterian. Or if you're a Congregationalist. Or an Anglican. Or a Quaker. You will be asked only this: Are you a Christian?"

Whitefield's good sense has been shared instinctively by a great many other Christians—more so today, perhaps, than ever before. In a recent contribution to the current ecumenical dialogue, for example, Philips Edgcombe Hughes, editor of the Anglican theological quarterly, *Churchman*, says that "in the situation now developing it is becoming increasingly clear that what matters most is not whether one is a Protestant or an Anglican or a Roman Catholic, but whether one is a *Christian*." How true!

Since being a "Christian" involves, by definition, one's personal ideas and habits, this same statement holds true for what a man believes. What matters most nowadays about a belief is not whether it is Lutheran, Catholic, or Methodist—nor, in contemporary theologalese, whether it is "existentialist," "demythologizing," or "neo-orthodox"—but whether it is Christian. Did Jesus teach it? Did Christ base His personal practices on it?

The Sabbath-Sunday issue is very much involved in this question. With Sunday so widely represented as the "Christian Sabbath," is it possible, or even remotely conceivable, that the seventh-day Sabbath can be called "Christian"? Is there any chance that

keeping the seventh-day Sabbath holy can be a Christian practice?

Let us break the problem down a little. Let us make several assertions about the Sabbath, and then see if the Bible supports them.

1. *Christ is the Creator of the Sabbath.* The seventh day of the week was appointed its special role as the Sabbath at the climax of the creation of this earth. Genesis tells the story with majestic simplicity. "In the beginning," it says, God created this world and everything that is in it—lakes, mountain chains, wildlife, trees and flowers, man and woman—in the magnificently brief period of a single week. And at the end of this week, *on the seventh day*, "God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

So God made the seventh-day Sabbath. There can be no doubt about that. But let us go further. The New Testament says that Jesus Christ, the Son of God was present and assisted with the work of creation. Hebrews 1:2 says that it was "by His Son" that God made the world. Colossians 1:13-16 says that by "His dear Son" "were all things created." John 1:1-3 repeats with emphasis not only that Christ was present "in the beginning" with God, but also that "all things were made by Him [that is, by Christ]; and without Him was not anything made that was made."

Thus the word "God" in Genesis 1 and 2 must be understood as a collective noun that includes both God the Father and God the Son. "Godhead" might be a better translation. Genesis 1:26 quotes "God" as saying, "Let *Us* make man in *Our* image, after *Our* likeness." Christian commentators since the second century A.D. have recognized in this statement evidence of the presence of at least two members of the Triune Godhead, the Father and the Son, at creation.

Jesus Christ did not begin to live for the first time as a baby boy in Bethlehem. He was not an ordinary child; He was the Son of God as well as the Son of man. Philippians 2 says that He was once "in the form of God," but that He laid this aside in order to take on human nature. Just prior to His crucifixion Jesus prayed for the glory that He had had with the Father "before the world was." John 17:5.

CHRISTIAN?

By C. MERVYN MAXWELL

Jesus is the One who "ever liveth." Hebrews 7:25. He will remain alive into all the ages. And He was alive long ago in the eternal past.

God the Son, Jesus Christ, was present at the creation of the world. He is the One "by whom" everything was made. Thus Christ "rested on the seventh day . . . and blessed the seventh day, and sanctified it."

If Jesus Christ made the Sabbath, there can be no doubt about its being Christian.

2. *Christ Claimed the Sabbath as His Own.* The Ten Commandments say that "the seventh day is the Sabbath of the Lord thy God." Exodus 20:10. Jesus said, "The Son of man [meaning Himself] is Lord even of the Sabbath day" (Matthew 12:8), showing that the Sabbath is the true Lord's day.

If the Sabbath is the Lord's day, Christ's special day, there can be no doubt about its being Christian.

3. *Christ Kept the Sabbath.* Christ not only created the Sabbath and claimed it as His own; He also kept it. Certainly He kept the original Sabbath at the close of creation week by resting from all His work. (Genesis 2:2.) Later, when He was a man on earth, it was His established habit to attend divine worship on the Sabbath. Luke 4:16 says that "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day."

Christ's earthly father, Joseph, was a carpenter. It is probable that he found employment in some of the large public-works programmes conducted by the Romans in Galilee. It is likely that he had a shop of his own where he made carts and hoe handles and household furniture. No doubt he trained Jesus to follow the same trade as his own. But if all this is true, one thing is sure: No one ever expected to see Jesus report for work on the Sabbath; and on that day no fresh sawdust filtered down over the wood shavings on the floor of His home workshop. The holy family kept the Sabbath holy. In the town where He was brought up, the Bible says, it was "His custom" to attend worship on His own special day.

As the Son of God, Jesus had created the Sabbath. As a man, but more than any other man, He knew its significance, its sacredness, its vital necessity. No wonder that He kept it. Of course it must be Christian.

4. *Christ Commanded Sabbath Observance.* The observance of the seventh day as the Sabbath is required

by the Ten Commandments. In the fourth commandment God says, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . [for] the Lord blessed the Sabbath day, and hallowed it." This is the law of God.

In the clearest possible language Jesus showed that He expected His followers to observe the Ten Commandments, the law of God.

To the wealthy young leader who asked Him what he ought to do, Jesus replied, "Keep the commandments." Matthew 19:17.

Near the beginning of the Sermon on the Mount Jesus stopped all speculation that His new way of life would countenance the violation of God's law. "Think not that I have come to abolish the law and the prophets," He declared; "I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished." Matthew 5:17, 18. R.S.V.

The Sabbath was made by Christ when the earth was made, and it will last as long as the earth will last.

In the body of the Sermon on the Mount Jesus referred to the Ten Commandments several times, on each occasion making them more binding than before. The commandment against adultery, He explained, could be broken by a single impure thought; and the one against murder by merely cherishing ill will. The law, in other words, was definitely still in effect according to Jesus.

At the end of the sermon, Christ returned again to the importance of obedience by saying, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

There can be no question about the positiveness of Christ's stand on the significance of the Ten Commandments. When He was through with His sermon His congregation were "astonished" at what they had heard and commented to each other as they walked to their homes that He had taught them as one having authority." Matthew 7:28, 29.

If Christ insisted on the observance of the Ten Commandments, the Sabbath of the commandments must be Christian.

5. *The Sabbath Captures the Essence of Christianity.* Christianity is fellowship with God. The Bible says that the "seventh day is the Sabbath of the Lord thy God." When we make God's Sabbath our Sabbath, we are fellowshiping with God.

Christianity, as taught in the New Testament, is salvation by faith through God's grace, rather than salvation by the accumulation of merits through our own efforts. The Sabbath symbolizes the end of our own independent striving and the beginning of our trust in God's forgiving. Hebrews 4 says that just as God rested from His work of creation, so we are to rest from all "works" involved in an attempt to be saved without faith. This experience of giving up our own prideful self-righteousness to trust instead in God's undeserved grace is called a "sabbath rest." Hebrews 4:9, R.S.V.

Christianity calls for a total change of character. The Bible stresses that what Christ does for a man

(Please turn to page 26)

The day of the straw hat, blazer, and long skirt, was one in which Christian concepts of morality still held sway, but now long-established social standards have given way to moral laxity.

IN THE PAST FEW DECADES, along with the "better things for better living" have come lower moral standards for looser living. This has become so obvious that many leading national magazines have run feature articles analysing the trend, its causes, and its future direction, in great and specific detail. There have also been numerous books offering many variations upon this general theme. Some of these writers defend the present trend; some of them question its wholesomeness and end results. All seem to concede that moral standards and sex customs have changed. On my desk is a recent issue of a woman's magazine in which a physician advocates premarital sex relations between persons who anticipate marriage—a bold departure from earlier mores.

At one time a certain class of words was never found in printed matter which was available to the public. These words were whispered behind the barn or muttered in slum alleys. Today they can be found in best sellers. The subject matter of books and movies deals openly with sex as expressed in prostitution, perversion, and extramarital activities. These are not condemned as immoral or destructive to personality or human relationships, but are set forth as normal human reactions to the situations in which men and women find themselves. The book reviewer who writes for a large metropolitan newspaper on the American West Coast recently commented on the downward trend in both morals and literary style in today's literature. He remarked, in referring to a recent book on the list of the ten best sellers, that if it represented the best of current literature, we had hit a new low.

This revolution in morals seems particularly deplorable when it affects our young people, the builders of the world of tomorrow. A number of the recent articles have taken up the moral climate on our college and university campuses across the land. Although statistics on such things are obviously limited to those who are willing to make their views and practices known to interviewers or put them on questionnaires, there is a general consensus that sex relations outside marriage are indulged in by a majority of college and university men and women. A father wrote recently to the *Saturday Review's* letters-to-the-editor column of his experience with his own daughter who had left college to become an unwed mother. The damage to her emotional life was so great that it took long psychiatric care to restore her to useful life again. Her father wrote, speaking of the moral atmosphere on the college campus, "I think I would not want to marry one of the current college girls just because if there happened to be children, I could never be sure who the father was."

These new standards in morals are frankly admitted by those who have embraced them. They have only scorn for columnists and writers who deplore them. There are two syndicated columns in many of our newspapers across the land which answer questions on many aspects of life which are sent in by readers. The



What's Happ

two columnists have maintained a solid stance in favour of chastity before marriage and fidelity in marriage, and as a result they receive many letters berating them for their old-fashioned ideas on morals, applying to them such epithets as "granny," "prude," and "old-fashioned square."

In the long run, industry, invention, large cities, or material prosperity does not make a nation great, but the character of its people, the stability and influence of its homes. What is happening to these in America today?

To understand the basic concept of morals and what has happened to them in the past few decades, we need to look at the underlying principles involved. The Judeo-Christian philosophy of life, which has guided the thinking of men for many centuries, has been based on the acceptance of responsibility on the part of mankind. First there is the responsibility of mankind to God, the Father of us all. We have duties of obedience, of worship, of service to God, which underlie all our thinking and activity.

We have a second area of responsibility—to ourselves. This is not the duty of securing happiness for



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ning to America's Morals?

Asks GODFREY T. ANDERSON

ourselves in the commonly accepted sense of the word, or of seeing that we are well provided for on the material level alone. It is the duty to develop our capacities to the highest degree, to make ourselves persons of integrity and honour, and to maintain our self-respect in all areas of life.

The third area of responsibility is to those around us. If we allow ourselves to do things which injure others, if we pursue our own pleasure at the expense of the happiness or welfare of others, we have sinned against God and the moral code.

The first breakdown in morals comes in our relationship to God. In a recent column Walter Lippman, who writes mostly on the political situation in the world, touched on the modern dilemma. He referred to recent speeches by national political leaders in which they have spoken of a virtual despair among the many who look beyond material success to the inner meaning of their lives. Lippman said, "The malady is caused, I believe, by the impact of science upon religious certainty and of technological progress upon the settled orders of family, class, and community. The 'virtual despair' comes from being uprooted, homeless, naked,

alone, and unled. It comes from being lost in a universe where the meaning of life and of the social order is no longer given from on high and transmitted from the ancestors, but has to be invented and discovered and experimented with, each lonely individual for himself."

The root of the new moral revolution lies in the fact that man no longer looks upon himself as a child of a heavenly Father, answerable to Him for obedience to His moral law, and answerable to Him, as well, in his relationships to His other children. Only the biological aspects of man's life are considered in the new morality, and on this basis higher obligations are disregarded.

On the second obligation of man—the obligation to himself—we have also seen a breakdown in recent years. In our grandparents' day it was said of an honest man that his word was as good as his bond. In recent years people do not seem concerned about basic honesty, as they once were. We have seen rigged television shows, read of financial empires based on fraud, and heard of persons of influence in public service using this in nefarious ways for personal profit. We

have become so accustomed to this that we are more surprised to find that a man has been honest to his own disadvantage than to hear that a man has been unscrupulous and thievish to his own profit. In this atmosphere it is easy to rationalize a departure from chastity or excuse extramarital cheating. Self-respect is damaged by laxness in moral conduct in any area.

The third breakdown of the moral code comes in social and sexual relationships. In participating in an intimate relationship, a man and a woman assume certain responsibilities toward each other. These are spiritual, emotional, and material. They include the need for security of affection, expression of sexual urges, and the need of having children. Marriage entered and maintained in good faith provides safeguards for both participants, and a family provides the sanctioned answers to these problems. A sexual association outside marriage provides only hazards in place of safeguards. In a society conditioned by long generations of belief in monogamy it is no light thing to throw one's cap over the windmill. Society unites to protect itself by shouldering out into the cold those whose morals flaunt a

IN THE UNITED STATES the growth rate of the teen-age population is four times as high as the national average. That country now has twenty-four million people aged thirteen to nineteen, more teen-agers than at any other time in history. Too many of these young people have new mores and new standards of sexual conduct. One put it this way, "Sex is conquest. Love is surrender. Who wants to surrender?"

"Look" magazine, in a recent report on youth, quoted Chaytor D. Mason, teacher of aviation psychology at the University of Southern California, as saying, "Society is under threat from many directions, automation, racial conflicts, nuclear arsenals. It is the threat of a very uncertain future." Commented "Look": "And just as a pilot trapped in a burning plane rarely communicates with the ground, so earthbound citizens, when under pressure, tend to cut off the kind of communication love needs."

Family unity is lacking. Continuity of marriage is no longer considered a basic need by many. Consequently youth has looked upon broken marriages, and has come, in many cases, to the cynical conclusion that marriage itself lacks value. The question is: Since we live in a society that is coming more and more to believe that there is no supreme moral authority, where can we get moral standards?

The most obvious source, the churches? Not so. "We churchmen are gifted at . . . watering down religion. The problem of the church today is ineffectiveness. We have never had attendance so high and influence so low," says Yale's chaplain William Sloane Coffin, Jr. Harvard Divinity School's dean, Samuel Miller, declares, "The church simply does not have a cutting edge. It has taken the culture of our time and absorbed it." And French scholar Raymond Aron observes, "The American society is no longer accepting the Christian morality of sexual life—that sex should not be outside marriage. Divorce is completely accepted; freedom of sexual intercourse . . . is fully accepted. In sexuality, we are in revolt against Christianity."

disregard for the code which safeguards it. But law and custom and social approval alone cannot hold a marriage together. It depends on the cohesive quality of genuine affection between a husband and wife.

A casual liaison is destructive to the personality of those who indulge in it because it is not entered into with a desire to protect and serve a loved one, but to serve one's own bodily appetites. The participants face the constant dread of being tired of and discarded while they themselves are still emotionally involved with the other. It is rare indeed to find these affairs begin and terminate without pain and harm to one or the other. The human personality is very easily damaged by careless or cruel treatment on the part of those who have been loved and trusted. Although this may occur in marriage, it almost invariably occurs in extramarital or premarital associations involving sex relationships. There is always the possibility that illicit sex activities will result in unwanted children. Many unhappy marriages have resulted from the pressure of unexpected parenthood on immature young people, and many unfortunate infants have lost their lives from neglect, or have been shunted about from foster home to foster home with incalculable damage to their personalities and lives.

Young people today are very frank in regard to the morality they have proposed for themselves. A college senior phrased it for his fellows when he said, "Premarital sex doesn't mean the downfall of society, at least not the kind of society we're going to build." These young people have not only rejected the traditional Christian standards of social behaviour, but they have substituted new standards which deny the old values. They maintain that the criteria for sex relationships should not be right or wrong, but significance and meaning and satisfaction for those who engage in them. They do not correctly distinguish the definitions of love and sex, and in confusing the one with the other they mistake the means for the end.

In giving advice to young persons a noted physician explained that promiscuity destroys a person much as a narcotic does. It has the identical effect of bringing forgetfulness of disappointments and making a man feel great and grand, but there is a hangover the next day, and he is less able to cope with it each time. The young should know that promiscuity is habit-forming, and it can make a mess of their adult lives.

Substituting "freedom" for responsibility, society today has repudiated the ideals which have made it stable and constructive. This freedom is only illusory, for its indulgence leads into bondage of a truly oppressive nature—physical, psychological, and spiritual. There are many who consider morality to be only a set of restricting rules, a warning and a threat. It is far more than that. It is using the freedom of choice in a responsible way, for the best good of oneself and of others. Huxley once wrote that "a man's worst difficulties begin when he is able to do as he likes." The Decalogue as given to Moses, and the laws of the kingdom of God as given through Jesus Christ in His Sermon on the Mount, offer freedom to develop into the completely responsible type of person God intends each of His children to be. This basic code of moral behaviour is relevant to any age, whether of the oxcart or of space travel.

Saved By Grace

1. In what words does the Bible record the thrilling message that we are redeemed from sin through the grace of God?

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.

2. Christians today know and understand the beauty of the truth of salvation by grace alone, but was God's grace known in Old Testament times?

"And Moses rose up early in the morning and went up unto Mount Sinai." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Exodus 34:4, 6.

3. Did Noah by personal experience know of the grace of God?

"But Noah found grace in the eyes of the Lord." Genesis 6:8.

4. How does the Book of Titus show that the grace of God has been offered to men of all ages as their only hope of salvation?

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

5. The Apostle Peter once preached a moving address in the city of Jerusalem in the early days of the New Testament church. The question had been raised, Can deeds of obedience save a man? To answer the question Peter quoted the experience of the Hebrew patriarchs, men who lived before the cross, of course: how did he say that these great men of faith had been saved?

"Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:10, 11.

6. How great and all-encompassing is the love of God that makes His grace available to us?

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:17-19.

7. From what does God's grace save us?

"And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." Matthew 1:21.

8. According to the Bible's own definition, what is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

9. When by God's grace we receive forgiveness for our disobedience, what duty does the Bible place before us?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13.

10. Does the New Testament express the same truth, that we are saved by grace to be obedient?

"Obedience to God's commandments is everything." 1 Corinthians 7:19 Weymouth.

11. What is the attitude of the unconverted heart to God's law?

"For the outlook of the lower nature is enmity with God; it is not subject to the law of God; indeed it cannot be." Romans 8:7 N.E.B.

just YOU
and
YOUR BIBLE



Roy C. Naden

12. What is the attitude of converted people, like King David and the Apostle Paul, to God's law?

"The law of the Lord is perfect, converting the soul."

"O how I love Thy law! it is my meditation all the day." Psalm 19:7; 119:97.

"Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

13. In what words does Paul teach that the law is a STANDARD and that we are not under the law as a METHOD of salvation, rather that grace is God's METHOD of saving sinners?

"For ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:14-16.

14. Does faith do away with God's law as a STANDARD of living?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

15. In what words does the Apostle Paul describe the facets of God's plan for our salvation?

"Being justified freely by His grace through the redemption that is in Christ Jesus."

"For not the hearers of the law are just before God, but the doers of the law shall be justified."

"Much more then, being now justified by His blood, we shall be saved from wrath through Him." Romans 3:24; 2:13; 5:9.

A broken LAW . . . makes salvation necessary.

Jesus' shed BLOOD . . . makes salvation possible.

God's free GRACE . . . makes salvation available.

We are saved from the penalty of disobedience by God's grace, then in Christ's strength it is our privilege to choose to order our lives in harmony with God's eternal standard of living, His holy Ten Commandments.

Hymn from Horbury

YOU mun tell us a tale afore you go!" As long as Dr. Sabine Baring-Gould lived, he never forgot that circle of eager young faces gathered around him in his first parish. In 1865—just one hundred years ago—he had come as a young curate to Horbury in Yorkshire, England's industrial north.

As there were no night schools in those days, he held classes every evening for the boys and girls who had put in a long day in the woollen mills. When the time came for the lessons in reading and writing to end, all those youngsters would beg Mr. Baring-Gould to tell them a story.

They would clamour so hard, and their demand would be so insistent, that they would even hold the young man by the coat lapels.

Then the parson would begin, "Once upon a time —," drawing upon the fertile imagination that would one day bring him fame for his novels of his native Devonshire. The group of children in their rough, cheap clothing would listen spellbound until he had finished.

The young parson never forgot those evenings!

At Horbury Mr. Baring-Gould was really handicapped for space. His living quarters consisted of a small cottage of only three rooms, a single room and a back kitchen on the ground floor, and a small room above. The latter was used for a chapel, where he held a service for his young people every Sunday evening.

There was so little room that soon that upper chamber would be crowded, and then latecomers would have to sit on the stairs and in the kitchen below. Under these circumstances the popular curate had to put up with quite a handicap when it came to singing hymns.

When a hymn was started upstairs, the music often crept to the listeners below so laggingly that they fell away behind. The result was that the words of the first verse would come drifting up through the holes in the floor just as the singers above had got nicely started on the second verse! Luckily, Mr. Baring-Gould managed to control his sense of humour.

It was amid these surroundings that the gifted young parson performed a notable literary feat. Most churchgoers of today have forgotten the date, but it was just one hundred years ago that Mr. Baring-Gould wrote a hymn for those underprivileged youngsters of Horbury. This hymn—one of the best known to Christian believers everywhere—is now sung all over the world.

On a certain day in May, 1865, Mr. Baring-Gould had planned a special church festival for his boys and girls. It was Whitmonday, the day after Whitsunday, which the Church of England keeps as the anniversary of Pentecost when the Holy Spirit descended on the disciples, and the parson had arranged to have his young charges march through the streets of the little village.

Of course, music was needed for the occasion, but when he tried to find some appropriate hymn for the



Just one hundred years ago a lowly Church of England curate wrote some stanzas for the boys and girls of a small mill town. Today his hymn, "ONWARD, CHRISTIAN SOLDIERS," is known all over the world.



By VINCENT EDWARDS

children to sing, there seemed to be nothing quite suitable. In his hurried need, he must have been suddenly inspired, for he sat up till late the night before, composing some stanzas and putting them down on paper:

*"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before;
Christ the royal Master,
Leads against the foe;
Forward into battle,
See His banners go."*

How astonished the young curate would have been if anybody had told him at the time that he had written one of the most widely sung hymns of the Christian church! Dashed off so hastily, it wouldn't have more than a week or two of popularity at the most, so he supposed, for he afterward gave this report on the whole undertaking:

"It was written in a very simple fashion, without any thought of publication. I wanted the children to sing when marching from one village to the other, but could not think of anything suitable. So I sat up at night, resolved to write something myself. 'Onward, Christian Soldiers' was the result. It was written in great haste, and I am afraid that some of the lines are faulty. Certainly, nothing has surprised me more than its popularity."

Contrary to what might be supposed, the music on this occasion was not the familiar tune one now associates with the hymn. A marching melody from a symphony by Franz Joseph Haydn was quickly adapted to the words, and it was to this tune—known as St. Alban—that those Horbury boys and girls marched triumphantly across the countryside.

It took another sudden burst of inspiration by a young composer to give the world the widely known melody. Arthur Sullivan was the twenty-nine-year-old organist of a London church when he decided one day that he would compile a new English hymnal. This rising young genius found it no trouble at all to write new tunes when those in the old collection did not please him, and he made many changes. However,

"Onward, Christian Soldiers" was not published with a musical score till Sullivan's *"Church Hymns With Tunes"* came out in 1872. The tune was "St. Gertrude," one of several original melodies that the composer had inserted in the collection.

There is no stopping a hymn's gathering appeal. As the martial words and music gradually caught fire, more and more worshippers became fond of them. Tens of thousands were stirred and had their pulses quickened. In a sense, therefore, these stanzas became what is reckoned as the great Christian "marching hymn."

Not many years ago a great Sunday school convention was held in Washington, to which delegates came from all over the world. For this special gathering one hymn in particular was chosen—and its title can be easily guessed. It was arranged that on the Sunday when the convention was taking place, this hymn should be sung in Sunday schools in every land where Christianity is known. To that end the hymn was translated and printed in more than one hundred languages and dialects! Perhaps nothing could better prove what a universal favourite "Onward, Christian Soldiers" has become in this modern age.



A Story for the Juniors
by
MYRTLE O'HARA

Tom and His Dog

A HORSE AND CART drew up at the country hospital. Two men got out and one supported the other as they came to the door. A little dog with no right paw limped wearily on three legs after them. One man, Tom, had a badly injured hand and the little dog kept close to him, watching him with troubled eyes. As the hospital sister led him inside she said to his companion: "Take the dog outside. He can't come in here." "If he can't stay, then I won't either," Tom said as he turned towards the door. "You had better let him stay; he won't do any harm," the other man said. "But for him Tom wouldn't have been here now. He'd have died in the bush."

The doctor found it necessary to amputate Tom's injured hand, and all through his stay in hospital the little dog lay quietly under his bed. When Tom was well enough to talk, the doctor asked: "What happened to your hand the day you came in here, and what happened to your dog?"

"A few months ago," Tom said, "I found the dog caught in a dingo trap and a big cross-bred dingo was tackling and worrying him. The dogs were so occupied that I was able to get quite close to them. Then I whistled sharply. The dingo stood still for a moment and looked in my direction, and I shot him."

"I released the little dog from the trap and took him home. His paw was so badly damaged that I had to cut it off. I treated the stump and in time he recovered and was soon hobbling around on three legs."

"Recently I discovered a beehive in a log about seven miles from the station where I work. So one Sunday morning I decided to take the horse and cart and my dog and a water bag and collect the honey from the hive. I didn't tell anyone where I was going. My plan was to drive a wedge into the log, take the honey, remove the wedge, and allow the log to close again. Then I could go back and collect more honey another time."

"Arriving at the spot I gathered some bushes for a fire and made a smoke screen to quieten the bees. There was a nice lot of honey, but as I worked I didn't notice that some of it dripped onto the wedge. This made it slippery, and just as I put my hand into the log again the wedge suddenly slipped out and the log closed on my hand."

"The pain was terrible. I couldn't reach the axe and there was nothing I could do to free myself. My hand was bleeding, and as I watched I got an idea. Taking my old felt hat from my head I rubbed it in the blood. Then I called to my dog. Angry bees were buzzing all around, and he was afraid of them. However he came by a round-about way through the bushes. 'Go home,' I told him, 'and give my hat to Bill.' Bill is the manager of the station."

"I watched the little fellow hobbling away on his three legs with the hat in his mouth till the bushes hid him. The sun rose higher and beat down mercilessly on my bare head. I longed for a drink, but the water bag was hanging under a tree some distance away. The bees stung me continually, and what with the pain of the stings, the agony of my trapped hand, and the burning heat of the sun, I soon lost consciousness."

"At last the little dog reached the homestead. He found Bill and gave him my hat. Bill realized that something had happened to me, so hastily saddled a horse and followed the tracks of the cart. In his anxiety he forgot all about the dog. When he found me he quickly lit another fire and got my hand out of the log. He lifted me into the cart and on the way home we met my faithful little dog, wearily hobbling back over those seven long miles in order to watch over his loved master."

"I saved the dog's life, and he saved my life in return, and that is why I will never be separated from him again. Where I go he goes, and everything I have I share with him. He's the best friend a man ever had," Tom concluded as he bent and patted the little dog.

COUNTDOWN



TIMELY TOPICS FOR TEEN-AGERS

who are Looking for Certainty in Today's Uncertain World.

By **DESMOND B. HILLS**

"Youtharama"

"Youtharama" is the name given to a Christian Youth Programme that is being presented in the city of Newcastle, N.S.W. The youth who have joined me in this evangelistic endeavour want to present "Christ in the City" on Saturday evenings from time to time. Almost five hundred people attended the first "Youtharama" and the organizing committee are planning and praying for more programmes.

Included in the programme was a Christian newsletter, community singing, instrumental and vocal items, and a Bible quiz. A special feature of the evening was a missionary family's informative and challenging portrayal of conditions in the land of Tibet. To conclude the programme a statement by a young lady on what Christianity means to her was given. This testimony appears with the young lady's photograph on the next page.

"Christ in the City" is the aim of thousands of youth in Australia, for they know that Jesus is:

(a) The answer to the needs of all. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin: . . . wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Matthew 6:26-30.

(b) The way, the truth, and the life. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

(c) The next universal world ruler. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44.

(d) The only hope for mankind. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Youth who have found Jesus Christ as their personal Saviour feel compelled to share their discovery with others. So they train for Christian service, serve as gospel workers, sail as missionaries to foreign

lands, and give of their talents, tithe, and time to support the gospel work.

Each year hundreds of youth graduate from Christian colleges and nursing schools in Australia, New Zealand, and the islands of the Pacific, and volunteer for service anywhere. Although they may not receive large salaries, or special recognition for their work, they are happy in Christian service and would not exchange their work for more pay or prominence. Christ in the heart spurs this army of Christian youth to proclaim by life and word "Christ in the City," and "Christ in the Country." They have heard the call of the Master, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Youth I have taught and known personally, now are preaching the gospel in Africa, Asia, India, and the Pacific Islands. Perhaps God is calling you to follow and serve Him too.

At the base of the great Eddystone lighthouse inscribed on the rock are these words:

"To give light and to save life."

Surely this is the business of every member of the Church today. It is the business of all Christian publishing houses, medical institutions, schools, and colleges. It is the business of all our homes, of all youth who have found Jesus, "the light of the world."

A church-sponsored youth camp near Tumut, New South Wales, of the type spoken of by the author and which was attended by him.



THE WORLD'S BIBLE

"Ye are a letter of Christ, written with the Spirit of the everlasting God." 2 Corinthians 3:3.

*Christ has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side.*

*We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message, given in deed and word;
What if the type is crooked? What if the print is blurred?*

*What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?*

How can we hope to help Him and hasten His return?
—Annie Johnson Flint.

While many youth devote their lives to seeking pleasure and position for themselves, Christian youth find real satisfaction planning and praying for the salvation of others.

Should you be lost in the things of this world, why not place your life where you can be found by those who are following the Lord Jesus Christ?

Why not attend—

—a church where the Bible is followed from Genesis to Revelation. A church that answers the specific identification of Revelation 14:12, Revelation 12:17, and other scriptures describing the last-day church.

—a crusade where Christ is uplifted and the special truths for these times, such as those contained in Revelation 14 of the Three Angels' Messages, are taught.

—a camp for youth where amid nature and Christian fellowship you can find Christ as your Saviour.

Then too, perhaps there are those reading these columns who are Christian youth longing for a part in the gospel work at home and abroad. You have found Christ from your study of the Word of God, but you desire to deepen your spiritual experience and train for service.

If you feel this way do accept my invitation to attend one or more of the following Christian youth programmes—

- a Christian concert such as "Youtharama"
- a Voice of Youth crusade
- a Christmas Christian Youth Camp
- a weekly youth Missionary Volunteer programme
- a weekend Bible Conference.

All of these and other youth programmes are conducted in every state of Australia and in New Zealand by the Seventh-day Adventist Church. They are especially for youth, and you are welcome to attend and to participate. If you desire more information just write to me care of this journal.

"What Christianity Means to Me"

By HETTY PONTEY

This month's contributor is eighteen-year-old Hetty Pontey, whose home is in Newcastle, New South Wales. Currently Miss Pontey is doing an Arts course and has her eyes set on the educational field as her life work.



If you were to ask me point blank: "What does Christianity really mean to you?" I am afraid I couldn't answer you with a nice, neat definition, because it is a "certain something" that is rather difficult to put into a few impressive words. However, I could tell you right now what it is not!

And it is not being a long-faced Church-goer, a social misfit and an insufferable bore, saying "no" on principle to anything that sounds exciting. "Fair enough," you say, "that went out with the Puritans." But neither is it just "good old religion" that makes you love your neighbour (whether or not he is tall, dark, and handsome), or going to church once a week to recite the twenty-third Psalm. It has got to be something that pervades your whole daily living. You get the feeling that someone does care what you do and what happens to you. Someone even wants you for what you are. Psychologists call this a basic need for love and affection, security, and purpose in life. I translate this to be a basic need for Christ; and we each of us have it, whether we choose to recognize it, worry about it, ignore it, or try to make up for it in some other way. Christianity is precisely what fulfils this need in the most complete, satisfying, and realistic way.

Perhaps we all can think of alternative ways to fulfil this basic need; however, there is one point upon which all of these are inadequate, and that is on the over-riding and all-important element of security. A Christian young person can be absolutely sure that he is not alone, not misunderstood, not worthless. The Christian can realize that when human resources break down, Christ is ready and willing to take over.

When Christ is with you, you cannot fail in your purpose in life, and you need have no worry for the future. This may be approaching a matter of faith (and possibly it is). However, it is not the type of faith possessed by a woman I once read about who said: "I have faith in God; I believe He can do all things and can even remove mountains." She looked out her window at the ranges on the horizon, selected a mountain, and said, "I have such faith that when I wake in the morning, that mountain will have disappeared." In the morning she leapt out of bed and ran to the window, and of course the mountain was still there. She was very disappointed and then muttered, "I didn't really think God would do it, anyway." She consoled herself and continued along in her usual "apparent" Christian way, feeling cheated, but hardly realizing that she was the one who had been cheating.

If you want Christ to "fill up all the little empty spaces in your life," and be with you to "take-over" when human resources are exhausted, then it is a matter of complete trust and confidence, and an excursion out of self into an awareness of other meanings in life, and an awareness of God.

For me, then, Christianity is simply allowing Christ to fulfil the "basic need," and then to experience in all the big and little things of life that over-riding sense of security, that you are not alone, and when your own human resources fail you, to know Christ already has "taken over."

IN two previous articles I have sought to show how, down the centuries, many of the most famous religious leaders known to church history held the "conditionalist" view concerning death and the hereafter, teaching that the righteous dead remain in unconscious sleep until the resurrection at the return of Christ.

With the dawn of the nineteenth century, conditionalism acquired new impetus and impressive proportions. Its proponents now included archbishops, bishops, archdeacons, canons, clergymen and ministers, seminary and university heads and professors, physicians, Bible translators, lawyers, scientists, missionaries, a baronet, and a librarian.

In 1877 Canon Farrar's startling Westminster Abbey sermon—which was a declaration of revolt against the doctrine of eternal torment—marked a turning point. Making a worldwide impact, it set off a chain of developments. In the same year many conditionalist conferences were held, addressed by noted speakers, with published reports. The gist of these reports was that "the Bible nowhere teaches an *inherent* immortality; but teaches that it is the object of redemption to provide and *impart* it." They declared immortality to be conditional, and that those who will not accept it and respond to God's call, will perish totally and everlastingly.

As never before conditionalism became the centre of investigation, discussion, and controversy. A majority of conditionalists stressed unconscious sleep between death and the resurrection—often called "the intermediate state." Almost all emphasized the utter, ultimate destruction of the incorrigibly wicked.

In denominational spread it now included Anglican, Episcopalian, Baptist, Independent, Methodist, Presbyterian, Free Church, Reformed, Lutheran, Christian Connection, Disciple, Dunkard, Waldensian, Advent Christian, and Seventh-day Adventist champions. One significant result was an interdenominational Conditional Immortality Association in Britain for clergymen of various faiths, with annual and then semi-annual conditionalist conferences. Another feature was the launching of *The Faith Library*, with its 128 separate pamphlet items, providing inexpensive literature for wide distribution.

In Britain celebrities like Sir George G. Stokes, M.P., Cambridge professor and president of the Royal Society, and Prime Minister William Gladstone gave the movement new impetus. In Switzerland Dr. Emmanuel Petavel produced in French the most impressive and scholarly treatise of the century. A half-dozen German theologians, with reputations encircling the globe, were matched by an equal number of French savants in championing conditionalism.

In Britain the breakdown of barriers of prejudice against conditionalism was largely due to the issuance, by Congregationalist Dr. Edward White, of his monumental "*Life in Christ*," which first appeared in 1846. Its influence marked the beginning of a new epoch. At first White's book created a storm of indignation; but he steadily built up a constituency of friends, radiating out from his Hawley Road Chapel in north London. He attracted increasing numbers of listeners from peers and cabinet ministers to artisans and cabmen.



Life

ONLY IN CHRIST

*Immortality Not Inherent but Imparted.
How Famous Divines Have Championed
Bible Truth Concerning the State of the
Dead and the Afterlife.*

By LeROY EDWIN FROMM

In time, despite his avowed conditionalism, White was honoured with the chairmanship of the Congregational Union of Britain, and he came to be recognized as the pre-eminent spokesman for conditionalism in his generation. He effectively shifted the emphasis from the negative to the positive. Conditionalism was no longer a dogma of death but of life. He tied it inseparably with the incarnation, the atonement, redemption, and regeneration. He placed it at the very heart of the gospel.

As to the punishment of the wicked, White showed how God *withdraws* life from the impenitent sinner who is proved unfit to live. His presentation absolved God from the charge of cruelty, arbitrariness, and vindictiveness. When he retired in 1888, White was honoured by scholars from Oxford, Cambridge, and Birmingham as well as from Scotland, the Continent, and America. He was the great exponent of "life only in Christ"—the essence of conditionalism.

Canon Henry Constable, of Cork, Ireland, was another of the outstanding champions of conditionalism in his day. His masterful books came to be regarded as classics in their field. He likewise declared that conditionalism is based upon, and augments, every fundamental doctrine of the gospel. He held that the eternal death of the wicked involves their ultimate nonexistence.

Another point stressed by both Constable and White was that man's condition in the grave is a state of profound, unconscious sleep, and that death will be eternal except for the resurrection awakening. Constable further maintained that there is no perception of time in the sleep of death. It is the wondrous awakening at the call of Christ, the Lifegiver, that is the focal point and the essence of redemption. His works were regarded as classics.

Then Dr. Robert W. Dale, internationally known pastor of Carr's Lane Congregational Church, Birmingham—editor of the *Congregationalist*, chairman of the Congregational Union of England and Wales, and finally president of the first International Council of Congregational Churches (1891)—announced his acceptance of conditionalism in a paper before the Congregational Union of 1874. At that time Dale also declared that his espousal of conditionalism had intensified his loyalty to all the great fundamentals of the gospel.

As mentioned above, the illustrious Frederick W. Farrar, dean of Canterbury, in his epochal sermon preached on November 11, 1877, in Westminster Abbey, dramatically repudiated the age-old dogma of eternal torment. Reverberations of this disavowal went swiftly out to the ends of the earth and resulted in a restudy and resurgence of conditionalism in various lands. Farrar had expected condemnation, but instead he received general approval.

Farrar held that Scripture is absolutely silent concerning the traditional doctrine of eternal torment. The dark shadow of Augustinian philosophy had, he declared fallen on the medieval church. He exposed the specious arguments employed, holding that the Old Testament never so taught. He invoked the witness of learned German scholars, and declared that the Alexandrian "fathers" had been fatally influenced by Plato and Philo.

Perhaps the most unique nineteenth-century champion of conditionalism was William E. Gladstone, eminent British statesman, financier, orator, author. Four times chosen as prime minister, he was England's "Grand Old Man." But he was more than a statesman. He was a scholarly theologian as well. He wrote a remarkable 370-page treatise on the question of the future life.

Gladstone analysed, challenged, and discarded Platonic immortal-soulism. He rehearsed the variant views that came to prevail in the early Christian Era, asserting that "inherent" immortality was not ascendant until the time of Origen, though it obtained wholesale acceptance by the Middle Ages. Immortal-soulism, Gladstone asserted, sprang from Plato and led inevitably to the "eternal torment of the damned" postulate, which fastened itself upon the dominant church through the influence of Augustine.

Thus it was, Gladstone declared, that eternal-tormentism crept into the church by the "back door," though wholly unknown to Scripture. Similarly, he asserted that philosophical speculation had been accepted in place of divine revelation in the nominal creeds of Christendom.

On the Continent, Dr. Emanuel Petavel, renowned Swiss theologian, was the best-known conditionalist of the century. He produced the great French conditionalist classic. Highly trained and influential, he felt impelled to declare his belief publicly. This he did in a series of University of Geneva lectures. His published treatise set forth conditionalism as a unified system. He had a masterful grasp of the Biblical evidence and historical background. He clarified the moral and philosophical issues. His was the consummation of scholarly investigation of the subject.

Petavel stood for "attainable immortality." He maintained that conditionalists are not innovators, but champions of apostolic truth. He held that science yields no support for immortal-soulism, and challenged the argument of "universal consent"—that all ancient peoples so held. He said that Platonism contained the principle of pantheism.

He discussed the fundamental intent of "life" and "death" and asserted that the Creator provided *conditional*, not inalienable, life. And eternity of life is in contrast to reduction to nonexistence for the wicked. Death, Petavel averred, involves the extinction of all faculties.

America likewise had its quota of conditionalist scholars. At the turn of the century the revered Bishop William White, of Pennsylvania—who obtained Episcopal authorization and orders from the Church of England for the American daughter church (Episcopalian)—personally held that immortality comes through Christ at the resurrection.

Elias Smith, founder of the Christian Connection body and editor of *Herald of Gospel Liberty*, soon after the beginning of the present century rejected the popular concept of hell, holding that immortality is God's free gift, bestowed upon the righteous only at Christ's second coming and its attendant resurrection, with the wicked perishing utterly.

Dynamic George Storrs, Methodist minister, became a crusading conditionalist through reading Deacon

Henry Grew's tract against eternal-tormentism. His famous "Six Sermons," dealing with life and death, had by 1888 reached the impressive circulation of 200,000. In this he held that the soul is not indestructible. Death, he maintained, is the total deprivation of life, and perishing for the wicked is ultimately ceasing to exist.

Professor Charles F. Hudson, highly competent Congregationalist scholar, published three impressive books that were widely quoted and regarded as truly scholarly contributions to conditionalism. He penetrated to the heart of the issues in "Debt and Grace," in which he declared that innate immortality is not taught in Scripture, that there is a silent period of "detention" for all between death and the resurrection, and that the wicked are to be totally "cut off."

Among physicians, Dr. Charles L. Ives, professor at Yale School of Medicine, wrote "The Bible Doctrine of the Soul" (1877). Proficient as a Bible student he contended that the "soul" constitutes the "entire man," that immortality will be conferred on the righteous alone, and that the fate of the wicked is total death. Further, between death and the resurrection man is in "unconscious sleep."

Congregationalist John H. Pettingell, major American writer on conditionalism in the 1880's, became convinced of conditionalism when stationed in Europe, where he met its able Old World exponents and read their literature. In four treatises he gave an able coverage of its historical, philosophical, and Biblical phases.

Immortal-soulism, he showed, sprang from Greek Platonism and Persian dualism which penetrated the early church through allegedly "converted" philosophers. It was then saddled upon the medieval church by the schoolmen of the Middle Ages. These teachings consummated in Catholicism, were carried over from the Papacy into the bulk of Protestantism at the time of the Reformation. But man does not have independent life, he declared, and death is the utter extinction of life.

Finally Dr. Ezra Abbot, distinguished Harvard scholar, teacher, and writer, produced an indispensable aid for studying and evaluating conditionalism, which he personally espoused. His matchless bibliography serves as an invaluable check list for every serious student of the issue.

From well-known ministers of diverse denominations come the following outspoken declarations:

William R. Huntington (Episcopalian): "Immortality is a gift bestowed."

George D. Boardman (Baptist): "Innate immortality negates the resurrection."

Amos R. Phelps (Methodist): "Immortality is nowhere in Scripture ascribed to man's present state."

A. J. Gordon (Baptist): "Natural immortality was substituted for the resurrection."



IS THE SABBATH CHRISTIAN?

(Concluded from page 15)

is no mere modification of the old way of life, no patched-up body work on an old-model car, but a transformation of human nature. A new life altogether. A renewal so complete and dynamic that it can be accomplished only by the Creator Himself. "If anyone

is in Christ, he is a new creation; the old has passed away, behold, the new has come." 2 Corinthians 5:17, R.S.V. How appropriate that the seventh-day Sabbath, which memorializes the earth's creation, should be observed by Christians as a monument to their own personal re-creation. God says, "I gave them My Sabbaths, . . . that they might know that I the Lord sanctify them." Ezekiel 20:12, R.S.V.

And of course, Christianity is love. John, the "loved" disciple, said, "By this we know that we love the children of God, when we love God and obey His commandments. For this is the love of God, that we keep His commandments." Then from personal experience John added, "And His commandments are not burdensome." 1 John 5:2, 3, R.S.V. Jesus Himself said, "If you love Me, you will keep My commandments." John 14:15, R.S.V.

Is the seventh-day Sabbath "Christian"? Indeed, it must be. Christ created it. He claimed it; and He kept it. He commanded Christians to observe it. And the Sabbath captures the essence of Christianity: fellowship, faith, transformation, and love.

Whitefield was right when he said that in the judgment no man will be asked what denomination he belongs to. What matters is that we be Christians, that our beliefs and practices be Christian, patterned directly on the teachings and practices of Jesus Christ.

This is why the seventh-day Sabbath is so important today.

OUR

C-o-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.

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FRIENDSHIP'S ROAD

*Friendship is a chain of gold
Shaped in God's all-perfect mould,
Each link a smile, a laugh, a tear,
A grip of hand, a word of cheer.*

*As steadfast as the ages roll
Binding closer soul to soul,
No matter how far, or heavy the load,
Sweet is the journey on Friendship's Road.*

—AUTHOR UNKNOWN (Coralie Drew)

Lines that LINGER

WHEN THE BIRDS GO NORTH AGAIN

Oh, every year hath its winter,
And every year hath its rain;
But a day is always coming
When the birds go north again.

When new leaves swell in the forest,
And grass springs on the plain,
And alder's veins turn crimson,
And the birds go north again.

Oh, every heart hath its sorrow,
And every heart hath its pain,
But a day is always coming
When the birds go north again.

'Tis the sweetest thing to remember,
If courage be on the wane,
When the cold, dark days are over,
Why, the birds go north again.

—AUTHOR UNKNOWN (G. M. Chivers)

LEISURE

What is this life if, full of care,
We have no time to stand and stare?

No time to stand beneath the boughs
And stare as long as sheep and cows.

No time to see when woods we pass,
Where squirrels hide their nuts in grass.

No time to see, in broad daylight,
Streams full of stars, like skies at night.

No time to turn at Beauty's glance,
And watch her feet, how they can dance.

No time to wait till her mouth can
Enrich that smile her eyes began.

A poor life this, if, full of care,
We have no time to stand and stare.

—W. H. DAVIES (S. Judd)

LIFE'S LESSON

I learn as the years roll onward,
And leave the past behind,
That much I had counted sorrow
But proves that God is kind;

That many a flower I longed for
Had hidden a thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds that cover the sunshine
They cannot banish the sun;
The earth shines out the brighter
When the dreary rain is done.

We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own harshness
Comes the golden strength of right.

The sweetest rest is at even,
And after the toilsome day
When the heavy burden of labour
Has been borne from our hearts away.

And those who have never known sorrow,
Know not the infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the days of winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.

The flowers must be buried in darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom.

MARY STUART PAYTON (Jack Hagen)

THE BEATITUDES of Jesus are the blessings of Jesus, (from the Latin "beatitudo"—"blessedness.") The Beatitudes spoken by Jesus in the Sermon on the Mount (Matthew 5:3-12) are among the best known and most cherished words of Scripture. Not nearly so well known, and thus often unappreciated, even by many who read the Bible, are the seven beatitudes of the Book of Revelation. Indeed, it would be difficult to over-emphasize the importance and potential benefit of these blessings, penned by God's prophet John imprisoned for his faith on the lonely Isle of Patmos about the close of the first century of the Christian era.

This amazing last book in your Bible is "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw." Chapter 1:1, 2.

The prophetic panorama of the unfolding centuries that were to follow held the Seer of Patmos spellbound. Through his vision and "record" God's children in all succeeding ages are privileged to have a preview, a revelation, of the dramatic and momentous experiences through which the Christian church must pass. The Greek word "apokalupsis" (apocalypse) means literally "an unveiling," i.e. in religious things, "an unveiling of the future."

It is clearly in the purpose of God, not only to draw aside the veil to reveal the future to His children, but also to give them an intelligent understanding of these things. The first beatitude confirms this, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Chapter 1:3. The important thing is to hear—and keep "those things which are written therein." Obviously God's children could not do so unless they understood.

To "hear" and "keep" God's word is to act upon it. The response of the listening heart is seen in appropriate action. Repeatedly in the Revelation we read, "He that hath an ear, let him hear what the Spirit saith unto the churches." Chapter 2:7, etc.

Jesus' graphic parable of a "sower [who] went out to sow his seed" (Luke 8:5-8), reveals that God's Word is the power of God unto salvation when the sinner's response is right. That same Word is powerless to save when the individual hears God's Word and responds to God's call, but fails to cherish and "keep" it.

"The parable is this: The seed is the Word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And they which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 8:11-14. Jesus then highlights the blessedness of "they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." Verse 15. As the

Word of God takes root in the surrendered heart, the power of God is seen operating in the undeniable transformation of life. Anything less than the reality of such an experience is not acceptable to God.

Our next beatitude stresses this: "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Chapter 16:15. The first of the great prophetic outlines in Revelation (see Chapters 2 and 3) discloses the need and peril of God's church literally living in the last days. "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind, and naked." Chapter 3:17. For God's children to be so spiritually impoverished is serious enough, but to be oblivious of their true condition is perilous indeed. How urgent is the need for them to respond to the Master who stands knocking at the heart's door ready and eager to help, and able to cover with His righteousness the sin and shame of the truly penitent sinner. See verses 18-22; Isaiah 61:10.

Our third beatitude is given to comfort and sustain God's children as they contemplate the "valley of the shadow": "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Chapter 14:13. These trusting children of God rest sweetly and safely on the promise of all divine

The

BEATITUDES of

★ RALPH TUDOR

promises, found, possibly, in the greatest words ever spoken. Our Saviour and Lifegiver declared: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

"Blessed and holy is he that hath part in the first resurrection." They "shall reign with Him." (Christ.) This is our fourth beatitude, found in Chapter 20:6. The immortal promises of Christ brighten the portals of the tomb. The Conqueror of death says, "Because I live, ye shall live also." "Everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 14:19; 6:40.

It is "at His coming" that this great "resurrection of life" takes place: at the second advent "the Lord Himself shall descend from heaven with a shout, . . . and



The REVELATION

the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them . . . and so shall we ever be with the Lord." 1 Corinthians 15:23; 1 Thessalonians 4:16, 17.

Then will follow the fulfilment of the fifth beatitude: "Blessed are they which are called unto the marriage supper of the Lamb." Chapter 19:9. What privileged guests are these called to the heavenly feast; sinners redeemed by the blood of the Lamb, who will "make them to sit down . . . and will come forth and serve them." Luke 12:37.

A noticeable feature of this great Book of Revelation is the note of urgency associated with "that blessed hope, and the glorious appearing . . . of our Saviour Jesus Christ." Titus 2:13. Our sixth beatitude provides but one instance of this: "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Chapter 22:7. As almost 1,900 years

have crowded the pages of history since this and other warnings were given of the imminence of Christ's second advent, some have been puzzled to understand the significance of these statements.

It is certain that God foreknew that Christ's return would occur some two thousand years from John's day, and his inspired writing of the Revelation: several specific time prophecies in this book positively show this. Doubtless then these statements in the Revelation—and there are seven of them—concerning the nearness of Christ's coming were intended firstly to emphasize the purpose of God in the return of our Lord; secondly that, in the divine providence, no delay was necessary. God stated these messages in such terms as to impress His children with the need of constant readiness for Christ's return, and to warn them that the attitude and condition of His church could have a vital bearing as to when the Lord would return for His people.

While it is acknowledged that "of that day and hour knoweth no man" (Matthew 24:36), God has in His Word, outlined numerous very definite and varied prophecies of events and conditions that must precede and herald our Lord's return. And we have the Lord's assurance: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors." Matthew 24:32, 33, margin.

My friend, through the records of history, and the stirring events that crowd in upon us in this mighty hour, we can "see" the convincing fulfilment of all the inspired prophecies, save those that focus upon earth's midnight hour. Soon we are to witness the dawning of God's eternal day.

Our seventh beatitude is a call to readiness, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Chapter 22:14. Safe within the matchless glory of their eternal home, the praise of God's loving and loyal children swells the adoration of the angelic hosts saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." Chapter 7:12.



"TRANSLATOR'S TRANSLATION" OF BIBLE

A "translation for translators" of the New Testament commissioned by the British and Foreign Bible Society has been completed in London by a group of British scholars. The translation in simple, clear English, was designed to help translators in many parts of the world who are unable to go to the original Greek and Hebrew in preparing translations. The translation is to be printed with the original New Testament Greek on one page and the English version on the opposite page. The main difficulty in using many of the new English versions for translation purposes was that they are intended for English-speaking peoples and contain many phrases, idioms, and metaphors unintelligible to people of other cultural backgrounds.



ROBERT H. PARR
Reveals . . .

The TRIUMPH of the Dull Preacher



PERHAPS—you who must listen to dull preachers—you may think that they are incapable of having any kind of triumph. In this short treatise, I hope to show you how wrong you are.

This is the story of Jonathan Swift, brilliant wit, genius, visionary, scholar—and a dull preacher. Not, of course, that I ever heard him; he was born in 1667. With all his intellectual gifts, I cannot believe that he could have been a dull preacher, but his biographers, who disagree on many of the important details of his life, nod in silent agreement here: Swift's sermons were nothing to write home about—unless he was crusading for something dear to his heart, whereupon he could wield words like a whip, and flog his luckless quarry throughout the length and breadth of his sermon.

But let us see what manner of man this dull preacher was. His life was as eventful as a parson's could have been in the age in which he flourished—if that is the word. At the tender age of six months he lost his father; he celebrated his first birthday in the company of his wet-nurse who (although her young charge didn't know it) was in the process of kidnapping him. He was four before he saw his mother again. What kind of woman this nurse of his was, I cannot say, but I do know that, by the time her young encumbrance (as he had certainly become by then) was three, he was reading the Bible with an evident gusto and undisguised enthusiasm.

Swift early set himself for a career in the church. His hopes and ambitions were of the highest order;

he made no secret of the fact that he aspired to the very highest position the church had to offer. To further these designs he cultivated the acquaintance of churchmen of rank and influence, hoping, ever hoping that he would receive such an appointment as would be commensurate with his intellectual gifts. When this brought no result, he even petitioned the queen herself, but to no avail. A bishopric was not to be his; the office of dean was the highest pinnacle he was ever to reach. And why? His dull sermons, perhaps? No. Indeed, far worse preachers than Dean Swift have climbed to far dizzier heights on the ecclesiastical ladder.

Dean Swift's greatest enemy was himself. Possessed of a rapier-like wit, he flashed it where he would, and paid no heed to the possible consequences; his superiors—quite rightly, perhaps—looked on him more than somewhat askance, fearful lest, in a more exalted

position, he might be guilty of something more than a light-hearted peccadillo. Besides he was a strange man. (Do you, for instance, make a ritual of reading on your birthday the chapter in Job in which the ancient patriarch curses the day he was born? Swift did.) His melancholy would obtrude today, his effervescent waggishness and bubbling, sparkling sense of fun would overwhelm you tomorrow. By unpredictable turns he was morbid or a madcap.

Then there was the matter of Stella and Vanessa. Swift was tenderly attached to both ladies and, apparently, did not wish to wound either, so wed neither. Skilfully, he kept them apart and, though they lived in the same town, they never met. Each knew of the other, yet neither would vacate the field in favour of her rival. While there is no evidence of any impropriety in the conduct of the good dean, the whole situation, to say the least, was irregular. People, being people, were not always kind in their criticisms of the "mad parson's" whims and fancies. They were inclined to suggest things and read between the lines of his behaviour. So this brilliant man, this repository of so many abilities and talents, remained what one of his biographers has called "the most famous nonentity of his age."

But it was his pen that did Swift the most damage. Dipping it in a pungent mixture of acid and gall, he flayed humbug and ridiculed pomposity. His two literary monuments, "*A Tale of a Tub*," and "*Gulliver's Travels*," are satires which poked tremendous fun at bumbledom and official incompetence—in both church and state. But they could hardly be said to have gained him grace and favour in the eyes of those whose sympathy he needed.

The years, as they have the unfortunate habit of doing, inched their way along the decades, and the decades inevitably and solemnly filed themselves in history. The tall, vigorous, outward-going extrovert with the laughing blue eyes and the stentorian voice, gave place to a frail and lonely old body, encasing a crumpled—but not altogether crushed—spirit; the physical pain and the anguish of loneliness turned the satirist into a cynic; his smile became a smirk and then a snarl. The vinegar into which he had so lightly dipped his pen in other years, at last entered his soul. Perhaps his greatest woe was the fact that he outlived most of his friends. As they were gathered, one by one, to their fathers, the aging dean was heard to remark, "The gift of a long life is bought at too high a price." He was referring to the fact that he was the last of his contemporaries—and he was paying the price in hours of loneliness.

But still the inexorable march of time kept bearing his strength away. His mind—that seemingly inexhaustible reservoir of wit, wisdom, audacity, and asperity—began to falter till finally it came to repose in the tranquil serenity of oblivious senility; he came to the place where he couldn't remember even the books he had written and, finally, he failed to recognize his own face in the mirror.

This, then, is the tragedy of the dull preacher. What he might have attained with all that rich endowment of mind that was his, can easily be imagined.

What he might have accomplished had he channelled his gifts in other directions is a fascinating conjecture. The leader, the man born out of his time, the thinker, the genius, what accomplishments could have crowned his slightest efforts had he but curbed his explosive tongue and heeded his whispering inhibitions. Such, I say, was his tragedy.

But I draw your attention to the title of this essay. The word writ large above is not "tragedy" but "triumph," and thus far there has been scant suggestion of this aspect of his life. But consider this: In Dublin, where the major portion of his ministry was served, the church bells were pealed in merry cadences every year when his birthday came around, and the people lit bonfires in his honour. And when at last that final sigh escaped his worn-out frame, the whole city mourned him; and when they conveyed him to his final resting place, all Dublin stopped and, regardless of creed or politics, paid homage to a man who had found his own special place in their hearts. For on that sad day the weeping crowds remembered, not a man of intellectual strength, nor a great churchman, nor yet one whose wit had brought them laughter; they mourned—but let me quote one of his biographers again—"a man of great hatred and great love. A hater of injustice and a lover of men."

And may I say that, when a man is thus remembered, the marks of the greatest tragedies of his life are expunged by the glory of his triumph.



Prayer Posture

A contemporary religious magazine recently received this letter from a reader: "In service after service I hear ministers say, 'As far as possible (sometimes they say "convenient"), let us kneel for prayer.' I shudder every time I hear it. We are poor, sinful, insignificant beings bowing before the great God of heaven and earth. Why do we even suggest it might be impossible or inconvenient to kneel? How much better to urge people to kneel *reverently* before God, thereby creating a more worshipful spirit in our services."

In reply the editor stated: "We agree. It is regrettable that some churches have been seated in such a way that it makes it almost impossible to kneel. But our attitude in prayer is important. While we would not say that every prayer we offer should find us kneeling, we do feel that the main prayer, which might be called the pastoral prayer, surely should find the congregation bowing reverently before the Lord of all the earth.

"For short prayers such as the opening invocation or the benediction, we naturally encourage the congregation to remain standing. But if the Moslem can spread his prayer mat no matter where he is and kneel and bow low before Allah in worship five times a day, surely the Christian should find it a joy to bow reverently before the One who loved us and gave Himself for us. While it is true that prayer is not a posture of the body but an attitude of the mind, yet Jesus, our example, 'kneeled down, and prayed.'"



YOUR

Bible Questions ANSWERED

Readers' Questions Should be Addressed to
PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria

CONFESSION OF SINS

I am worried as to whether I have confessed all past sins. What can I do about this? C.S.

Tell God in prayer that you are willing to do anything He tells you to do. Ask Him to impress you by His Spirit as you study His Word. Such prayers offered in sincerity will guarantee that God Himself will reveal to you anything that should be made right. He does not intend that we should be constantly in a state of tension and doubt. He says "Live not in careful suspense." Luke 12:29, margin.

CRUDE LANGUAGE

I have found verses in 2 Kings and in Isaiah which use crude language such as we would never publicly use. Why does the Bible include such wording? M.H.

There are harsh realities in life which all of us recognize, but which few of us discuss. The Bible, however, is the most realistic book ever written, and presents life just as it is. This refusal to gloss over the matters we choose not to think about is one of the evidences of its divine authorship. We need also to remember when considering such passages as these, that some things which sound repulsive to modern ears in a Western culture have been quite acceptable to others in earlier eras. Words as well as clothing are subject to fashion.

ONE GOD

If there is one God, composed of three Persons, how can 1 Corinthians 8:6 and John 1:1 be explained? The first verse says: "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him"; while the second verse says that "the Word was WITH GOD." J.O.

The "one God" mentioned in 1 Corinthians 8:6 is in contrast to the "many" of verse 5. The significant point to notice about the verse is that Christ is called "Lord," which implies His deity, and furthermore, His pre-existence is indicated by the fact that it is clearly said that the same "all things" which are of God, are said to be "by" Him, i.e., Christ. Colossians 1:16, 17 should be compared with 1 Corinthians

8:6. "For by Him were all things created, that are in heaven, and that are in earth. . . . All things were created by Him, and for Him; and He is before all things, and by Him all things consist." Christ is distinctly declared to be the originator of "all things," for He Himself as deity had no beginning.

To understand John 1:1, we should consider the purpose of the chapter of which this verse forms a part. The purpose is to set forth Christ as Creator, Redeemer, and Revealer. The very first words of the chapter are, "In the beginning was the Word." Note it does NOT say, "In the beginning the Word was made." The Word always was, there never was a time when He was not. This certainly shows His divinity. Verse 18 says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Here Christ is shown as Revealer. None has ever seen the Father, but from the time of the entrance of sin, Christ has been the Communicator of Heaven's gifts to men. Thus both 1 Corinthians 8:6, and John 1:1, clearly teach the deity of both the Father and the Son, but refer to the latter as distinct from the Father, because of His distinct work in the economy of redemption.

ONLY TWO CHURCHES?

Will you show me from the Scriptures where God gives any person permission to set up a church and take His name into it? Is it not a fact that there are only two churches into which God put His name, the Old Testament church under Moses, and the New Testament church under Jesus? D.B.

Biblical references to God's giving His name to an institution seem to teach that wherever God's character, will, and presence are revealed, there exists His name. Consider the following verses from the Old Testament which assert that God's name was placed in the temple which housed the Ten Commandments.

"Unto the place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek." Deuteronomy 12:5.

"That Thine eyes may be open toward this house night and day, even toward the place of which Thou hast

said, My name shall be there." 1 Kings 8:29.

A similar expression is used concerning all those who professed to worship God in harmony with His revealed will.

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face . . . then will I hear from heaven." 2 Chronicles 7:14.

Paul declares that any who wilfully violated the commandments of God thereby blasphemed His name:

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you." Romans 2:23, 24.

Thus the Scriptures teach that it is conformity to the law of God rather than the possession of some outward title which characterizes the true people of God. One writer in commenting upon a pertinent Scripture on this theme, John 8:31-39, has expressed this truth admirably.

"The Pharisees had declared themselves the children of Abraham. Jesus told them that this claim could be established only by doing the works of Abraham. The true children of Abraham would live, as he did, a life of obedience to God. They would not try to kill One who was speaking the truth that was given Him from God. In plotting against Christ, the rabbis were not doing the works of Abraham. A mere lineal descent from Abraham was of no value. Without a spiritual connection with him, which would be manifested in possessing the same spirit, and doing the same works, they were not his children.

"This principle bears with equal weight upon a question that has long agitated the Christian world—the question of apostolic succession. Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles' spirit, the belief and teaching of the truth they taught, this is the true evidence of the apostolic succession. This is what constitutes men the successors of the first teachers of the gospel."—"Desire of Ages," pages 466, 467. E. G. White.

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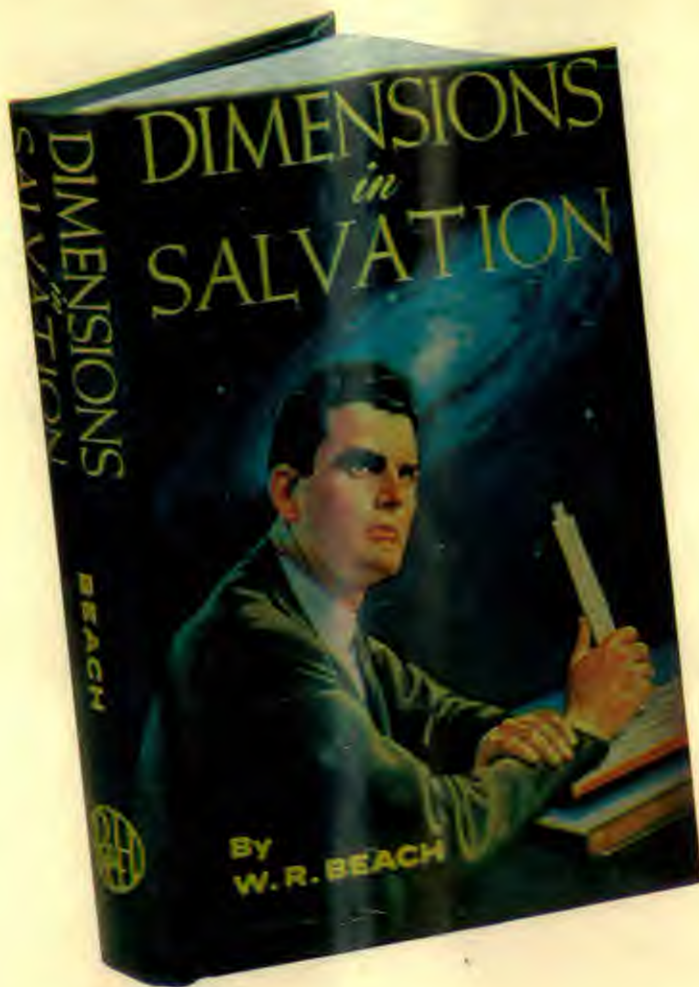
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