

# Signs

OF THE TIMES



APRIL, 1966





Dear One  
Who made the trees  
With leafy branches upheld  
In lovely adoration,

Who shaped us in Thine image  
From common clay  
And gave us breath  
And sight,

Who gave us skill  
To shape in clay this edifice  
This symbol of worship  
Reaching heavenward,

In prayer and song  
Our praises soar  
Like winging doves  
To Thee.

ERIC W. WERE



# 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

Surely none would want to challenge the assertion that this is a world in a mess. It is one thing to recognize this, but it is quite another matter to know the cure. See "World in a Mess," by Arthur S. Maxwell, on page 5.

This month, large sections of the community will give at least nominal recognition of the death and resurrection of our Lord in their observance of the Easter festival. You will find topical reading for this season as follows: "Fallout Over Calvary," by George E. Vandeman, who is widely known for his TV programme, "It Is Written;" "Secular History Confirms the Resurrection Story," by Hector Kingston; and "Jeremiah's Hot Cross Buns," by Robert H. Parr. These articles appear on page 6, page 14, and page 30.

Many thinking people today are concerned by the alarming drift in public and private morality. They are also concerned about many of the methods being adopted by the church as it faces modern infidelity. For a penetrating appraisal of this situation we would urge a reading of "The New Theology, the New Morality, and the New Evangelism," by Dr. Billy Graham, which appears on page 10.

While on a recent visit to Cloncurry, in north-western Queensland, W. Austin Townend saw something of the location where the Rev. John Flynn commenced his now famous Flying Doctor Service. His meditations on this topic will be found on page 16. TAA, which operate and maintain the aircraft for the Flying Doctor Service, kindly supplied the illustrations used.

Under the title of "The Body's 'Bring and Take' System," Dr. Harold Shryock presents his second article in the current series on the "Marvels of God's Masterpiece." Turn to page 18.

## OUR COVER PICTURE

An annual event which captures the imagination of most folk is the Sydney-Hobart yacht race. Tasmanian photographer, Don Stephens, has supplied us with this view of Constitution Dock, Hobart, after the finish of the race.

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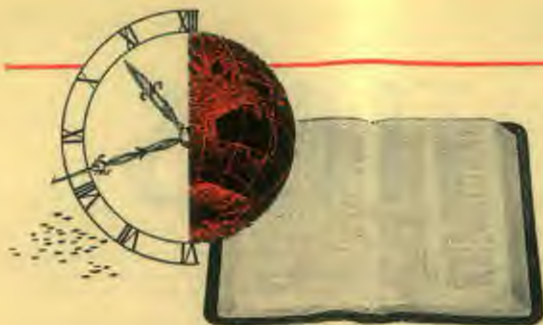
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Page One





## the meaning of events

editorials

### Probing the Future

RESTLESS, QUESTIONING MANKIND long has been possessed by a fascination with the future. From the earliest times, advance information about the possible happenings of tomorrow has been sought from sources as widely diverse as those who practise the black arts, through to the divinely inspired prophets of God. Recently, however, man's preoccupation with the future has taken a new and interesting turn.

Long considered the preserve of the science-fiction writer, or the dreamer, probing the future now is a serious, multi-million dollar profession. In the United States alone such giant organizations as General Electric, Rand Corporation, IBM, and the Ford Foundation are spending in excess of \$25 million a year on a computerized prognostication of the future. These hard-headed business men and defence officials realize that so dramatic, so rapid, so far-reaching are the changes from day to day that simply in order to survive, man must learn to look ahead by at least two decades.

According to a report appearing in *Time* magazine, most current studies centre on what life will be like by the year A.D. 2000—and this is only thirty-four years away. With remarkable confidence these prognosticators see man "not only in control of his environment but also of his own brain and his own evolution." In more detail they predict complete climatic control with abundant rainfall assured when and where needed. Though the world's population will be doubled by A.D. 2000, starvation will be a thing of the past, for by then the oceans will be farmed for protein-rich "crops" in much the same way as the land now is tilled.

Work we are told, largely will be a thing of the past, as, due to automation, jobs will be available to only 10 per cent of the population, the balance being paid by the government to remain idle! In this connection one scientist was realistic enough to admit that how to use this leisure meaningfully will pose somewhat of a problem. Medically speaking, most of the viral and bacterial infections will have been wiped out, and with a ready supply of such replacement parts as artificial hearts, lungs, and stomachs, most of our physical problems will be ended.

*Time* states that "certain prophets are in a positively millennial mood." One such declared that for the first time since the golden age of Greece, Western man "has regained his nerve" and has come to believe, rightly, that he can accomplish anything. "My hunch is," he states, "that man may have finally expiated his original sin, and might now aspire to bliss."

As far as the future goes, man can only compare yesterday with today, and then project this into tomorrow, but alas, how wrong can he be! With God, however, things are different. To Him the future is just as much an open book as is the past. In the Scriptures He has graciously revealed as much of tomorrow's happenings as we need to know. But how different is the picture here presented to the conjectures of mankind. The Bible assures us that "It is not in man that walketh to direct his steps." As an evidence of this, the prophetic picture is not one of conditions getting better and better, but of "evil men and seducers" waxing "worse and worse." We find predicted not an era of peace and prosperity, but of wars, famines, pestilences, and persecution, until at the time of man's direst extremity, when he has proved conclusively the lengths to which he will go in rebellion against God, the eternal One will step in and end the long night of sin. God, not technology, is our only hope for the future.

R.C.P.

### You Don't Have to Conform

MANY WOMEN AND GIRLS today are dismayed by the stark ugliness of current fashions, with skimpy dresses worn far above the knees, and clumsy-looking boots terminating the long and not always well-proportioned stretch of leg.

However, they can take comfort in the fact that the best-dressed are not those who blindly follow the extremes of some new style, but those who with conservative good taste keep to the middle of the road. Those who deplore the angular, unfeminine look of modern styles would be much more elegantly and appropriately dressed if they chose some figure-flattering style far from the extreme.

Writing from London, Barbara Griggs concluded a tart review of present fashions with the paragraph:

"What I am saying, mildly, is that if you're the only girl you meet in the street who isn't wearing a pair of those white Courreges boots, this might well be just as much a matter for self-congratulation as for hysteria.

"Can there ever have been a time when standing out from the crowd was easier work?"

The point we wish to make here is not so much a pronouncement on fashions, as the principle that it is often a greater evidence of wisdom and good taste to stand out from the crowd than to conform to it.

There are current today fashions in thought and action that demand a group conformity as unquestion-





Working for the British Ministry of Health, the Atomic Weapons Research Establishment of the United Kingdom Atomic Energy Authority has developed miniaturized control circuits, and a modified artificial hand, driven by an electric motor. The hand is controlled by myo-electric currents—currents which normally stimulate the muscles. The operating signals for the hand are taken from the remnant muscles in the forearm of the user, by surface electrodes in the socket of the artificial hand encasing the stump. It is stated that the hand can be used after very little practice, and it automatically relaxes to a semi-closed state when the user relaxes muscle control, which helps to give the hand a natural appearance. The first batch now is undergoing clinical trials.

(Below left) British Motor Corporation has followed up their extremely successful Mini Minors with a 15 b.h.p., 4-cylinder, water cooled diesel Mini tractor. (Below right) In the best ecumenical spirit, Princess Margaret attends a concert in London's Guildhall given by the combined choirs of the Anglican St. Paul's Cathedral, Westminster Abbey, and the Catholic Westminster Cathedral. Here she shakes hands with Cardinal Heenan.





ing as that called for by the arbiters of clothing styles. Never before was it so needful to maintain freedom of thought and of conscience, refusing the coercions of mass psychology.

Not only conformity to such unhealthful practices as smoking and drinking is demanded of young people before they will be accepted in certain groups, but they may also be expected to forsake their ideals of purity and chastity in order to be in the fashion.

This calls for a noble independence of thought, a refusal to be badgered into harmony with some line of thought and action against which the higher instincts rebel.

The Scriptures give many examples of noble men who refused to conform to the current fashion. There was Joseph in Egypt, who refused to be enticed into an illicit affair with his master's wife; there were Daniel and his three friends, whose fearless nonconformity began with a request not to be required to partake of the food and wine from the king's table, and which took them triumphantly through the lions' den and the fiery furnace.

Our safety in the world today is in transformation of life, not in conformity of practice. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Romans 12:2 M.M.H.

## Cause and Effect

IN A STATEMENT reported in a recent issue of *The Australian*, the Roman Catholic Bishop of Bathurst, New South Wales, made a number of extremely interesting observations. In his Lenten pastoral letter which was publicly read in every parish in his district, the bishop drew attention to the grave situation caused by the drought which has ravaged so much of Australia for so long a period. In this connection he warned that the drought could well be God's punishment for our misplaced preoccupation with material things.

Addressing himself more specifically to the issue, he said that the selfish actions of people in the country and the cities could be the prime cause of the drought and the loss and suffering it has caused. There was a ceaseless search for pleasure, he said, especially indicting excessive TAB betting, club life, and other material enjoyments. "The increasing number of murders and rapes has shown that the value of human life is decreasing. We have a bigger number of sexual aberrations, inside and outside marriage," he said. "More robberies and other crimes are also evidence that the Ten Commandments are being thrown into the river." And then, lest some might think he was overstating his case, he ended his statement with the warning, "God has punished the world before with wars and famine."

And, of course, in this the good bishop is quite correct. The Holy Scriptures specifically state, "The curse causeless shall not come." We recall the days of the iniquitous Ahab, when the nation of Israel was led into sin and degradation. On that occasion God sent His prophet Elijah with the warning that as a punishment neither rain nor dew would fall for many years. Back then rain came when the people acknowledged God. Should we, too, not return to Him in contrition?

R.C.P.

## Form or Reality?

TWO ARTICLES in recent numbers of the *British Weekly* emphasized the deathly spell of formalism in our religious life. Ian Gregory tells of a Sunday night when he was home, and found his father preaching with skill and feeling to a congregation of six. It came over him that night how the church was failing to get in touch with the people, and how accustomed we have become to that failure. Those who do not attend are excused on the grounds of the weather, or of the rest they need, or any one of a dozen other reasons which add up to utter indifference.

Yet he feels that there is a great stirring of new life. "Never has the Christian alternative stood out in such sharp relief from the dark tapestry of human existence. Now for the first time in the world as we know it man must choose to be a follower of Christ. There are thousands of people who could be made to see, if we set about it, that any other philosophy than that of Jesus is catastrophic."

"Alive now, Baxter, Watts, Leyton Richards would have the nation by the ears. But we have been conditioned to fail. There is something about us that almost needs to fail. The death wish is on us. Success would overwhelm us."

Conscious of the need, aware of the divine provision to meet it, the tragedy is that many ministers are not willing to launch out in faith, and with a voice of certainty call men back to God.

The second article was by William Barclay, in which he outlined, from John Wesley's experience, the difference between real religion and formal profession.

Before the heart-warming experience of finding Jesus as his own personal Saviour came to him at Aldersgate, Wesley says that religion seemed to him to consist of not being as bad as other people, in having a kindness for religion, and in reading the Bible, going to church, and saying prayers.

"When we are thinking in terms of morality and of respectability we think in terms of our own goodness, and we comfort, or even congratulate ourselves by saying: 'I'm as good as my neighbour. I'm as useful and respectable a citizen of the community as anyone is.' And with this we are satisfied. But when we think in terms of real religion, we compare ourselves, not with our neighbour, but with Jesus Christ, and there is nothing left but to say, 'God be merciful to me, a sinner.'"

"Respectability is interest without commitment—and there is any amount of that today."

"The difference of the Christian, the holiness of the Christian, lies in the fact that for him life is walked with Christ, life is obedience to Christ, for him to live is Christ, he is in Christ as he is in the very atmosphere he breathes. . . . Penitence, not self-congratulation; commitment, not interest; life in Christ, not ritual observance—these things are real religion."

Christians who have experienced the saving power of Christ, will long to tell others of what has happened in their own lives. As in the days of Paul and John Wesley, so today, the personal testimony of a true Christian will lead others out of darkness into the light of Christ.

M.M.H.





soon be face to face with widespread hunger" since its population growth is the world's highest and its food production "has declined 16 per cent since World War II."

The Dominican Republic is still "a powder keg months after revolution was put down and order restored by U.S. troops."

"On Asia's vast subcontinent, Kashmir is as far as ever from settlement."

In Indonesia "inflation is out of control, with the rupiah worth only one hundredth of its 1962 value. In six months . . . the exchange rate rose from 5,000 rupiahs to the dollar to 17,000. The price of rice, a staple of the Indonesian diet, has more than quadrupled in the past year."

In the Far East hostility between Soviet Russia and Communist China "is deep and getting deeper." Along the 4,500-mile border that separates the two nations "tension runs high."

Western Europe, while presently prosperous, is sharply divided. "The North Atlantic Treaty Organization is in deep trouble" and there is "a growing threat to Western collective security."

So the story goes from nation to nation, from continent to continent, all around the globe. Wherever one turns there is trouble. The world is indeed in one big mess.

What to do about it?

Dump it in the lap of the United Nations, that hallowed centre of hopelessness and ineptitude?

Impossible. The last state would be worse than the first.

"U.S. News and World Report" had a better suggestion.

"The dominant view," it said, "is coming to be that the problems and tensions of the world may be too deep-seated to be controlled except by a strong hand from some place."

It did not say which hand or which place. It could have had in mind the Pope—who seems to be increasingly

## ... World in a Mess!

**T**HERE'S NOTHING NEW about this. The world has been in a mess for a long time. "The Signs of the Times" has been calling attention to the fact for more than ninety years—even when other journals were jubilating over the apparent approach of world brotherhood and the golden age.

Today everyone seems agreed that the mess is real, global, and very serious.

Recently "U.S. News and World Report" had a cover story on the subject. It was frank, unpleasant, and unnerving.

"At one time," it said, "Americans were optimistic that there could be a stable and well-ordered world, with many problems adjusted through the United Nations."

"After investment of more than 100 billion dollars in aid and almost a trillion dollars in a defence system to help provide stability, the mess appears to grow worse."

Among the many evidences of deterioration it cited the arms race, which is tending "to speed up, not slow" and the fact that "atomic weapons threaten to proliferate."

"War dangers, tensions and instability in the world are found to be adding to pressure for more armament, not less. The world's mess . . . is widespread and profound."

Looking around the globe, it noted that "political stability in country after country seems as remote as ever."

"All through black Africa, the danger of revolt is always near."

South America is "an uneasy continent moving steadily toward real crisis and trouble." Among its major nations "only Chile has the free, open and stable politics of the sort familiar to a North American." This part of the world "may

be interested in world leadership—or, possibly the United States, most powerful nation by far, which is becoming noticeably weary of being insulted by all and sundry."

One other strong hand, however, must be mentioned.

It is the hand of a Man, yet at the same time the hand of God. Centuries ago prophecy said that "the government shall be upon His shoulder." Isaiah 9:6.

His name?

"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Daniel pictured the triumphant beginning of His reign:

"In the days of these kings [the kingdoms of the modern world] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel 2: 44.

Jesus confirmed that this is the one inevitable solution to the world's problems. When nations "stand helpless, not knowing which way to turn;" when men "faint with terror at the thought of all that is coming upon the world . . . then they will see the Son of man coming on a cloud with great power and glory." Luke 21:25-27, N.E.B.

Only the second coming of Christ as the King of kings and Lord of lords can bring an end to the mess we are in.

Today all hopes should be directed toward Him; all eyes should be turned toward the heavens whence He will return. For "when you see all this happening, you may be sure that the kingdom of God is near." Verse 31.

Arthur S. Maxwell





# FALLOUT OVER CALVARY



*Little did Jesus' enemies know that the countdown of the ages was in progress, and that they were counting down according to a prophetic clock.*

By GEORGE E. VANDEMAN

**I**T WAS MAY 21, 1946. The place—Los Alamos. A young and daring scientist was carrying out a necessary experiment in preparation for the American atomic test to be conducted in the waters of the South Pacific atoll at Bikini.

He had successfully performed such an experiment many times before. In his effort to determine the amount of U-235 necessary for a chain reaction—scientists call it the critical mass—he would push two hemispheres of uranium together. Then, just as the mass became critical, he would push them apart with his screw driver, thus instantly stopping the chain reaction.

But that day, just as the material became critical, the screw driver slipped! The hemispheres of uranium

came too close together. Instantly the room was filled with a dazzling bluish haze. Young Louis Slotin, instead of ducking and thereby possibly saving himself, tore the two hemispheres apart with his hands and thus interrupted the chain reaction!

By this instant, self-forgetful daring, he saved the lives of the seven other persons in the room. He realized at once that he himself would be bound to succumb to the effects of the excessive radiation he had absorbed, but he did not lose self control. Shouting to his colleagues to stand exactly where they had been at the moment of the disaster, he drew on the blackboard an accurate sketch of their relative positions, so that doctors might discover the degree of radiation to which each had been exposed.



And then, as he waited beside the road with Al Graves, the scientist who except for himself had been most severely affected—as they waited at the roadside for the car that was to take them to the hospital, he said quietly to his companion, “You’ll come through all right. But I haven’t the faintest chance myself.” It was only too true. Nine days later he died in agony.

Nineteen centuries ago the Son of the living God walked directly into sin’s most concentrated radiation, allowed Himself to be touched by its curse, and let it take His life. The accumulated guilt of the ages released its deadly contamination over Calvary. And He who made the atom permitted Himself to be nailed to the tower at ground zero, allowed wicked men to trigger the cruel device we call Calvary. But by that act He broke the chain reaction. He broke the power of sin.

And strangely true were the mocking words of the rulers who watched Him die: “He saved others; Himself He cannot save.” Matthew 27:42.

Never were truer words spoken. For to interrupt the chain reaction of sin, to stop its deadly fallout, He must give His own life. He could not save Himself and save others, too. It is as if He spoke to every man, “You can come through all right. But I haven’t the faintest chance Myself.”

Could it be that the God of the universe, in a final attempt to help our limited finite minds to grasp something of the meaning of Calvary, has permitted our tampering with cosmic forces to give us a vocabulary that might better explain it? Has He given us cosmic words that we might better understand cosmic events—and a cosmic plan? Better understand sin?

Have you ever stopped to think how dangerous sin is? Sin—that mysterious intruder into the universe, that subtle rebellion against God! You cannot always see it, touch it, feel it. God Himself could not explain it to us—for neither men nor angels would have understood the vocabulary needed to describe it. He could only stand aside and let all the universe see its effects.

Trace its history. It may seem harmless enough. But wherever its fallout has touched man, a disintegration, a deterioration, a devastating change, has taken place. It has so completely tainted our nature that even when we half recognize it and want to escape, humanity is helpless.

Call it what you will. Every man, woman, and child stands helpless before it. Helpless—were it not for the selfless act of the Son of the living God, who dared to touch death for every man!

Have you ever listened to a countdown? Visit the site of any nuclear release, and every participant and witness is required to stand by for the countdown, to wait through those unearthly, suspense-filled moments when a man counts backward. Five—four—three—two—one—And then it happens! And man stands transfixed with fright at what his hands have done.

When the sacred pages of Scripture were written, the words *countdown*, *ground zero*, and *fallout* were still unborn. Yet through the centuries the greatest countdown of the ages was taking place. Notice the new meaning, the new force, in these words of the Apostle Paul: “But when the fullness of the time was

come, God sent forth His Son . . . to redeem.” Galatians 4:4, 5.

God had a reason for sending His Son into the world at this particular hour. It was one of the darkest moments in history. The concentrated sin of the ages had settled upon Palestine and the surrounding nations. Sin had become a science, and vice a consecrated part of religion.

It was in such an hour that the Son of God made His unassuming entrance into this world—in a Bethlehem stable. We trace His lovely youth, like a flower in the slime of dissipation and vice for which Nazareth was noted. At the age of twelve He surprised the learned men of the temple with His wisdom and perception. Then the eighteen silent years. And at the age of thirty He stepped out from the carpenter’s home and boldly proclaimed that He was the Messiah, the Son of God.

It was that claim and the spotlessness of His character that stirred insane and jealous forces to plot His death. Yet repeatedly we read that “His hour was not yet come.” Until that hour He was safe. Little did His enemies know that the countdown of the ages was in progress, that they were counting down according to a prophetic clock.

At last, after three years packed full of loving ministry He said, “The hour is at hand.” And wicked men set out to commit the foulest crime ever chargeable to the human race. No longer did a divine Hand hold them back from their sinister purpose.

Watch the tragic sequence of it all as it begins in Gethsemane. And watch it closely, for Gethsemane was the battlefield of eternity. And the battle concerned you—and me!

Gethsemane! Through the years the inspired portrayal found in that remarkable book “*The Desire of Ages*” has become so much a part of my thinking that I find it impossible to describe those scenes without using some of its phrases. The author pictures it with all the pathos of an eyewitness. Watch it unfold. And remember that this is not a drama, but a battle.

As Jesus and His disciples made their way out through the city gates, across the Brook Kedron, He became strangely silent. He had spent many nights in prayer, but never a night like this. As He entered the garden, the awful burden of the world’s guilt began to settle down upon His soul. By actual experience He was beginning to taste death for every man.

Leaving His disciples, He removed a few steps from them and fell on His face, as if crushed by some invisible weight. All hell pressed in upon Him as the titanic struggle raged in His soul. The enemy of God must succeed now—in the Saviour’s weakest hour—or be forever doomed.

The Father hid His face from the scene. Jesus must bear the guilt of fallen humanity alone. There must be a gulf between God and sin. And the terrible isolation was crushing out the life of the Son. Would He stand the test? Would He bridge the river of death for every man?

Please do not overlook the possibility that He *might* have failed! The humanity of the Son of God trembled in that crisis hour. The fate of the human race hung in the balance. The awful moment had come! Would



He wipe the bloody sweat from His brow and leave humanity to perish in its own iniquity? He could have done it!

Only a few hours before, Jesus had stood like a mighty cedar against the storm of opposition that attempted to overpower and confuse Him. But now He is like a reed beaten and bent by the anger of the storm. In His agony He clings to the cold ground, as if to prevent Himself from being drawn still farther from His God.

The cypress and palm trees from their leafy branches drop heavy dew upon His stricken form, as if nature would weep with its Author, wrestling alone with the powers of darkness. But He heeds it not. From His pale lips comes the cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt." Three times He shrinks from the last crowning sacrifice. But the history of the human race rises up before the world's Redeemer. He knows that if left to themselves, the transgressors of His law will perish.

Is there no way to bypass Calvary? No, there is no way. Sin has challenged God's law. And that law must stand, or the universe itself will fall. Sin cannot be isolated—or ignored—or overlooked. There is no other way to deal with it except to let its deadly curse fall upon Himself.

The decision made back in eternity He will not change! He will save man at any cost to Himself. With His bare hands He grapples with the merging hemispheres of sin and heroically separates them, breaking their power. Those hands will bear the marks of that encounter throughout eternity. But because of what He did that night, millions will have eternal life!

A mighty angel strengthens Him as He steps out of the garden into the last fury of the conflict. But the battle now is won—a battle that only the Son of God could fight and win. What matter now the scenes of that farce of a trial! The decision is made. He will save man at any cost. But men do not know—or care!

How little did men understand what was taking place! How little did they understand *who* was on trial that night! They thought they were trying Jesus before Pilate. But only a few short hours before, they themselves had stood on trial before this Man. And He had held to His decision to save them!

Even Pilate seemed to sense the situation. Even his blunted conscience forced him to say, "I find no fault in Him."

"No fault in Him." Tempted—harassed—distressed—walking into the centre of sin's deepest fallout—yet not contaminated. "No fault in Him." Yet He was beaten and sent to be crucified.

As the fallout of sin became deeper and denser, strange people met outside those city walls. The teachers who hated Him were there. The priests who bought Him were there. The mob who cried, "Crucify Him"—and the thieves who died with Him. And we see ourselves in the crowd. You and I meet at Calvary!

Sin becomes very real when we see what it did to the Son of God. Imagine the scene if you can. The crowd stands in restless attention. The Saviour is

nailed to a rough-hewn cross. It is thrust into place. And men think that ends the story!

From the throng rises the cutting, sarcastic cry, "Save Yourself! Save Yourself—if You can!"

Could men in their blindness see only a dying man and suppose this to be the end? Jesus had prayed, "Father, forgive them; for they know not what they do." Men did not know—though they could have known. They saw the black clouds about the cross and wondered what foul omen they might be. They did not know that Jesus had entered—for them—into the outer darkness of separation from God.

They saw only a man and cried, "Save thyself!" But thank God for the record of one exception to this almost universal blindness. Above the rabble of those mocking voices one solitary man cried, "Save me!" No wonder the Saviour turned, even in His dying agony, at the sound of those words. Here was one who seemed to understand.

You see, for centuries God's people had brought innocent lambs to the temple and slain them as a demonstration of the atoning sacrifice of the Lamb of God who would come. Now He is here. The countdown of the ages has narrowed to the zero hour. But only the dying thief seemed to understand. He saw beyond the torture, the pain, the indignity of it all. He saw this dying Man coming again to earth, past the streaming constellations of the skies, to establish His kingdom. He saw not a martyr, but a sacrifice. And he said, Save me!

That is the point. Was this a man—just a good man—the best man, it may be—dying as a passive victim in the hands of wicked men? Or was it incarnate God paying the price for a lost race in the balance?

Never forget it! If He were a mere man, we are describing only murder. If He was God, we are describing an offering. If He were only a man, we are witnessing a martyr. If He was God, we are witnessing a sacrifice!

Sin with its deadly fallout spells death. Death is in it. Death is written on every nerve, tissue, and cell of our bodies. The whole human race is affected. And there is nothing any mortal can do about it. A sacrifice is needed. A martyr could not touch it!

But "God so loved the world, that He gave His only begotten Son."

That is the solution! Sin had built up in intensity until it became a critical mass at Calvary. But the Son of God threw His own body across the fury of its chain reaction and broke its power—to save you, and me!

Thank God! And when I see it—see it as it is, a gift of God for one so unworthy as I—it breaks my proud, hard heart. It softens and subdues my restless nature. And when I hear Him say "Father, forgive them," I know He means me! I know He means you!

• This article is a chapter from the book "Planet in Rebellion," by George E. Vandeman, widely known for his "It Is Written" television programme. This most inspiring and fully illustrated 450-page volume may be obtained from the Signs Publishing Co., Warburton, Vic., or any of its agents.





Photo by J. Cernik

# WHAT Love CAN DO

★ By Daniel R. Guild

**N**O WORD PICTURE can adequately describe it. No photograph can capture its beauty. More majestic in reality than in anticipation, it has been called, "A poem in stone."

"White as ivory, harmonious as music, soft and delicate as a summer cloud. . . Here is perfection beyond praise. Here is beauty beyond belief."—Richard Halliburton in "Complete Book of Marvels," pages 209, 215.

As the graceful domes and minarets glisten softly in the moonlight, the reflection in the mirror pool casts a mystic spell.

Standing in that beautiful garden beside the river Jumna, looking on the Taj Mahal, I recall the story of Shah Jahan's dream, captured here in gleaming white marble. And I exclaimed, "That's what love can do!"

Three hundred years ago in Hindustan, Shah Jahan ruled a vast Muslim empire with his capital at Agra. As a young man of twenty-one he fell in love with the beautiful Princess Arjemand. After their marriage, the princess was a constant friend and companion to her husband. She was with him in the palace, on the battlefield, and even with him in exile for eight years.

When the Shah became emperor, he called his empress Mumtaz Mahal—the Chosen of the Palace. Not only was she her husband's counsellor, but because of her humanitarian work, she won the heart of the kingdom as well.

When death suddenly claimed the empress, the Shah grieved bitterly.

How could he best perpetuate her memory? He would build a magnificent mausoleum as a monument to his love for her.

Summoning Ustad Isa, the venerable Persian architect, he unfolded his plan and commanded, "Make it as beautiful as she was beautiful. Make it as delicate as she was delicate. . . Make it the image and the soul of her beauty."—*Ibid.*, page 209.

Twenty-two years elapsed—years of labour, shaping and polishing the purest white marble, inlaying it with exquisite bloodstone, jasper, and agate. Finally the Taj Mahal—the Crown of Mahal—with its translucent white domes and graceful arches rose from a massive marble platform.

Inside the Taj, surrounded by a delicate screen of carved alabaster, fine as lace, are the marble-encased caskets of Shah Jahan and Mumtaz Mahal. Outside, at each corner of the marble platform, the Taj is flanked by a slender but graceful minaret. Each evening at sunset four muezzins pray for Mumtaz Mahal from each of these four minarets which stand like "four tall court ladies tending their Empress."—*Id.*, page 217.

Human love erected the Taj Mahal. But the greatest love story of the ages is the story of what divine love can do.

God's love erected not a marble monument but a cross. The cross no longer stands, but the love remains—in the heart of God. John, an eyewitness to Calvary, has recorded for the ages Christ's words: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

In Jesus' hands there is an eternal monument to His love for us. "He has rays coming forth from His hand; and there was the hiding of His power." Habakkuk 3:5, A.S.V. Throughout eternity He will carry the marks of the crucifixion as an emblem of His love for man.

**GOD'S LOVE CAN CHANGE A LIFE.** "If a man is in Christ he becomes a new person altogether—the past is finished and gone, everything has become fresh and new." 2 Corinthians 5:17, Phillips.

God's love can change a life, and in that changed life "the divine love has indeed come to its perfection." 1 John 2:5, N.E.B. Our changed lives become monuments to His love, not of marble, but of flesh and blood.

**GOD'S LOVE CAN CHANGE THE WORLD.** In this sin-drenched world frustration and fear, suffering and sorrow, heartache and heaviness, dreariness and death stalk the land. But a change is coming, for the God of love has promised: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isaiah 65:17. "The home of God is with men, and He will live among them. They shall be His people, and God Himself shall be with them, and will wipe away every tear from their eyes. Death shall be no more, and never again shall there be sorrow or crying or pain. For all those former things are past and gone." Revelation 21:3, 4, Phillips.

This world of tomorrow will be an immortal monument to God's love.



THE MESSAGE that I shall give tonight is one I do not want to give, but God the Holy Spirit has laid it upon my heart so definitely that I cannot escape it.

I want you to turn to the Book of Jeremiah, which I read nearly every day. I think this book describes our conditions today probably more accurately than any other book in the Bible. I want to read the prophet's words from Jeremiah 6:

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. . . . Hear, O earth: behold, I will bring evil upon this people. . . . Your burnt offerings are not acceptable, nor your sacrifices sweet unto Me." Verses 13-20.

Jeremiah was speaking to the church of his day. He said to Israel, "You have departed from the faith of your fathers. Israel, return, return, return to the old ways and the old paths!"

The nineteenth century was the age of the exclamation mark. The twentieth century has become the age of the question mark. Everything we once believed in is being questioned today. Youth is saying, "If what you believe is right, why is the world in such a mess today?" Some have even said that Christianity has failed. They say, "Look at the suffering, the agony, the disease, the poverty, the hate, the racial injustice, the war, the blood being spilled all over the world. If God is a God of love, why doesn't He stop it? Christianity has failed." I agree with G. K. Chesterton, who said that Christianity "has not been tried and found wanting. It has been found difficult, and left untried."

There are those today who say that we should disregard the old things of our fathers, that we need something new. Even church leaders are beginning to say that in certain areas. And so new ideas have emerged, claimed by their exponents to be superior to the old. Some of these new ideas are invading the church with deadly effect.

Tonight I would like to talk to you about three things—a new theology, a new morality, and a new evangelism.

First, a NEW THEOLOGY. One of the most popular words today is *new* or *neo*. We have neo-orthodoxy, neoliberalism, neoevangelicalism, neofundamentalism. We seem to think that everyone must be put in one category or another. He's a fundamentalist; he's a liberal; he's this; he's that. I am not sure I claim any of them; I am just a plain Christian. Solomon said, "There is no new thing under the sun." Ecclesiastes 1:9.

Today some of the old creeds are being revised, and often they are scaled down to match a dwindling

The  
New  
Theology,

the  
New  
Morality,

and

the New  
Evangelism



faith. One of our great denominations is taking giant steps toward a new confession of faith. One clergyman suggested that we have a moratorium on God for a year, and another said it should be for twenty years—don't mention the name of God for twenty years!

Recently a Baptist preacher said in print, "There is no such thing as a devil." When I read that, I felt like the prize fighter whose opponent was beating him almost to death. As the boxer leaned on the ropes about to fall, his manager said, "Get up! He's not even hitting you." The fighter replied, "Well, watch that referee; somebody's hitting me." If there is no devil, then who is hitting us?

As I study some of these new books and read some of the many articles, I have to admit that they raise questions that must be answered. As I study some of these new things, I find that they revolve around three

liars the world has ever known. That they should tell and record more than 2,000 lies seems incredible. And did Jesus deliberately deceive us? For, you see, Jesus quoted from the Old Testament constantly; and not once did He say, "Watch out! You can't trust that. You can't trust the other." He quoted Moses and Jonah, two of the men in the Old Testament whose writings some persons today find it hardest to accept. He used many quotations from the Old Testament, and the apostles constantly quoted from the Scriptures.

This Bible is not a book of science. Do not come to it expecting it to be like the science textbooks you have in the university. It is a book of redemption. It is a book about God. It is a book about man. It is a book about salvation. It is authoritative, and it was inspired by God the Holy Spirit.

The devil's second statement to Eve was, "Ye shall not surely die." A. C. Dixon once said, "If we had more

*By Billy Graham*

A CONDENSATION OF A MESSAGE GIVEN BY MR. GRAHAM ON  
JUNE 27, 1965, TO THE BAPTIST WORLD ALLIANCE IN MIAMI, FLORIDA.

points: (1) They question the authority of the Scriptures. (2) They deny the existence of judgment and of hell. (3) They accept and teach a form of humanism. Seeing this, I have thought to myself, "Well, that's not new at all. That is all found in the very beginning of the Bible."

Turn to the third chapter of Genesis and read the devil's words to Eve: "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." Verses 1-5.

The devil said first, "Yea, hath God said?" Baptists have always believed in the authority of the Word of God, the Bible. We may disagree as to the details of how it was inspired, but we believe in its authority. Two thousand times in the Old Testament the prophets claimed that God spoke. In the Pentateuch we find such expressions as these: "The Lord said unto Noah," "God spake unto Israel," "God said," "The Lord commanded." In the books of the prophets we read these statements: "Hear the word of the Lord," "Thus saith the Lord," "I have put My words in thy mouth."

Now, either God did speak to these men as they wrote by inspiration, or they were the most consistent

hell in the pulpit, we might have less hell in the community."

In one village where Jesus had cured a man, the people said to Him, "Leave us alone." And people today say the same thing because they do not want to hear about death and judgment and hell. Too often we picture God as a kindly old man with a long white beard, sitting on a cloud, saying sentimentally to everybody, "Love, love, love." God *does* love; God *is* love; but this same Bible tells us that God is a God of judgment. Let me make this very clear. There is coming a day of judgment when every man, lost, without Christ, will be judged. There is coming a day of accounting when every believer in Christ must answer for every deed, every thought, every intent of his life. You and I will face a holy, righteous God. Acts 17:31 says, "Because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained."

The third thing the serpent said to Eve was, "Ye shall be as gods." That is humanism, and today humanism has pervaded the university campuses from one end of the world to the other. The object of humanism is to replace religion with a rational man-centred philosophy of natural progress and improvement. Humanism is simply the worship of man. "Glory to man in the highest," sings the humanist, for man is the master of all things. This has become the idolatry of our age—the worship of man. It is all the more dangerous for being so sophisticated and civilized in its expressions. And it is even invading the church.

It is interesting to note that the devil has not changed his tactics. He still knows that we can be



fooled and deceived. Our minds are clouded by sin, and he does not have to change his approach at all. He uses today the same lies that he used in the Garden of Eden.

Now I sympathize with those people who want a new method of communicating the gospel in the twentieth century. I am not saying, for instance, that we must imprison the gospel message in the old English language of the King James Version of the Bible. But neither must we disregard the truth because it is old.

No mathematician would look at the multiplication table and say, "Why, that's old stuff," would he? "Two plus two is four. That's old. I learned that when I was in school. Don't you have something new?" When I was in school, I learned that at sea level water will boil at 212 degrees and freeze at 32 degrees Fahrenheit. I learned that twenty-five years ago in school. Should I disregard it because it is old? Water still boils at 212 degrees. Water still freezes at 32 degrees. It will always be so.

In the spiritual realm as in the mathematical, there are certain truths that are constant, fixed, firm. *God is constant.* The Scripture says, "For I am the Lord, I change not." Malachi 3:6. *The Word of God is constant.* Jesus said, "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. *Our Lord Jesus Christ is constant.* "Jesus Christ the same yesterday, and today, and for ever." Hebrews 13:8. *The way of salvation is constant.* "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. These truths are fixed and firm. They cannot be changed. They cannot be altered.

Speaking of my message in our Los Angeles crusade two years ago, a local pastor told the press that I had set the church back fifty years. I replied to the newspaper reporter, "I am disappointed. I had hoped to set it back two thousand years."

*The second new thing we hear a great deal about today is the NEW MORALITY.* I believe the new morality has been brought about in part by some of the extremists in the so-called new theology. This new morality, expressed in relativism, repudiates the Ten Commandments, especially the seventh commandment forbidding adultery. It denies the absolute authority of God. It advocates permissiveness with affections. In other words, it says to go ahead and sleep with that boy or girl if you find it meaningful, or if love is involved, whether you are married or not. In some areas, this relativism is the church's accommodation of its teaching to the current sex revolution.

Now it is true that we should listen to some things in this so-called new morality. I would not call you back to the Victorian Age, to that "hush-hush" period when everything pertaining to sex was supposed to be dirty, when one dared not talk about it. But when a preacher writes a pornographic book so bad that he is indicted by the district attorney, that is a clear sign of how far some have gone. When a preacher stands up in court to defend "Lady Chatterley's Lover," saying it was like Holy Communion, that is evil. When a preacher stands in the pulpit to condone premarital sex experience, that is Satan speaking. When a preacher

declares publicly that his hobby is painting nude girls, that goes beyond the bounds of any morality.

A few weeks ago a seminary student of another denomination told me that in seminary he had learned how to drink, curse, and to have sex experiences. He said that he had lost his faith, and he was on the verge of suicide. That is where this new morality can end.

This is not a new morality; it is an old immorality as old as man himself. I will turn to just one of many passages of Scripture on this subject, and you see if you recognize any of what is happening today. Listen to this:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

"For this cause God also gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:21-32.

What we call the new moral relativism is nothing but the old immorality rearing its ugly, dirty head, and it can destroy your soul quicker than anything I know. The Bible says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Corinthians 6:17.

What we need in the church today is a new holy discipline—a disciplined life—not because we are under law, but because we are under grace. The truth has made us free, free to serve God because we love Him. If you love God, you will obey His commandments. You will live clean and pure lives. Let me warn you young people that this is almost impossible unless Jesus Christ lives inside. Sex is a gift from God. There is nothing dirty about it; nothing wrong about it. It is a creative energy that you sur-

(Please turn to page 24)



## CONGREGATION ROBBED

Worshippers were at prayer in a Pentecostal church in Concepcion, Chile, when a gang of men entered and began attacking and robbing members of the congregation. Ten intruders grabbed money, watches, and wearing apparel, and then fled, leaving three of the worshippers seriously injured. Police said they believe the sole reason for the attack was robbery, and that the incident had no religious significance.

## NAVIGATING HOME

According to the *Bulletin of the U.S. Antarctic Projects Officer*, the penguin has a built-in biological mechanism which, when used together with the position of the sun, allows him to navigate home again. If he is lost south-east or south-west of his shoreline rookery, he will head due north instead of straight for home, and eventually will reach the sea. How and why the penguin is able to find his way home when finally he reaches the shoreline of the sea is the subject of present experiments. When five penguins were released at McMurdo Sound, 2,400 miles from their home, three of them arrived home in eight months. Since they do not travel at night, they had walked and swum an average of ten miles each day.

## "BASHFUL CHRISTIANITY"

If Christianity is losing its influence, an official of the Wisconsin Evangelical Lutheran Synod suggested at the denomination's thirty-eighth biennial convention that the reason largely lies in the fact that the church today consists of "soft pews, soft music, and soft soap." The speaker, the Rev. John C. Jeske, called on the delegates present to fight the "temptation to be apologetic about the Christian faith." He urged delegates to avoid a "bashful brand of Christianity which tiptoes up to people and hesitatingly suggests: 'I may be wrong, but I'm afraid that if you do not repent, after a fashion, and confess your sins, so to speak, you might be damned, as it were.'" He went on to stress that we must not apologize for the old-fashioned message of man's need and God's answer to that need—the sufferings, death, and resurrection of His Son, our Lord Jesus Christ.



At a trade fair in Czechoslovakia, a working part for an atomic reactor is displayed by the Skoda works, in front of the Pavilion of Nations.

# OUR Changing World

## CIGARETTES—SECOND KILLER

Maladies due to smoking have now become second only to those due to heart disease, says a report from the United States Public Health Service. Deaths from chronic bronchitis and emphysema have shot up more than eight-fold in twenty years—from about 2,300 in 1945 to more than 20,000 now. The rise is proportionate to the increase in cigarette smoking—from an average of about fifty cigarettes a year for the entire population to the present per-person average of more than 4,000.

"Cigarette smoking is one of the greatest health hazards of the twentieth century," the Public Health report states. "Every puff of cigarette smoke contains billions of tiny, unburned particles. When the smoke is inhaled, 80 to 90 per cent of these particles remain in the body and a residue of tar builds up in the air tubes." The committee responsible for this report had the advice of more than 200 medical specialists, representing all related fields.

## LUTHERAN—VATICAN CONSULTATION

Plans for a joint consultation to "intensify and expand" official relations between the Lutheran World Federation and the Roman Catholic Church have been announced at Lutheran headquarters in Geneva. A similar announcement in Rome by the Vatican Secretariat for Promoting Christian Unity said that seven Catholic representatives had been named to meet with an equal number of Lutheran World Federation delegates as a working group to explore possible future collaboration "in study and action." A similar working group has been set up between the Vatican and the World Council of Churches, but the new organization is the first concerned between the Catholic Church and an individual Protestant denomination.

## ADVENTIST HOSPITAL IN LIBYA

Four oil companies are underwriting a new \$750,000 Seventh-day Adventist hospital now under construction in Benghazi, Libya. The new Adventist Benghazi hospital is located in a choice park district. Equipped with modern facilities, the sixty-bed institution will double the in-patient capacity of the present hospital, housed since its establishment ten years ago in a renovated war-damaged hotel. Oil companies underwriting the project are: Esso Libya, Oasis Oil Company of Libya, Libyan-American Oil, and the Nelson-Bunker-Hunt Oil Exploration and Production Company.

## THEY DON'T KNOW

Church leaders in Townsville, north Queensland, are in a quandary over the findings of a house-to-house survey of religious affiliation conducted in the city. The survey disclosed that in many cases the husband and wife do not know each other's religion. It also revealed that in many families children attend the church nearest to their home, and not the church to which their parents belong. The census was conducted by the Anglican, Methodist, Catholic, and Salvation Army churches in the city.





**SECULAR HISTORY Confirms**

# The Resurrection Story

By HECTOR KINGSTON

**T**HE RECORD of the resurrection of Jesus Christ from the dead is touched with all the drama of the period. In it still is seen the intense hatred of the Jewish leaders who were responsible for His crucifixion which had taken place but a short time before.

Fully aware of His mighty power which they had seen demonstrated in countless miracles, and aware also of His claim to be the promised Messiah, the chief priests made sure that the apostles would have no opportunity of removing Christ's body to thus make it appear that He had indeed risen. This would have been the last straw.

Therefore they urged Pilate to take extra precautions against such an eventuality, and the Roman procurator gave them the authority to use the temple guards under the command of the centurion to maintain watch over the tomb.

Late on the Friday afternoon Joseph of Arimathaea placed Jesus in his own sepulchre hewn out of a great rock. (Mark 15:46.) Over the entrance to this tomb a large stone had been placed by Joseph and his helpers. (Matthew 27:60.) With characteristic zeal the chief priests proceeded the next day to have this stone secured with a Roman seal, so that it would be impossible to move it without breaking the seal, and thus incurring the wrath of Rome. As if that was not sufficient to discourage the disciples who incidentally, already had "forsaken Him and fled," a guard was posted to maintain an all night vigil. Since the centurion had charge of one hundred soldiers, and since the chief priests were fully aware of Christ's prophecy that He would come forth from the tomb, they were determined that even the appearance of such an event should not occur.

In spite of all these human precautions, early that Sunday morning a stupendous event took place. According to the Gospel record, a being of dazzling brilliance appeared, striking the keepers with fear, so much so that they "became as dead men." The great stone was rolled from the mouth of the tomb and Jesus came forth as the risen Lord. Regaining their strength, but wide eyed with wonder, some of the soldiers hastened to the chief priests to report the incident. From their viewpoint this was the very worst that could have happened, so with large sums of money the soldiers were bribed to say that the disciples had come by night and had stolen away Christ's body.

Following the flight of the guard, the women who, because of their observance of the Sabbath, had not

been able to complete the work of burial, returned to the tomb. They had not known of the posting of the guard, nor of the resurrection. They were concerned as to who would remove for them the heavy stone from the entrance of the tomb.

Their astonishment at discovering the empty sepulchre was doubled by the appearance of an angel who told them that Jesus had already risen. Thereafter the Sacred Record presents Christ appearing to the disciples enough times to dispel all doubt concerning His resurrection, and the final scene is of a risen Lord commissioning the apostles to go, "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Almost two thousand years have rolled by since these events occurred. To this very day the question still is asked by some: Did Christ really rise from the dead, or was His body stolen away by the apostles? The implications of this question are far-reaching, for, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:17, 18. In other words, if Christ were not in fact raised from the dead, our loved ones who have died with the fond hope of the resurrection have been duped, for there will be none. This is the sure conclusion of Paul's logic. The whole framework of Christianity stands or falls with the resurrection of Christ. What then are the facts?

Following the arrest of Jesus in Gethsemane, all the apostles forsook Him and fled. (Matthew 26:56.) Subsequently Peter and John recovered sufficient courage to join the crowd at the trial, but when put to the test, Peter denied being a disciple. (Matthew 26:70-75.) John alone was present at the cross and gently led the grief-stricken mother of Jesus from His last agony. (John 19:25, 26.) The women who first reported the resurrection were not believed. (Luke 24:10-12.) Meanwhile the apostles huddled together behind closed doors for fear of the Jews. (John 20:19.)

Turning to the secular literature of the period we discover some revealing information which proves beyond all doubt that Christianity was a firmly established religion in the first century A.D.

The Roman religion of that day was pagan. The high priest, or pontifex maximus, of the pagan cult was the Roman Emperor, and the burning of incense to the pagan deities was regarded by Romans not only as a token of faith in the deity, but also as a mark of





A baptismal font in the ruins of the ancient Christian Basilica of St. John, at Ephesus, testifying to the rapid growth of Christianity in early years.

respect and loyalty to the state, and honour to the ruling Caesar. When a person accepted Christianity, he could no longer pay homage to Caesar in this way, and thus became the subject of criticism and misunderstanding. That this occurred is supported by the pagan historian Seutonius, and confirmed by Luke, that the Emperor Claudius about A.D. 52 banished the Jews from Rome because of their insurrectionary disposition, and the commotion they caused under the instigation of "Chrestus," or Christ.

The celebrated historian Tacitus records how, following the fire of Rome in A.D. 64, Nero sought a scapegoat and found one in the Christians. Quoting in full from *Annal.*, XV 44, we read, "But not all relief of men, nor the bounties of the emperor, nor the propitiation of the gods, could relieve him [Nero] from the infamy of being believed to have ordered the conflagration. Therefore, in order to suppress the rumour, Nero falsely charged with the guilt, and punished with the most exquisite tortures, those persons who, hated for their crimes, were commonly called Christians. . . . The founder of that name, Christus, had been put to death by the procurator of Judea, Pontius Pilate, in the reign of Tiberius." *"History of the Christian Church,"* Philip Schaff, Vol. 1, page 387.

Pliny the Younger was puzzled about the Christians and wrote the Emperor Trajan thus, about A.D. 111. "The method I have observed toward those who have been denounced to me as Christians is this; I interro-

gated them whether they were Christians: if they confessed it I repeated the question twice again, adding the threat of capital punishment; if they still persevered, I ordered them to be executed. . . . The temples which had been almost deserted, began now to be frequented . . . and there is a general demand for sacrificial animals, which for some time past have met with but few purchasers."—*"Caesar and Christ,"* Will Durant, page 648.

From the field of secular history these statements will suffice to show that Christianity was firmly established in the first century after the Crucifixion, and that many would rather die than deny their faith.

Moreover, there are the ruins of ancient churches like the Basilica of St. John at Ephesus, where according to tradition John wrote the fourth Gospel; or the Basilica of St. Pierre at Antioch, in Pisidia, where to this day the Moslem guide will tell you Peter worshipped. Whether or not the apostles did what tradition avers is beside the point. The fact remains and is supported by archaeological evidence that these and other churches were built in the first period of the Christian era.

And how, pray, does all this help to prove the resurrection of Christ? All eye-witnesses of the dramatic events following the Crucifixion have long since died. It is ours to calmly weigh the facts.

Christianity undeniably was founded in spite of severe persecution and opposition in the first one hundred years after Christ's death. By what power was this accomplished? After the Crucifixion, did the discouraged disciples brave the Roman guard (all sound asleep like good Roman soldiers), break the Roman seal under their snoring noses, quietly roll the huge stone from the mouth of the tomb, and as noiselessly carry the body of Jesus to some hideaway? If so, did they then so deceive themselves into believing that Christ had indeed risen that with convincing power they could dupe the populace? Did they so continue to deceive themselves that they then spread throughout the civilized world, forsaking the comfort and security of regular employment, and, facing the hazards of an unknown trail, die as martyrs on some foreign shore? Was their example of self-deception so infectious that it established a cult of people who would rather be burned alive than admit the truth?

To deny the resurrection of Jesus calls for all this and raises more problems than it solves. But accept the Biblical account of the resurrection and all the above problems vanish!

Of course we cannot explain the resurrection any more than we can explain electricity, or gravity, or magnetism. Deny the resurrection because we cannot understand it, and consistency would have us deny electricity, magnetism, and gravity. This would be absurd.

The Christian hope is not based on a lie. It rests on the sure resurrection of Christ, on the certainty of His convincing personal appearances to His unbelieving disciples, and to upwards of five hundred others, till thoroughly persuaded, they went forth to herald the message, "The Lord is risen!" From city to city and country to country the good news spread that beyond the grave there is hope, and if faithful, we, too shall rise with Him.





"... Thanks.  
That is wonderful!"



... and the "John Flynn," with its flying doctor, takes off  
to answer the Outback's call for help.



On arrival at  
that

## "He Brought the Mantle

**A**WAY OUT AT CLONCURRY in north-west Queensland, on the airport, there is a monument to the memory of "Flynn of the Inland" who was, as most of us know, the Rev. John Flynn, O.B.E., founder of the famous Flying Doctor Service.

Yesterday morning as I stood reading the inscription on the obelisk these words from it particularly impressed me: "He brought the mantle of safety to the wilderness and the solitary places." How true!

Winging my way over that very "wilderness" and those same "solitary places"—for most of the year waterless, and so very lonely at all times—I flew where not one homestead was in sight on the vast panorama below and I realized anew somewhat of the great work done by John Flynn. How often has he been the means of bringing relief, healing (and thus in a sense, life), to the people of the wilderness and the solitary place. Little wonder that through the years so many of the dwellers in Australia's outback have blessed his name, his work, and his memory.

Many of the outback can say of John Flynn (and his idea), "he saved my life." And the good work still goes on, though Flynn of the Inland himself is at rest.

It is not so very surprising, I guess, that such an inspiring theme, and so impressive a scene as one sees from about 20,000 feet above north Queensland, should set a religious writer to thinking about that colourful line, "He brought the mantle of safety to the wilderness and the solitary places."

Being a religious man himself, in fact a Presbyterian minister, John Flynn no doubt knew all too well that this world in which we live is to so many folk in all walks of life a "wilderness." In consequence, their lives often know and feel "the solitary places."

While not in any way depreciating the outstanding work for humanity of John Flynn, one does think of Another who in a unique way did, and still does, the work so choicely described on the Flying Doctor's monument in Cloncurry. That One is Jesus.

There may have been a day when the wilderness of north-west Queensland "blossomed as a rose," and there surely was a day when our weary old wilderness of a world, as we now know it, did blossom in pristine purity. That day was the day in Eden when God viewed the completed work of creation and declared "it was very good." Genesis 1:31.

But a change came, a change very much for the worse. Adam, for the first time, sinned. Read Genesis 3:1-24. Then, in his mind, and in the very world around him, Adam found something new—terrifyingly new—a wilderness. His first recorded words uttered after he sinned were, "I was afraid." Genesis 3:10. Fear is always a wilderness to those who are apprehensive.

Following the introduction of fear as the consequence of sin, personal sin by Adam, the curse was pronounced on the very ground on which Adam stood, where he and his wife lived: "cursed is the ground for thy sake; in sorrow shalt thou eat of it: ... thorns also and thistles shall it bring forth." Genesis 3:17, 18. And how fully we today have seen the fulfilment of this.

Fortunately, we also know and believe those other words from God: "the curse causeless shall not come." Proverbs 26:2. Sin caused the curse, the wilderness curse. It still does.

To the wilderness dweller in outback Queensland, John Flynn brought "the mantle of safety." Hundreds have proved that. And many a man, many a woman, and many a child in a seemingly forgotten and solitary place





Instead, there's no need of a red carpet to tell him moment he's more welcome than Royalty.



His patient safely in the plane, a last-minute check is made . . .



Then a few words to base, and the flying doctor and his patient are on their way.

# of Safety"

By  
W. Austin  
Townend

★

Photos  
by courtesy of  
TAA

found security, just when it was needed most, through the loving ministry of the Flying Doctor.

Jesus also came to minister. Bible prophecy said that He would. "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:1-3.

Early in His earthly ministry Jesus read to a Sabbath congregation these very words (check them in Luke 4: 16-20), concluding the reading of Scripture with the comment, "This day is this scripture fulfilled in your ears." Luke 4:21.

Just how many people sitting in church that particular Sabbath morning accepted "the mantle of safety," we are not told, but since then countless thousands have proved its protection. And this very day in 1966 it still is being experienced by men and women the world around, providing them with safety in the wilderness of sin, and security in the solitude which at times is the lot of all men because of sin. This is the practical out-working of the promises of God about His Son Jesus Christ's work for mankind.

Since it is sin that causes the wilderness when it comes to man's spiritual experience, obviously it is sin that needs to be dealt with to bring in safety and security for all the sons of Adam. This Christ did. "For if by one man's offence death reigned by one; much more

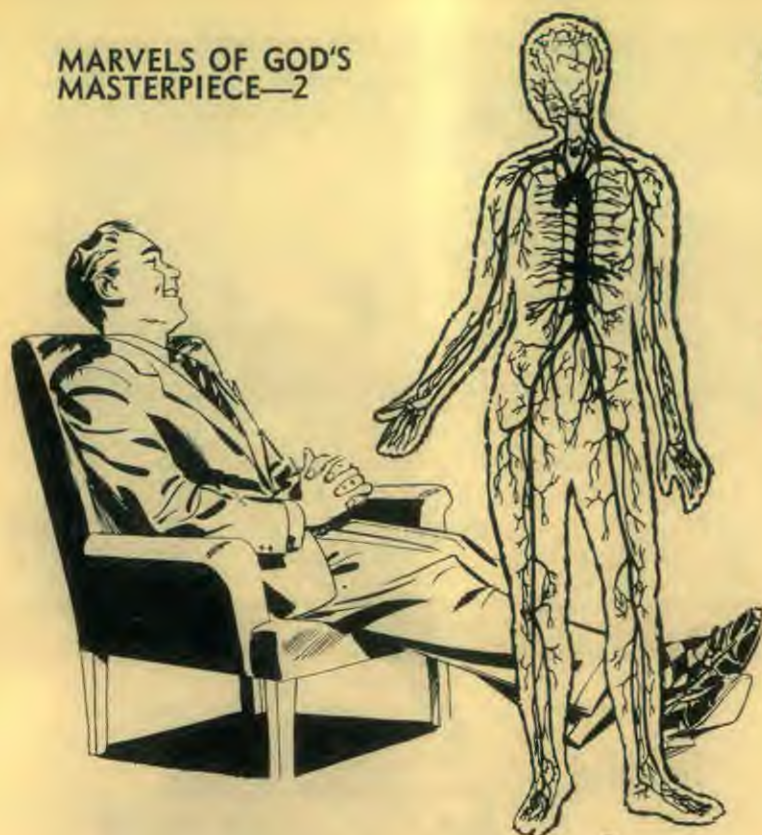
they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Romans 5:17.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:21, 17.

Well has Robert Clarke put it in his "The Christ of God," page 103: "Christ took our place and did something for us we could never do for ourselves. In regard to our salvation from sin and reconciliation to God, He did everything for us, and all that remains for us to do it to take what He did with grateful and adoring hearts. For Him it was sorrow; for us it means joy. For Him it was judgment; for us it means salvation. For Him it was darkness; for us it means light. For Him it was Divine abandonment; for us it is Divine fellowship." Surely this cares for solitariness.

Next time I am at the airport in far-away Cloncurry and I see again the John Flynn monument, I am sure my thoughts will turn upwards to God and the "mantle of safety" He has given to us in Christ.





A Christian Doctor Writes About

# The Body's 'Bring and Take' System

By DR. HAROLD SHRYOCK

**T**HE HUMAN BODY is actually a community of living cells, each with its appointed function, and each with its own limitations. Of all these cells you might think that a brain cell is most fortunate. It is located at the body's headquarters. Its work is to relay nervous impulses. It has an important part to play in the control of other parts of the body.

But should this cell be inclined to complain, it would have good reason to do so. It never goes anywhere, as the blood cells do. It can't contract and relax like muscle cells. It doesn't produce a secretion like the cells that compose a gland. It is on active duty about sixteen hours a day and "on call" even during the hours of sleep.

Being a "specialist," this nerve cell is not able to do anything else but pass on nervous impulses whenever the need arises. Yet even though highly specialized, it is a normal, living cell and has the same biological needs as do other cells of the body. It requires food and oxygen, it must have an adequate supply of water, it needs certain vitamins and minerals, and it must have provision for disposing of the chemical substances that are left over from its vital functions.

It cannot go to the lungs to obtain the oxygen it needs. It cannot go to the digestive organs to get its food as a housewife goes to the market to buy provisions. It is anchored in one location and spends its life right there. For its own needs it must rely completely on the body's "Bring and Take System"—the cardio-vascular system, as the scientists call it.

Fundamentally the "Bring and Take System" consists of a constantly moving conveyor which serves every cell in the body—that is, all except the blood cells which are constantly on the move anyway.

When we say "conveyor" we think of a moving belt or an escalator or a system of tubes such as carry sales slips and money in a department store. But obviously such a "mechanical" system would not work in the human body. What the body requires is a system that combines all the advantages of the mechanical devices just mentioned but is more versatile—in other words, a device that moves around almost every cell in the body, that carries all the ingredients that a cell might need, that moves so quickly that it can supply emergency demands, that is adaptable to changing situations in various parts of the body, and that can carry away unneeded materials without having to make a second trip.

Who but the Creator could devise a system that meets such a formidable list of specifications? Yet it operates marvellously in every normal human body!

In the first place, the body's "Bring and Take System" is hydraulic—it consists of moving fluid, not of belts or cables. The fluid journeys throughout the body in a network of tubes: arteries, capillaries, and veins. The arteries carry the fluid (the blood) away from the heart, branching repeatedly to all parts of the body. The branches become smaller and smaller until they finally lead to capillaries—the smallest tubes of the "Bring and Take System." The terminal ends of the capillaries unite with one another to form small veins which carry the fluid back towards its starting point. Small veins flow together to make larger veins and finally the largest veins open directly into the heart, which is the pump that keeps the fluid moving throughout the system.

It is the capillaries that are in intimate relation with the body's various cells, such as the nerve cell in the



brain mentioned at the beginning. The capillaries bring the cells what they need and carry away what they do not need.

An average capillary is about twenty-five thousandths of an inch in length. In order to serve all the cells there are actually *billions* of capillaries in each human body. It has been estimated that if all the capillaries in one person's body were pieced together so as to make one continuous tube, the tube would reach more than twice around the earth.

In an average-sized person the "Bring and Take System" contains about six quarts of blood. Blood consists of (1) plasma and (2) blood cells. Plasma is a straw-coloured fluid composed mostly of water. Dissolved in the water are glucose (blood sugar), fat, various kinds of protein, minerals, hormones, enzymes, vitamins, antibodies, the waste products left over from the cells' activities, and small amounts of oxygen and carbon dioxide.

All the cells of the body have a constant need for oxygen. It is the uniting of oxygen with food materials within the cell that provides the energy for the cell's vital functions. Carbon dioxide is a by-product of this production of energy. As far as the cell is concerned, it is a waste material. It must be taken away quickly, however, in order to make room for more oxygen within the cell.

The small amounts of oxygen and carbon dioxide which are dissolved in the blood plasma are insignificant compared with the large quantities involved in maintaining the chemical processes within the cells. So the Creator has provided a special carrying device within the blood to transport huge quantities of oxygen and carbon dioxide. This is the humble red blood cell in which are giant haemoglobin molecules.

Haemoglobin is a complex protein which contains iron. It accounts for the red colour of the red blood cells and these, in turn, for the red colour of the blood. A haemoglobin molecule has the magic ability to latch onto a molecule of oxygen. The union between haemoglobin and oxygen is a frail union—but just strong enough, under prevailing conditions, to carry the oxygen from the lungs to the cells in outlying parts of the body.

Red blood cells also serve to carry 95 per cent of the carbon dioxide which has to be transported back to the lungs. Chemically, the means by which red blood cells carry carbon dioxide is different from the means by which they carry oxygen. Suffice it to say, they get it back to the lungs from whence it is eliminated from the body through the expired air.

It is hard to realize how small and how numerous the red blood cells really are. Shaped like doughnuts with their thin centres not quite punched out, it would take 3,500 of these cells placed side by side to make a line one inch long. The blood fairly teems with these tiny "packages" for carrying oxygen and carbon dioxide. An average drop of blood contains about 300 million of them. These figures on the size and number of the red blood cells are based on actual observations through the microscope.

The average life of a red blood cell is a little more than 100 days. But there are nearly 30 *trillion* of them in the blood of an average-sized adult. This means

that in order to replace those that wear out, the body's bone marrow, which produces the red blood cells, must turn out a little more than three million new cells every second.

Another characteristic of the "Bring and Take System" is that the pumping action of the heart keeps the blood in the arteries under considerable pressure. This ensures an adequate supply of blood to all tissues regardless of the position of the body at the moment. Thus the blood does not flow by gravity but is forced to all parts of the system, whether in the head or in the feet.

It is a principle of hydraulics that there must be resistance to the flow of fluid in order for pressure to be maintained. Here the resistance is provided by the small calibre of the capillaries, which is so small that in some places the blood cells have to squeeze through single file.

The amount of work which the heart normally performs in maintaining pressure within the arteries is about the same as would be required to lift a ten-pound weight three feet off the floor every thirty seconds.

The average time required for a drop of blood to leave the heart, pass through the arteries, capillaries, and veins and return to its starting place is a little less than half a minute. The volume of blood which passes through the adult heart each day, even while the heart is maintaining pressure in the system, is more than 4,000 gallons.

The walls of the arteries are not rigid. If they were unable to stretch with each heartbeat, the blood pressure would fall to zero between one heartbeat



An aide taking blood from refrigeration for an urgent blood call  
—Red Cross Blood Bank, Royal Melbourne Hospital.

—Courtesy Victorian Red Cross



and the next. The arterial walls contain a large amount of muscle and elastic tissue. Therefore each time the heart pumps a new volume of blood, the arteries expand. Then, between heartbeats the arteries come back to their previous size, maintaining as they do so a certain degree of pressure within the system.

Now we can understand why the doctor writes down two figures when he takes a patient's blood pressure. The larger figure represents the pressure produced at the peak of the heart's contraction. The lower figure is a measure of the pressure remaining in the system between heartbeats. The pressures are expressed, the same as in measuring barometric pressure, in terms of the height of a column of mercury that such a pressure would support. The two figures are usually written together, as 120/80, which, incidentally, is a normal blood-pressure reading.

A very remarkable feature of the "Bring and Take System" is its adaptability to meet the changing demands of time and place throughout the body.

Blood pressure is greatest, of course, in the aorta—the giant artery leading away from that part of the heart which produces the highest pressure. As the aorta branches and as these branches continue to divide and discharge their blood into smaller and smaller vessels, the blood pressure is reduced progressively as is also the speed of the flow of blood.

Finally, as blood reaches the capillaries, it is moving so very slowly that about two seconds are required for it to pass through a capillary—about as long as the thickness of twelve sheets of paper. At this slow speed of blood flow it is relatively easy for the red blood cells to give up their cargo of oxygen molecules and take on the waiting molecules of carbon dioxide.

Blood pressure in the veins is very low—so low that in some veins it is actually a negative pressure. Blood within the veins is helped back to the heart by the presence of simple valves in the walls of the veins. These keep the blood from flowing backward. Therefore, whatever movement there is of blood within the veins must be in the direction of the heart. As a person moves the large muscles of his body, the expanding muscles squeeze the veins and thus force their blood on its way.

Blood pressure throughout the body and the rate of blood flow at any given point in the system vary from time to time in harmony with the body's needs. Here we have another evidence of the marvellous design of the human body and its various systems.

When a person exercises, his muscles must have a much greater volume of blood to provide the additional oxygen and blood sugar that the increased activity requires. The nervous system arranges the details by increasing the rate and force of contraction of the heart, which thus pumps more blood in a given period of time. The heart has a tremendous capacity for increased work. It is capable of doing ten times as much work in an emergency as it does ordinarily when the body is at rest.

But merely increasing the work of the heart does not, of itself, ensure a maximum supply of blood to muscles which are working hard. So the nervous system arranges yet another adjustment, this time by restricting the flow of blood to parts of the body which

are not involved in the muscle activity of the moment. This is accomplished by a tightening of the delicate muscles in the walls of the arteries. Such a tightening makes the artery smaller so that it offers more resistance than usual to the flow of blood through its lumen.

In principle the same thing occurs after a meal when the organs of digestion need a greater-than-usual supply of blood. Also, when a person is actively engaged in study, the "Bring and Take System" is adjusted to carry a large volume of blood to the brain even at the expense of the amount of blood flowing to other parts of the body. This explains the cold feet of which some diligent students complain.

It would be hard to decide which of the body's systems of organs is most important or most remarkable in this design and control. Each has its own work to do, and each fits into the total scheme of things in a way that makes it indispensable. Each system contributes to the total welfare of the human being.

Reviewing this amazing "Bring and Take System," in which the Creator's handiwork is so well illustrated, one can but exclaim with the psalmist, "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." Psalm 139:14.

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# The God of Space

1. How is the glory of God declared to people around the world?

"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psalm 19:1-3.

2. What does the Bible have to say about the number of suns, stars, and planets in the heavens?

"The host of heaven cannot be numbered, neither the sand of the sea measured." Jeremiah 33:22.

3. Although the extent of the heavens is too vast for us to comprehend, and the number of the heavenly bodies too great for us to count, how intimately is it all known to God, and what does He invite us to do?

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one falleth." Isaiah 40:26.

4. When the Old Testament was written thousands of years ago how did it describe the position of our world in space?

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job 26:7.

5. Even when men contended the earth was flat, what different description did the Bible have to give?

"It is He that sitteth upon the circle of the earth." Isaiah 40:22.

6. In ancient times cylindrical seals were very common: yet although men commonly believed the earth was stationary, how did the Bible illustrate its revolution on its axis?

"Where wast Thou when I laid the foundations of the earth?" "It is turned as clay to the seal." Job 38:4, 14.

7. When God formed our world, what was His plan for it?

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain. He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

8. As modern science gives us information about the suns, moons, and planets in the universe, so often the intriguing questions are asked: "Is there life on other worlds or is ours an orphan in the universe?" As we search the Scriptures for an answer to this question, what description do we find of the creation of other worlds in the universe?

"God, who . . . spake in time past . . . by the prophets, hath in these last days spoken unto us by His Son, . . . by whom also He made the worlds." "Through faith we understand that the worlds were framed by the word of God." Hebrews 1:1, 2; 11:3.

9. According to the words of the Bible should we expect life to exist on other worlds?

"It is He that sitteth upon the circle of the earth, . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isaiah 40:22.

10. Although fashioned by the hand of God, what was Adam, the first inhabitant of our world called?

"Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Luke 3:38.

11. As the first member of earth's inhabitants is called the Son of God, what meaningful expression suggests other worlds already were inhabited at the time our world was created?

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." "When the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4, 7.

just YOU  
and  
YOUR BIBLE



Roy C. Naden

12. What are the comments of astronomers Bernard De Fontenelle, and Doctor Thomas Dick on the possibility of there being life in other parts of the universe?

"To think there may be more worlds than one is neither against reason nor Scripture. If God be glorified by making one world, the more worlds He made, the greater must be His glory." Quoted in "Planet in Rebellion," pages 22, 23.

"Though the Scriptures never directly or explicitly treat of this subject, the doctrine of the plurality of worlds is embodied in many passages of the sacred writings."—"Sideral Heavens," page 364.

13. In what descriptive words does the Bible speak of other inhabitants in the universe?

"Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, . . . and Thou preservest them all; and the host of heaven worshippeth Thee." Nehemiah 9:6.

14. John the revelator was given a picture of the ultimate success of the church of Christ, and the overthrow of Satan and the forces of evil. With this assurance what cry of victory does the Bible give that assures us there is life throughout the heavens?

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath." Revelation 12:12.

15. Although each of us is very insignificant when we think of the total population of our world, and so completely infinitesimal when we think of how small our world is in the vast unknown expanses of the universe, what reassuring words did Jesus once speak that prove we are very precious in His sight?

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . Fear ye not therefore: ye are of more value than many sparrows." Luke 12:6, 7.



AT THE CONCLUSION of our preceding study we observed: the father-son relationship that is established between God and His church by the redemption that is in His Son, our Lord Jesus Christ, and made effective by the Holy Spirit in regeneration, is a revelation of the love of God. For in redeeming us from sin and in making us new men and women in Christ Jesus, thereby adopting us into His family as His sons and daughters, God has set His seal to the most comforting affirmation of scripture: "God is love." 1 John 4:8,16.

But—someone reading these lines may wonder: "If (as you say) the Bible doesn't teach the doctrine of the universal brotherhood of man, is this the end of Christian social concern?"

God forbid any such conclusion! For if the Holy Scripture underscores anything at all, it is to make us increasingly aware that our adoption into the family of God puts us into the deepest debt to serve the need of all mankind.

Hence the third relationship within the concept of family that challenges our attention:—

#### C. *The Relationship Between the Children.*

If the bridegroom-bride relationship is a revelation of love expressed in redemption, and the father-son relationship, of love expressed in adoption, then surely the relationship between the children is a revelation of love expressed in compassion.

After all, "all ye are brethren," our Lord told His disciples, and the Wise Man reminds us that "a brother is born for adversity," that is, "proved in distress," as the Douay Version puts it. (Matthew 23:8; Proverbs 17:17.)

The moment one begins to think about social concern as a Christian duty, one's mind is most likely to turn to a number of passages: Isaiah 58 (the "fast" of Jehovah); Luke 10:25-37 (the story of the Good Samaritan); Matthew 25:31-46 (the parable of the Last Judgment); a multitude of references in the Pauline letters concerning "communicating to the necessities of the saints; [being] given to hospitality" (as Romans 12:9-21); 1 John 3:16-18 (loving in practice as well as in profession); and James 1:27 and 2:14-17 (James' definition of "pure religion").

Now it may be asked, "How wide is the spread of these passages? Are we to understand that Christian social concern ends with the 'brother that hath need'?"

The Apostle Paul sets the whole matter in proper perspective when he writes: "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." Galatians 6:10. Just as in the family it is the first responsibility of the father to provide "for his own, and specially his own household" (1 Timothy 5:8), so in the church it is immediately incumbent upon the members who have, to contribute to the needs of those who have not. See Acts 2:44, 45; 4:34, 35; 6:1; 2 Corinthians, chapters 8 and 9.

But nowhere in the Bible is there any suggestion that this is the end of the matter. For in Genesis 4:9, 10, the principle is clearly established that "I am my brother's keeper." In the Levitical code provision was made for "the stranger within the gate," however



## *The Metaphors of the Church*

ARTICLE FOUR

By ALFRED S. JORGENSEN

## *The Church is a Family*

(PART THREE)

impoverished he might be, to share in the bounty of the land. (See Exodus 22:21,22; 23:9-11; Leviticus 19:9,10; 33,34.) In both the Psalms and the Proverbs there are precious promises for those who consider the poor (Psalm 41:1; Proverbs 14:21,31), and deal kindly with the stranger, for such conduct is affirmed to be consonant with the character of Jehovah Himself. (Psalm 146:5-9.) And Isaiah declares in the most forthright fashion that that religion is a humbug and a sham, however pretentious its ritual may be, that neglects the hungry, the oppressed, and the poor. (Isaiah 58:1-11.)

I can imagine that some reader who recalls what I wrote in my previous contribution is saying to himself: "This man is not consistent. On the one hand he tells us that the Bible does not teach the doctrine of the universal brotherhood of man; now he is saying that it does—at least, he is implying as much."

Actually, this isn't so. As human beings, we are all members one of another. As Paul put it in his famous apology in the Areopagus, God "made of one every nation of men to dwell on all the face of the earth." Acts 17:26. Therefore, because "in Him we live, and move, and have our being," it is quite correct to speak of mankind as "the offspring of God." Verses 28,29. Furthermore, it is perfectly proper to recognize that Christ died for all men, and that He did this when they were "ungodly," "sinners," "enemies." John 3:16; Romans 5:6-11. In other words, God would have us know that He sees in every man the potential son of God that he may become through divine grace. But this is quite a different thing from saying that every man is naturally a child of God—which is nothing less than universalism.

Very well; it surely follows, if I have "the mind of Christ" (1 Corinthians 2:16), that I will see men and





women as Christ saw them, as precious souls for whom He died, as potential children of God. I will place His estimate upon them. I will not gloat over them as wicked sinners, bound in bundles for the burning. Rather, I will pray for them and work for their salvation, "snatching them out of the fire." Jude 23. And wherever the need exists, I will minister to their necessities.

This undoubtedly is what the Saviour had in mind when He invoked the formula of the ancient Shema: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and added to it the provision of Leviticus 19:18: "Thou shalt love thy neighbour as thyself." Matthew 22: 38,39. "On these two commandments the whole law hangeth," He said, "and the prophets." Verse 40.

One wonders of which of the prophets He may have been thinking! Could it have been that the words of Micah 6:6-8 were ringing in His ears?—"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

"To love kindness." The Authorized Version renders this "mercy." The Hebrew word is *chesed*.

What is *chesed*? Actually, it is one of the two Hebrew words for "love." Norman H. Snaith, M.A., D.D., in a very penetrating study of "The Distinctive Ideas of the Old Testament," explains the difference between it and another word, *ahabah*. He writes:—

"Both mean 'love.' The difference lies in the fact that *chesed*, in all its varied shades of meaning, is conditional upon there being a covenant. Without the prior existence of a covenant, there could never be any *chesed* at all. The word represents that attitude to a covenant without which that covenant could not continue to exist."

Thus *chesed* is not to be confused with *ahabah*, which "is unconditioned love. . . . Actually God's *ahabah* (love) for Israel is the very basis and the only cause of the existence of the Covenant between God and Israel. *Ahabah* is the cause of the covenant; *chesed* is the means of its continuance. Thus *ahabah* is God's Election-Love, whilst *chesed* is His Covenant-Love."

So that it will be seen that this is not just a matter of scholarly interest or of remote theological value, the Old Testament contains many illustrations of *chesed* in action, so to speak. We have, for instance, the *chesed* of Jehovah exemplified in the experience of Hosea. Dr. Snaith continues:—

"Hosea's own domestic experience taught him what *chesed* could mean to Jehovah. Because of his own attitude to his wayward wife, he came to know that the *chesed* of God meant God's steadfast determination to be true to His share of the Covenant obligation whatever Israel did on her part. Hosea's love for Gomer-bath-Diblaim was so strong and sure that not all her adulteries could kill it. He realized that Jehovah's love for Israel was at least as sure and strong as his own love for his wife. Jehovah's love was both a 'sure love' and a 'love unswerving'."

Now to return to Micah. Having regard to what *chesed* is, it is surely clear that Micah's stipulation, "to love kindness and mercy," is but the Old Testament anticipation of what Jesus so graphically illustrated in the story of the Good Samaritan. (Luke 10:25-37.) No man has the right to call himself Christian whose heart is not "moved with compassion" as he beholds his brother-man, beaten and bruised, lying by the wayside.

Alas, all too often, those whose profession of Christian faith is leafy and pretentious, pass by "on the other side!"

"We go our ways in life too much alone,  
We hold ourselves too far from all our kind;  
Too often we are dead to sigh and moan,  
Too often to the weak and helpless, blind;  
Too often where distress and want abide,  
We turn and pass upon the other side."

The most revolutionary thing that can happen to a Christian is to have his eyes anointed with the heavenly eye-salve, so that he sees men as God sees them and feels for them as God feels for them—"to love kindness," *chesed*, indeed!

Professor Walter Murdoch was asked a very simple question, "What is sin?" Characteristically enough, he avoided the stock theological answer in his reply. He said:—

"Christ, you will remember, told us to love our neighbours as much as we love ourselves; and even to love our enemies.

"May it not be that sin is a failure to obey that injunction, a failure to keep alive that inner flame of love for all men?

"And if that is so, then it seems to be literally true that the present deplorable state of the world is the wages of sin.

"Think of what the world might be like today if people in relation to other people, and nations in relation to other nations, had kept alight that fire which Christ sought to kindle in the hearts of men!"

(Please see page 31)



# The New Theology, The New Morality, and The New Evangelism

(Concluded from page 12)

render to Christ, and it will be dynamite for God. I do not believe that anyone can be a dynamic follower of Jesus Christ unless his sex life has been surrendered to Christ. And I will guarantee you that God will do for you what He did for Joseph, who would not accept the new morality of his day. Joseph left his garment with Potiphar's wife and fled that which was evil. God gave him the grace and the power and the courage and the strength, and God will do the same for you.

Let us reaffirm our faith in the moral standards of the Word of God.

*Third, we hear a lot about the NEW EVANGELISM.* This new evangelism says, according to *Time* magazine recently, that personal soul winning is passe. The new evangelism wants to apply Christian principles to the social order. Its proponents want to make the prodigal son comfortable, happy, and prosperous in the far country without leading him back to his Father.

Of course, Christian principles must be applied to the social order. However, strictly speaking, this is not evangelism. What is evangelism? The greatest definition I have ever read is by the Archbishop's Committee in the Church of England: "To evangelize is so to present Christ Jesus and the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and to serve Him as their King in the fellowship of His church."

The word *evangelist* is used three times in the New Testament. The word *gospel*, meaning "good news," is used seventy-six times. "To preach the gospel" is used twenty-four times; "to give good tidings" is in five references; "to preach," in nineteen more references (and usually it means preaching Christ). Now this means that there are more than 120 references in the New Testament to the sounding forth of the saving grace of Christ to a dying humanity. This is the inescapable duty of the living church to the world at this hour. Preach the gospel!

The early church at Pentecost had only 120 Christians to go out and win the world. They didn't have motor-cars; they didn't have aeroplanes; they didn't have the printing press; they didn't even have Bibles. They had no churches, no seminaries, no schools. They didn't even have a well-trained clergy. These men had spent just three years with Jesus. Of course, that is plenty, but they did not have university degrees before they went to Jesus' seminary. They were just ordinary business men and fishermen and labourers, but they had something that we seem to be missing. They had the power of the Holy Spirit. They had disciplined lives. They had commitment and dedication. They were willing to deny themselves and take up the cross, and they were willing to die in the Roman arenas. They died. They were torn asunder. They were cut apart. But they kept on preaching this gospel. No wonder they turned their world upside down!

Lloyd Douglas called it "a magnificent obsession." The people of Jesus' day accused Him of being beside Himself. They called Paul mad. After watching one of our telecasts in New York, a columnist wrote in a New York newspaper, "Billy Graham is beside himself." He went on to say that it is foolish, even ridiculous, to suggest that the answer to the world's problems lies in the cross. Without realizing it, the columnist was using almost the identical words of the Apostle Paul in the first chapter of Corinthians.

Years ago I heard the story of John and Mary Gadsden, who were wealthy people living in the Shenandoah Valley of Virginia. One day about forty years ago a missionary came to their little church and told them about the needs of China. John and Mary Gadsden answered God's call to China. They sold their beautiful estate and went to a missionary school on the west coast of China. While they were in school, a missionary came from Tibet to ask for volunteers to go to the borders of Tibet, where there was not a single missionary.

John and Mary went up to the missionary and said, "We will go." And they went—over deserts, over mountains, across treacherous rivers. Finally they reached Tibet, and there they settled down and worked among a tribe of people. They made friends, and they won souls for Christ as God prospered and blessed their ministry. One day their youngest child died of a terrible fever. Six days later their second child died. They dug the graves, and they buried them as their tears fell, and they decided to stay rather than go. Two weeks later Mary was ill with the same fever, and John knew she was dying. He knew he had to get her to a doctor, and there was no doctor less than three day's journey away in another mission station. So he made a little raft and put it on the river, and he put Mary on it. They went down the river the first day, and then on the second day in the evening they pulled over to the bank to spend the night. The next morning when he got up and was fixing the raft, Mary said, "John, come in. I'm not going down the river today. I'm going over the river." He knew that was the end, and then she called him closer and whispered something in his ear. He dug that grave, and he buried his wife. He put up a little cross, and then he got back in the middle of the river on his raft. He looked down—friends, home, money, influence. He looked back up the river where two day's journey would take him to the border of Tibet to a little handful of people just out of the Stone Age. He turned the raft slowly around and went slowly up the river, because Mary had whispered in his ear, "Go back."

What are you doing for Jesus Christ? His challenge to you is to deny yourself, your selfish ambitions, your selfish plans, and to take up His cross. That means to identify yourself with Christ in the hospital, in your place of work, in your neighbourhood—no matter what the cost! We *must* win others to Jesus Christ! We cannot do it with a watered-down message. We cannot do it with a watered-down life. We cannot do it with a watered-down evangelism.

Let us leave this conference to go out and touch our world for our Lord Jesus Christ.



# Lines that LINGER

## SANCTUARY

'Mid all the traffic of the ways,  
Turmoil without, within;  
Make in my heart a quiet place,  
And come and dwell therein.

A little shrine of quietness  
All sacred to Thyself,  
Where Thou shalt all my soul possess,  
And I may find myself.

A little place of mystic grace,  
Of self and sin swept bare,  
Where I may look upon Thy face  
And talk with Thee in prayer.

Come, occupy my silent place,  
And make Thy dwelling there.  
More grace is wrought in quietness  
Than any is aware.

—John Oxenham (Mrs. E. Cully).

## UNDER THE LEAVES

Under the leaves what mystery lies  
Hidden away from our wondering eyes!  
Echoes from out of the dear dead past  
Faintly call from the coverlet vast,  
Quickening our memories again and again  
To thoughts of sorrow or joy or pain,  
And a nameless something around us weaves  
The spell of the treasures out under the leaves.

Under the leaves like a canopy spread,  
In solitude there rest the numberless dead—  
Feet that ran swiftly the race with the strong,  
Voices that soothed weary hearts with their song,  
Hearts that have throbbed to the joys of life,  
Hearts that have wrestled with bitterest strife,  
That have known why one laughs while another grieves,  
All now are silent out under the leaves.

Under the leaves like a tale that is told,  
Like a vapour that's spent which we no more behold,  
We mortals must each share the common lot,  
From whence we are told man returneth not.  
The oppressor who scorns the weaker one's plea  
Must share with the oppressed his destiny,  
Each one his wealth or his penury leaves  
And enters his resting place under the leaves.

Under the leaves that cover the mould  
Through summer's heat and winter's cold,  
Lies history born with the advent of man,  
Parcel and part of the Omnipotent's plan.  
Great kingdoms crumbled and wasted away,  
Nations gone down into dust and decay.  
All, all are waiting till He who retrieves  
Will call to the multitude under the leaves.

—Dora Rogers Martin (Mary Badcock).

## CALL BACK

If you have gone a little way ahead, O friend, look back,  
'Twill cheer my heart and help my feet along the stony track;  
And if perchance faith's light is dim because the oil is low,  
Your call will guide my lagging course as wearily I go.

Call back and tell me that He went with you into the storm,  
Call back and say He kept you when the forest's roots were  
torn;

That when the heavens thundered and the earthquake shook  
the hill

He bore you up and held you where the very air was still.

O friend, call back and tell me, for I cannot see your face;  
They say it glows with triumph, and your feet bound in the  
race;

But there are mists between us, and my spirit's eyes are dim,  
And I cannot see the glory though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry;  
And if you'll say He saw you through the night's sin-darkened  
sky,

If you have gone a little way ahead, O friend, look back—  
'Twill cheer my heart and help my feet along the stony track.

—Author Unknown (G. M. Chivers).

## THE CAMEL KNEELS

The camel at the close of day  
Kneels down upon the sandy plain  
To have his burden lifted off,  
And rest to gain.

My soul, thou, too, shouldst to thy knees  
When daylight draweth to a close,  
And let thy Master lift the load,  
And grant repose.

Else how couldst thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Didst carry through?

The camel kneels at break of day  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.

So thou shouldst kneel at morning's dawn  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.

—Author Unknown (Mrs. G. McKenna).

## I AM THE DOOR

A traveller once, when skies were rose and gold  
With Syrian sunset, paused beside the fold  
Where an Arabian shepherd housed his flock;  
Only a circling wall of rough, grey rock—  
No door, no gate, but just an opening wide  
Enough for snowy, huddling sheep to come inside.

"So," questioned he, "Then no wild beasts you dread?"  
"Ah, yes, the wolf is near," the shepherd said,  
"But," strange and sweet the words divine of yore  
Fell on his startled ear—"I am the door!"  
When skies are sown with stars, and I may trace  
The velvet shadows, in this narrow space

I lay me down, No silly sheep may go  
Without the fold but I, the shepherd, know.  
Nor need my cherished flock, close sheltered, warm,  
Fear ravaging wolf, save o'er my prostrate form."  
O word of Christ—illuminated evermore  
For us, His timid sheep—"I am the Door."

—Author Unknown (Alicia M. Bitcon).

★ Each month a selection is made from reader's favourite quotations. No original matter, please. Include source, author, and your own name.



**L**ITTLE JOHNNY'S MOTHER was making some tasty biscuits. At last they were finished and out of the oven. As the small boy watched mother place the biscuits in a tin and put them high up on the shelf, he heard her say: "There now, they'll do for a rainy day."

A few days later mother walked into the kitchen and there she saw the table, on the table a chair, and on the chair a small boy with hands outstretched to the biscuit tin, having a wonderful time.

"Johnny! What are you doing!"

"But mummy, you said they were for a rainy day, and this morning when I looked out of my bedroom window I saw that it was raining, so I am having some of the biscuits!"

Well, we may smile, but such is the faith of a little child. You see, he took his mother at her word, literally. Calling a little child to Him Jesus once declared, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3. On another occasion Jesus said, "Who-soever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. Yes, we, too, must have the faith of a little child and take God at His word.

Consider Abraham, that towering giant of faith. "By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise." Hebrews 11:8, 9, R.S.V. When God called him to leave home and travel to a far-off land Abraham was not young. He was seventy-five years of age. Though at the time he had no family, God promised to make him the father of a great nation. He might have countered: "Lord, I'm not young. I've served you here these many years, so why must I upset the household now and go so far away from home? And, how could Sarah and I have a son when we are so old?" But no, Abraham believes God. His faith takes hold of the promise. He believes that what God had asked He would also enable him to perform. He trusts his heavenly Father and his faith leads him to obey. Subsequently his faith is tried, it even wavers, but finally it is victorious.

In due time Isaac, the son and heir, is born. Then comes the test, the great trial of faith—his trust and faith—which was that of a true child of God. "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only son, of whom it was said, 'Through Isaac shall your descendants be named.' He considered that God was able to raise men even from the dead; hence, figuratively speaking, he did receive him back." Hebrews 11:17-19, R.S.V. Do you grasp the situation? Abraham's faith leads him to accept the promise that he would be the father of a great nation. The son is born. Faith and hope centre in him. But now the life of this only son is to be taken—by the aged father's own hand! However, Abraham's great faith meets the issue. He obeys, even against such tremendous odds. He believes God could raise Isaac from the dead.



## The Faith of a Little Child

By JOHN V. OAKLANDS

What remarkable faith! Just such a faith must be ours if, with Abraham, we, too, would triumph. His faith, his simple child-like trust in his heavenly Father, was the secret of his unwavering obedience. So it will be with us. Such faith will be the secret of our obedience to all of God's requirements, the evidence of our love. If we will but allow Him, what God requires, He will enable us to perform.

When perplexed, worried, troubled, when there are problems at home, at work, at church, at school, let us look to Christ in simple child-like trust, believing that He will enable us to surmount every mountain of



difficulty. See Matthew 21:21, 22. It may be that your problem is that God is calling you to obey the plain requirements of His Word, knowing full well that others will oppose, laugh, scorn, or deride you. Trust and obey—there is no other way.

As we ponder the deeds of Abraham, the friend of God, we do not wonder that Moses, as quoted by Paul, could declare, "Abraham put his faith in God, and that faith was counted to him as righteousness." Roman 4:3, N.E.B. This does not mean that Abraham's faith had any merit of itself, for faith has no merit—it will earn no reward. What it does mean is that when Abraham exercised faith, love, and commital, God put perfect righteousness—right doing—to his account, on his side of the heavenly ledger. And He will do the same for us.

Earlier in Paul's great letter concerning righteousness by faith, and as a key to the theme of the epistle we read the words: "I am not ashamed of the gospel of Christ. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17. When Martin Luther, that unhappy monk in the Augustinian monastery at Erfurt, first read these inspired lines he rebelled against the phrase "the righteousness of God"—in fact, he hated those words. To him they carried the sense of God giving to every man his dues in punishment for sin. After a long and difficult struggle Luther eventually saw the expression in an entirely different light. Through a diligent, prayerful study of the Scriptures he discovered that, rather than pointing to the righteousness demanded of the sinner on pain of death, this text pointed to that righteousness freely offered by God to the sinner. And this made all the difference. In fact, as in faith Luther took hold of the promise, it changed his entire life. This experience later led him to translate the phrase that had troubled him, but which he now found to be a thrilling truth, "*die Gerechtigkeit die vor Gott gilt*,"—the righteousness which is of worth before God. J. B. Phillips' translation of this vital phrase reads, "God's plan for imparting righteousness to men." This righteousness is revealed in the gospel, as the gift of God which mortal man, if he would live eternally, must accept by faith in Jesus Christ, and in the atonement provided at Calvary. It is freely given to all who have living faith like that of the patriarch Abraham. How much we need the covering robe of Christ's perfect righteousness to hide our nakedness and shame. It is ours only as we daily, hourly, commit our entire life to Christ in loving, child-like trust and obedience. No wonder Paul says that in the gospel the righteousness of God is revealed "from faith to faith," that is, faith all the way, or as J. B. Phillips puts it, "a process begun and continued by their faith." In other words, not only must this righteousness be put to our account, it must become ours in continual obedience to the commandments of God through faith in Christ, and in our moment by moment commital to Him. If we would retain the blessing we constantly must be exercising this faith. Through exercise it will strengthen and develop.

Quoting Habakkuk 2:4 Paul concludes: "The just shall live by faith." When the apostle penned these

words he was not formulating some new truth but was merely stating that which he had gleaned from his study of the Old Testament. Righteousness by faith is not a new truth, nor is it a truth found only in the writings of the New Testament. It is taught throughout the entire Bible, from cover to cover. With the discovery of the Dead Sea Scrolls, Habakkuk's name has become more familiar to us, but how many of us really know the message and theme of this little gem of a book? When the curtain is lifted we find the prophet complaining concerning the sins of his people, the Jews, and he asks God to do something to rectify the situation. God promises correction by the hands of the Babylonians but this only raises a greater problem for the prophet: "Lord, how is it that You can use such a wicked, heathen power to correct Your people and punish them for their sins?" Why! Oh why? Can we not hear ourselves asking similar questions? God nowhere answers the prophet's contention. Instead, He simply asks him to believe that He will do the right thing. "*Wesaddiq be'emunatho yiheyeh*," said God. "And the righteous, in his faith he shall live." God proceeds to reveal the sins of Babylon, showing that He is well acquainted with the situation. The third chapter pictures in poetic style the prophet's response, and reveals his complete confidence in what God is about to do. However, he pleads that in sending His judgements, God will remember mercy. No doubt this was just where God wanted to bring him—where He wants to bring us—from criticism to a plea for mercy. Then follow those final, wonderful, inspiring words expressing his simple faith:

"Though the fig tree do not blossom,  
nor fruit be on the vines,  
the produce of the olive fail  
and the fields yield no food,  
the flock be cut off from the fold  
and there be no herd in the stalls,  
yet I will rejoice in the LORD,  
I will joy in the God of my salvation.  
GOD, the Lord, is my strength;  
He makes my feet like hinds' feet,  
He makes me tread upon my high places."  
Habakkuk 3:17-19, R.S.V.

What faith! Such is the faith that takes God at His word, never doubting—the faith of a little child. That same faith may be yours right now.

"How I long for the faith of a little child  
As he holds to his father's hand,  
When they walk on a dark and rocky road  
Through a strange and an untried land.  
But the child does not tremble or ask with fear  
'Are you sure that you know the way?'  
But he trudges forward with his hand in his  
Just as though it were light as day.  
The child does not know the way he should take  
Or the dangers that lurk so near;  
Still he trusts the one who is leading him  
And knows that he need not fear.  
May I trust the One who is leading me  
As I search for the way to heaven;  
Let me walk by His side every step He takes  
O'er mountain, through woodland, or glen.  
For I dare not go on in my wilful way  
In this world that is dark and wild,  
But must walk with Him every dangerous step  
With the faith of a little child."

— Hazel Philips Treble.



# COUNTDOWN



**TIMELY TOPICS FOR TEENAGERS**

who are Looking for Certainty in Today's Uncertain World

By **DESMOND B. HILLS**

## "Why Not Read the 66 Books in 1966?"

A YOUTH LEADER who has counselled with youth groups in most states of Australia, in the United States, and in the South Pacific Islands, recently challenged some youth attending a camp with the above question. He was speaking to youth present at an early morning devotional meeting at a camp on the shores of Lake Macquarie, in New South Wales, and I with many youth accepted his challenge. Since then I have brought the question, "Why not read the 66 books in 1966?" to the attention of other youth in camp, and to five hundred students in a Christian college. Now I would like to present the challenge to "Countdown" readers, and I do so with the prayer that you will not only read the Bible through this year, but also that you will read it thoroughly.

The sixty-six books of the Bible are a library of books containing God's messages to the Christian church through the ages, and reveal His plan of salvation for you and me. Listed below is an outline of the Heavenly Library from which we should "borrow" every day.

### The Sixty-six Books of the Bible

#### OLD TESTAMENT (39 BOOKS)

LAW, 5 books		Chapters			Chapters
Genesis	50	Proverbs	31		
Exodus	40	Ecclesiastes	12		
Leviticus	27	The Song of Solomon	8		
Numbers	36	<b>MAJOR PROPHETS, 5 books</b>			
Deuteronomy	34	Isaiah	66		
<b>HISTORY 12 books</b>		Jeremiah	52		
Joshua	24	Lamentations	5		
Judges	21	Ezekiel	48		
Ruth	4	Daniel	12		
First Samuel	31	<b>MINOR PROPHETS, 12 books</b>			
Second Samuel	24	Hosea	14		
First Kings	22	Joel	3		
Second Kings	25	Amos	9		
First Chronicles	29	Obadiah	1		
Second Chronicles	36	Jonah	4		
Ezra	10	Micah	7		
Nehemiah	13	Nahum	3		
Esther	10	Habakkuk	3		
<b>POETRY 5 books</b>		Zephaniah	3		
Job	42	Haggai	2		
Psalms	150	Zechariah	14		
		Malachi	4		

#### NEW TESTAMENT (27 BOOKS)

HISTORY, 5 books		Chapters			Chapters
Matthew	28	Second Timothy	4		
Mark	16	Titus	3		
Luke	24	Philemon	1		
John	21	Hebrews	13		
The Acts	28	<b>GENERAL EPISTLES, 7 books</b>			
<b>EPISTLES, 14 books</b>		James	5		
Romans	16	First Peter	5		
First Corinthians	13	Second Peter	3		
Second Corinthians	13	First John	5		
Galatians	6	Second John	1		
Ephesians	6	Third John	1		
Philippians	4	Jude	1		
Colossians	4	<b>PROPHECY, 1 book</b>			
First Thessalonians	5	Revelation	22		
Second Thessalonians	3				
First Timothy	6				

You will notice from the above division of the books of the Bible that there are various groups of books. If you keep these in mind while you read, it will help you to understand the book you are reading. Then, too, it will be worth while studying a little about the times and circumstances of writing. Rather than simply reading the books in order from Genesis to Revelation, I would suggest that you follow the plan outlined by Arthur S. Maxwell, well-known author and editor. In his very helpful book "How to Read the Bible," he presents seven suggestions on reading the Bible.

1. "Begin with one of the simplest books, such as the Gospel of Mark. Read it through. It won't take long, not more than an hour at the most.

2. "Next read the Gospel of Matthew. This book was written several years later than Mark and repeats almost every line of it. In addition, however, it gives many of the teachings of Jesus that Mark omitted.

3. "Next read the Gospel written by Luke, who has been called the first church historian because of his attention to important details, such as the name and year of the Roman emperor who was on the throne when John the Baptist began to preach. See Luke 3:1-3.

4. "Now read the Gospel of John, which is very different from the others, but in some respects is the most beautiful of all.



5. "Look for the stories in the Bible. There are hundreds. If you happen to possess the ten-volume set of *The Bible Story* you will find 409 stories listed in the index.

6. "Pick out the biographies. The Bible is full of them. Unlike many books of biography, it tells the bad as well as the good points of its various characters.

7. "Another highly profitable approach to the Bible is to look upon it as a library in which to pursue a variety of studies. For this purpose a good concordance is necessary. Also very helpful is a reference Bible.

"More important than any plan or method of reading, however, is the spirit in which you read. If you approach the Bible critically, looking for faults and flaws, it won't do you much good. On the other hand, if you read it with a prayer in your heart for God's guidance and blessing, you will find it to be not only an endless source of wisdom and enjoyment but also a 'well of water springing up into everlasting life.' John 4:14."

Although there are 66 different books, 1,189 chapters, and 31,072 verses in the Bible, there is one central theme. Christ is revealed in every book of the Bible, for as He stated, "They are they which testify of Me." John 5:39.

In *Genesis* He is the Seed of the Woman.  
In *Exodus* He is the Passover Lamb.  
In *Leviticus* He is the Atoning Sacrifice.  
In *Numbers* He is the Smitten Rock.  
In *Deuteronomy* He is the Prophet.  
In *Joshua* He is the Captain of the Lord's hosts.  
In *Judges* He is the Deliverer.  
In *Ruth* He is the Heavenly Kinsman.  
In the *six books of Kings* He is the Promised King.  
In *Ezra* He is the leader from Captivity.  
In *Nehemiah* He is the Restorer of the nation.  
In *Esther* He is the Advocate.  
In *Job* He is my Redeemer.  
In *Psalms* He is my all and in all.  
In *Proverbs* He is my Pattern.  
In *Ecclesiastes* He is my Goal.  
In the *Song of Solomon* He is my Satisfier.  
In the *prophets* He is the Coming Prince of Peace.  
In the *Gospels* He is Christ coming to seek and to save.

In *Acts* He is Christ risen.

In the *Epistles* He is Christ at the Father's right hand.

In the *Revelation* He is Christ returning and reigning.

According to a United Nations survey the Bible has recently outstripped political works and Shakespeare's writings in popularity for translation. In 1963 there were 187 translations in twenty-seven countries. Although it is good to learn that the Bible is still popular, we must remember that it is not enough to possess a translation, we must translate its message into everyday living. A young man, after hearing a discussion as to the merits of the various versions of the Bible, declared, "I prefer my mother's version to

any other." As Paul states we are "known and read of all men," and are to be "epistles of Christ." 2 Corinthians 3:2, 3. We will be "epistles of Christ" when the Word of God is our constant counsel, and we follow "in His steps."

Abraham Lincoln just before his death wrote, "I am profitably engaged in reading the Bible. Take all of this book that you can on reason and the balance upon faith, and you will live and die a better man."

#### HOW TO ENJOY THE BIBLE

"We search the world for truth. We cull  
The good, the true, the beautiful,  
From graven stone and written scroll,  
And all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

—John Greenleaf Whittier.

## "My Bible as My Guide"

By JANICE TURNER



Inverell, in the northern section of New South Wales, is home for 18-year-old Janice Turner. After completing her general education, Janice worked for a while as an office clerk. Currently, however, she is a student at Avondale College, where she is taking the Secretarial Course. Her goal is to find some way of serving her church in a secretarial capacity.

Have you ever studied the Scriptures? Once, like many other people, I thought the Bible to be only for older people, and to be very boring. But some months ago now, I realized how mistaken I was. It is one of the most interesting and encouraging books I have ever read.

I was very fortunate to be born to wonderful Christian parents, and although I tried always to do what I thought was right, I knew that I hadn't really met Jesus in the way that every true Christian should, and so I began to study the Bible to help me really find Him. As I studied, the New Testament especially, I came to know Christ in a way that I never knew Him before. After all that Christ has done for us, it hardly seems possible that all He expects of us is to accept Him, and to give ourselves into His loving care. I can truly say I don't know what I would do without Christ as my personal Saviour, and my Bible as my guide.

"Standing somewhere in the shadows you'll find Jesus,

He's the Friend who always cares and understands,  
Standing somewhere in the shadows you will find Him,  
And you'll know Him by the nail prints in His hands."

This chorus is a great comfort to me when I feel discouraged and upset.

Have you ever had a burden too much for you to bear? Tell it to Jesus. He will comfort you and guide you in the right way if only you'll let Him. Yes, Jesus will give you a wonderful peace, and take away worry and fear. Why not let Jesus come into your heart now and feel that wonderful peace that only He can give you.



# Jeremiah's HOT CROSS BUNS



By ROBERT H. PARR

THERE IS NO DOUBT—and I say it kindly—but we have some strange theological notions. Take Christmas, for example. Somehow we are never quite sure where the religious significance ends and the roistering begins. And we have somehow come to the place where we pay brief and shallow tribute to the Christ of Christmas but centre our complete attention on Santa Claus. Getting and giving, eating and drinking, relaxation and religious ceremonial, holy day and holiday are all mixed together into an indefinable mass until each one celebrates (an appropriate word) in the way he thinks best.

Easter is, if you will pardon my saying so, even worse. Our remembrance of the death of Christ is so mixed in with pagan symbolism that no one who so much as looks at a calendar can begin to believe that Easter is the actual anniversary of the Lord's death. Christmas is at least a fixed event on the almanac; Easter, however, is a movable feast. And it moves according to the phases of the moon, as any schoolboy will tell you.

This brings me to consider the origins of Easter. Why do we celebrate it as we do? Why, at least, isn't it a fixed and regular date? Why do we mix such incongruous things as the death of Christ (than which there is no more solemn event in our calendar) with the Easter bunny, hot cross buns, and Easter eggs?

First, let us see what Scripture says on the matter. The word *Easter* occurs only once in the New Testament—in Acts 12:4. (and in so translating the word, the Authorized Version is almost alone among all the translations). Moreover, it thus is quite erroneously rendered, as any Bible Dictionary will tell you, as witness "A Dictionary of the Bible"<sup>1</sup> edited by Wm. Smith:

"The occurrence of this word [*Easter*] . . . is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions, *Easter* had been frequently used as the translation of *pascha*. At the last revision (of the Authorized Version) 'Passover' was substituted in all passages but this."

How, then, did the word gain currency? And how did it come into the Scriptures? Unfortunately, it came into the Christian church through the back door. When the church was welcoming in its converts in the post-apostolic era, some were loath to give up certain of their old practices. They had been pagans. The gospel reached them but, like some converts (so-called) of this year of grace, they were unwilling to cast aside

all their old habits and ceremonies. Those who had worshipped the sun brought in some of their ideologies; those who worshipped the moon clung to some of theirs. And unfortunately, the church in those far-off early days was far more interested in gathering in a congregation than in insisting on the purity of that congregation's doctrinal beliefs. So they tolerated some of the ancient rites and symbols; they thought, doubtless, that eventually right would drive out error; but in this they were wrong. Instead, there was a merging and a marrying. And thus today we have the mix-up of the pagan symbols and the Christian ceremony.

Now it is possible that you think that I am stretching things to suggest that this is how this most solemn event in the church year originated. I therefore quote an internationally acknowledged authority:

"The English word [*Easter*] comes from the Anglo Saxon *Eastre* or *Ester*, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does not properly occur in Scripture, although the A.V. has it in Acts 12:4 where it stands for *Passover*. . . . There is not trace of *Easter* celebration in the New Testament."<sup>2</sup>

That the feast was essentially a spring festival is seen from the following:

"The English word *Easter* and the German *Ostern* come from a common origin (*Eostur*, *Eastur*, *Ostara*, *Ostar*) which to the Norsemen meant the season of the rising (growing) sun, the season of the new birth. The word was used by our ancestors to designate the Feast of New Life in the Spring. The same root is found in the name for the place where the sun rises (*East*, *Ost*). The word *Easter*, then, originally meant the celebration of the Spring sun, which had its birth in the East and brought new life upon earth. This symbolism was transferred to the supernatural meaning of our *Easter*, to the new life of the risen Christ, the eternal and uncreated Light."

This, then, would seem to be a noble gesture, honouring the risen Lord by neatly sanctifying the pagan feast and making it a Christian festival. But one must surely be pardoned for wondering what the risen Lord Himself thinks about the matter. Of this, however, more later.

Let's examine for the moment these incongruous trappings, the Easter bunny, Easter eggs, and hot cross buns. How do they come to be part of the solemn ceremonials of Easter?



From the same author just quoted—he is a Jesuit priest who lives in Boston—we find that both the egg and the rabbit were fertility symbols in Indo-European folk lore. The egg fascinated these simple eastern people because, from its apparently inanimate, inert, and lifeless interior, life emerged. The post-apostolic church blithely saw significance in the fact that it somehow resembled a tomb from which life emerged in the form of the resurrected Christ. It is with some kind of relief that we do not find anyone attaching some spiritual significance to the humble rabbit. That would be too much!

The hot cross bun (and here I refer you to my title) has its origins in moon worship. Jeremiah (chapter 7, verse 18) makes reference to it thus:

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke Me to anger."

There is no doubt, of course, that the "queen of heaven" here mentioned is the moon; any reliable commentary will confirm this. Cakes to the moon goddess—it was common practice to make and offer such confections where the object of worship was the sun, moon, or stars, and to place a symbol upon the cake. Smith, in his *Bible Dictionary*, points out that these cakes referred to by Jeremiah were probably made in honour of the Phoenician goddess Astoreth—a kind of personification of the combination of the moon and the planet Venus. And from these cakes to the hot cross bun was but a short step; and may I also point out that the cross on the bun is certainly not the representation of the one upon which Christ died; it is without doubt a phallic symbol.

At this point, I would expect someone to ask me whether I am opposed to all that is good in the observance of Easter, simply because it is of extremely dubious parentage. No, I am not. I am in favour of anything that points men to the matchless sacrifice of the cross; I am as happy as the next man to rejoice with all whose faces light up with joy at the reminder of the resurrection. But as I said in the beginning of this essay, we have some strange theological notions. As sure as the Lord gives us one memorial, we supplant it with a "better" one; let Him ask us to observe a certain mark of remembrance, and we invent another which to our frail thinking, is better and, by implication, more acceptable.

My question is this: Why is Easter necessary, as a festival on the Christian's calendar? Christ has already clearly named His memorials for His death and resurrection. Plainly He has said, "This do in remembrance of Me." Luke 22:19. He asks us to gather around His table, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26. This is His own request, a ceremonial and a memorial instituted by Himself. He made no other suggestion; He requested nothing more than this.

His resurrection likewise is remembered when the Christian accepts the invitation to follow Him in baptism. The Apostle Paul was clear on this point:

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12. Or again: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4. This is obviously speaking of baptism by immersion, and thus makes the sacred rite of vital significance to those who follow the Scriptural teaching. This was how Paul and the apostles celebrated the resurrection.

Now, whereas there may be virtue in remembering His passion and resurrection this Easter month, can somebody tell me why it is we don't follow it in the way He has outlined for us? Why must we substitute something else? After all, didn't this same Jesus say, "If a man love Me, he will keep My words"?

1. "A Dictionary of the Bible," edited by Wm. Smith, LL.D. article "Easter" page 156, one vol. edition. Fleming H. Revell Company, N.Y.

2. "The International Standard Bible Encyclopedia," edited by James Orr, M.A., D.D. Vol. 2. Article "Easter" page 889.

3. "Handbook of Christian Feasts and Customs," by Francis X. Weiser, Harcourt, Brace and World Inc. N.Y.



## THE METAPHORS OF THE CHURCH

[Concluded from page 23]

Professor Murdoch surely put his finger upon one of our acutest fundamental human problems. For if there is anything that this sad world needs today it is the manifestation toward it, on the part of Christians, of *chesed*—the capacity to go on loving humanity as God loves it, not because humanity is always responsive (for it isn't!), but because every man is a precious soul for whom Christ died—an exquisite gem that may be polished after the similitude of a palace.

Ellen G. White has very feelingly written: "In the courts and lanes of the great cities, in the lonely byways of the country, are families and individuals—perhaps strangers in a strange land—who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. They do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. They are pressed with suffering, want, unbelief, despondency. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. He is offering them the apples of Sodom, that will turn to ashes upon their lips. They are spending their money for that which is not bread and their labour for that which satisfieth not. In these suffering ones we are to see those whom Christ came to save."<sup>2</sup>

"O Brother man! fold to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer."  
—John Greenleaf Whittier.

1. Norman H. Snaith, M.A., D.D. "The Distinctive Ideas of the Old Testament," Chapter V: "The Covenant-Love of God," pages 94-130.

2. Ellen G. White, "Christ's Object Lessons," pages 232, 233.





YOUR

# Bible Questions ANSWERED

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

## WHY ASK?

Since God is all-loving, omniscient, and omnipresent, and since He gives to us so many things that we need but do not ask for, why bother about asking Him for anything? S.S.

The very reason here adduced as discouraging the need for prayer was used by Christ to encourage the practice. Note Matthew 6:7-9. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye." In other words, be encouraged to approach God in prayer, for He knows your every need, and you may depend upon His love rather than upon meaningless repetitions if you pray intelligently and earnestly and in faith. Prayer prepares us for many added blessings which the Father is glad to give to all who prepare themselves for such, by true communion with Him. The practice of prayer is meant to remind us of our continual dependence upon the Lord and thus save us from presumptuous thought, word, or action.

## MAKING A LIE

What is meant by the following expressions used in Revelation about those excluded from the new earth—"whosoever maketh a lie," and "whosoever loveth and maketh a lie"? Revelation 21:27; 22:15. J.W.P.

The evidence of fitness for heaven is a likeness to its King. Therefore the saved will be those who have patterned after Him who is the "Way, the Truth, and the Life." Those of earth who still choose wilfully to promote anything opposed to truth, display their lost condition. The second passage quoted explains the first. It is doubtful whether any person has not been guilty of a lie at some time or other. Indeed, who can tell the exact truth without knowing it? And who would claim to know the exact truth on every matter concerning which he speaks? But it is the loves of the heart which reveal its true nature, and those who take pleasure in the twisting of truth thereby display their own twisted moral natures, and their failure to submit to the transforming influence of the Spirit of Christ.

## IS IT PRESUMPTUOUS?

Even the prophet Daniel did not understand his prophecies, so is it not presumptuous for some in these times to claim that they can explain Daniel's visions? T.M.K.

"And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. . . . And none of the wicked shall understand; but the wise shall understand."

"Seal the book even to the time of the end: many shall run to and fro [i.e. search the pages], and knowledge shall be increased."

"And they that be wise [teachers, margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:8-10, 4, 3.

## A QUESTION OF DIET?

What is the meaning of "another, who is weak, eateth herbs"? and of the prediction that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith . . . commanding to abstain from meats"? Romans 15:2; 1 Timothy 4:1-3. W.E.B.

The "weakness" referred to in Romans 14 has no reference to physical strength, but rather points to a weak conscience due to unnecessary scruples. Verse 1 of that chapter says, "Him that is weak in the faith receive ye, but not to judge his doubtful thoughts" (margin). Those converted to the Christian faith from paganism hesitated to purchase in the market-place foods which had been dedicated to idols, and only the increasing awareness that Christ was the only true God dispelled this scruple. A little thinking regarding the animal kingdom, wherein many of the strongest creatures such as the horse and the ox have a diet consisting purely of vegetarian foods, endorses the fact that Romans 14 is not discussing the connection between diet and physical strength.

The word used in 1 Timothy 4 for "meats" means food in general, not necessarily flesh food. See Genesis 1:29, which declares that fruits, nuts, and grains were the "meat" of our earliest ancestors in Paradise. Paul's prediction has reference to an apostasy to transpire within the church after the

days of the apostles. Some of the features of this apostasy would be the acceptance of doctrines originated by devils, the enforcement of celibacy and fasting. History records the fulfilment of this prophecy as the study of Church histories concerning the fourth, fifth, and sixth centuries shows.

## TESTING A PROPHET

Both Mormons and Seventh-day Adventists claim that the gift of prophecy has been manifested among them. How can a professed prophet be tested? R.E.

The supreme test is that of harmony with Scripture. In the days of Moses Israel was told that neither miracles nor accurate prediction proved a man as being sent of God if his teachings contradicted previous revelations. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice." Deuteronomy 13:1-4.

This passage distinctly asserts that any teaching contrary to the commandments of God is from beneath than from above. See also Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Other tests include holiness of life and personal fruitage. John 7:17; Matthew 7:20. When the claim to inspiration is accompanied not only by supernatural knowledge, but by evident conformity to the law of God in teaching and conduct, then such a claim should be seriously and prayerfully considered. Most moderns who have laid claim to the gift of prophecy have been characterized by such flagrant violation of the precepts of the gospel as to immediately expose the shallowness of their pretensions. It is not difficult for a pretender to hazard a speculation regarding the future, but only those who are truly "in Christ" can bear the test of consistent daily living.





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