



Signs OF THE TIMES

NOVEMBER 1969

IS THE ANGLICAN CHURCH MOVING TOWARD ROME?

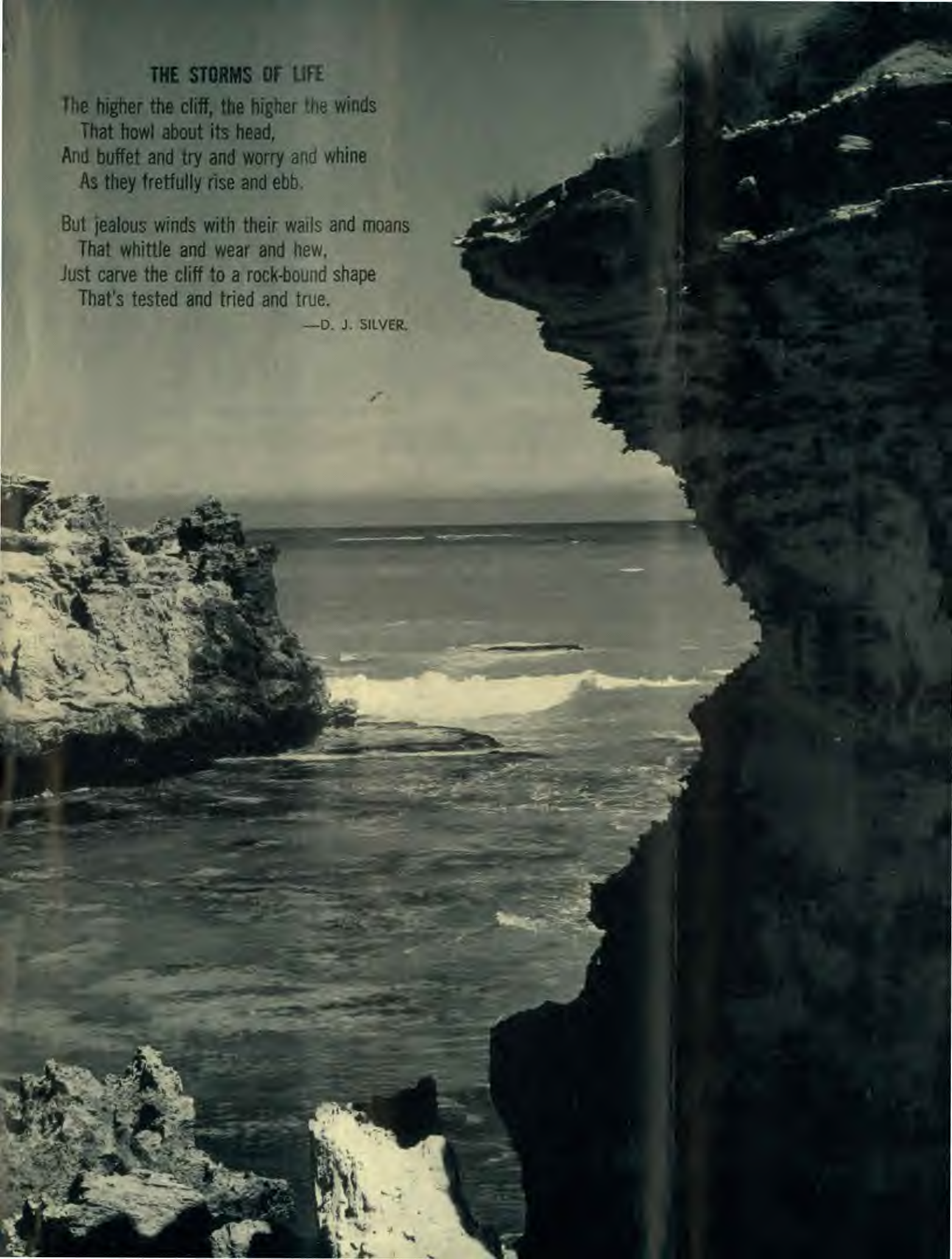
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THE STORMS OF LIFE

The higher the cliff, the higher the winds
That howl about its head,
And buffet and try and worry and whine
As they fretfully rise and ebb.

But jealous winds with their wails and moans
That whittle and wear and hew,
Just carve the cliff to a rock-bound shape
That's tested and tried and true.

—D. J. SILVER.



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.

VOLUME 84, NUMBER 11 :: NOVEMBER, 1969

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HOMELY HOMILIES

ON CONTROL

THERE IS something appealing about the sentiments of the song "He's Got the Whole World in His Hands." We humans never have a sense of security, necessary to peace of mind, when we think we are at the mercy of chance. We respond to the thought of control, direction, purpose, justice, order. We fear if we think the world is getting out of control—even our small corner of it.

My small daughter fell prey to this problem, on a small scale. Clearly the activities of the children in the backyard did not appear to provide her with justice. She started to try to right matters in her own way. She tried to take control herself, seeking justice and order from her point of view. She used coercive methods and consequently was repulsed and thwarted and frustrated. Finally she appealed to her father, "Daddy, there's too much wrong-ness! All the children won't do what I tell them they should."

I expect that she thought her father would immediately carry out her directions to right matters, but he was not unaware of the situation and for reasons of his own had a different way of solving the problem. "You come here and sit on my knee for a while and we'll have a story out of your picture book. You let Daddy look after the rest of the world." Wrapped in the arms of her father's love, the rest of the seeming disorder was readily left to him.

It amazes me that Jesus describes a world of wars and famines and troubles and persecutions, then says, "Don't worry, these things must come before the end." (Matthew 24:6.) It amazes me that He could face the supreme punishment for sin, knowing He was innocent, feeling the weight of the injustice, and say, "The cup which the Father has given Me—shall I not drink it?" It is as though in the midst of disorder He assures us that the world is not out of control, and invites us to "abide in My love."

Connie French

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OUR COVER PICTURE

Westminster Abbey, London, England, symbol of Anglican Protestantism, belies the controversy that continues to split its ranks and disturb its neighbours. Photo: H. F. Rampton.

Subscription Rates:

Single Copies	20
One-year Subscriptions:	
Paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands	\$2.25
New Zealand (N.Z. Currency)	\$2.25
"Single Copies	20
Overseas Countries	\$3.15

- A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING COMPANY (Australasian Conference Association Limited, Proprietors), Warburton, Victoria, Australia, and is registered as a periodical in Victoria.
- All subscriptions should be accompanied by cash, such remittances being made payable to the Signs Publishing Company. All New Zealand remittances should be made by Money Order, as N.Z. Postal Notes or Stamps are not negotiable in Australia. Please notify changes of address promptly, stating both old and new addresses.

The Pope Is Right!

AN AUSTRALIAN Associated Press report from Vatican City tells of Pope Paul VI's address to pilgrims at his summer residence in the Alban Hills south of Rome in which he inveighed against "the excessive tolerance of society for the moral health of mankind."

"We see," he went on to say, "that the immodesty of fashions, the provoking and pornographic illustrations of some of the press, the publicity and the representation of many shows, tend purposely to stimulate low passions."

"All this puts dirty fantasies and immoral and depraved thoughts in the hearts of mankind, sometimes provoking shameful crimes."

At the close of his address, Pope Paul remarked, "It is saddening to observe this self-degradation of man."

We cannot but endorse heartily all that the Pope has said in this regard; the easy tolerance of outlandish fashion, the strange affinity that otherwise respectable people have for loosening the restrictions on what may be publicly displayed—either in the theatre, the popular magazines or even the public street, to say nothing of the beaches—is, as the head of the Roman Catholic church has stated, saddening.

Once the censor was deemed to have a reasonable function in our society; he was charged with the responsibility of seeing that films, reading matter and public displays were decent and above board. Then, suddenly, the censor's world blew up in his face. Instead of being a respected watch-dog of good taste, he suddenly became the laughingstock of the community. Unless he lets through all the muck and filth that the minds of a permissive and tolerant society want to feed upon, he is the evil genius standing in the way of cultural progress.

Those who would stimulate the public mind to accept those things which the canons of decency would forbid should have a care. The mighty Roman Empire trod (or rather, should we say, plunged down) the exact same path to its doom. It was not military defeat that brought the Roman Empire down to the dust; it was moral decay. It was not the foes of Rome which humbled the military pride of the mightiest nation in history; it was the insidious infiltration of a low morality which white-anted the very foundations of its society.

And we, with the Pope, are saddened when we notice the pattern of today's society. We wonder whether there are any standards left when we read of actors who portray the seamiest of situations and who use words that no one with any self-respect would use, hailed into court

by the police and charged with perpetrating an obscenity, allowed to go back to their miserable little play-house and mouth their dirty dialogue with what amounts to the tacit blessing of society.

Asked to comment on the Pontiff's statement, one fashion designer of Melbourne (whose own skirts were described as "micro-mini" and whose fashion designs include the in-coming thing, "see-through" dresses) gave as her opinion, "A lot of it is in the mind. Certainly young people don't look on today's fashions as being sexually provocative. They are not all vulgar. They are open and honest." (Reported in the *Melbourne Herald*, 15/9/69.)

It is time that someone told that young lady some of the things that her own mother apparently didn't tell her. It is time that she learned that the clothing of young women and girls can have a most profound effect upon young (and even not-so-young) males. And if she doesn't know it, she is confessing to an ignorance which must point to an abnormally sheltered existence or an extreme unsophistication.

However, we would imagine that a fashion designer whose "way-out" fashions included such things as "see through" dresses would have been around enough to know that these things are provocatively stimulating to the opposite sex and are the basis of those erotic fantasies which stir some of the younger members of the community to act instead of merely thinking on what they see. And such acts have landed many of them on the wrong side of the law.

It is this flagrant flaunting of sex on every hand that is indicative of a sick society. Let it be remembered that there are some members of society (of all faiths and persuasions) who cry a loud "Amen!" when they read what Pope Paul had to say. It is, indeed, saddening to see the other half of society sneering at such efforts because their own standards of propriety and decency are so low.

Saddening, but not surprising. For looking down the corridors of time, Paul writing to Timothy in the first century of the Christian era put it squarely to his young charge in these words: "But understand this, that in the last days there will set in perilous times. . . . For people will be lovers of self and utterly self-centred, lovers of money and aroused by an inordinate desire for wealth. . . . [They will be] intemperate and loose in morals and conduct, . . . lovers of sensual pleasures and vain amusements more than and rather than lovers of God." 2 Timothy 3:1-4, The Amplified New Testament.

Robert H. Parr

Restoring the Mirror

EVERYBODY is still talking about the fabulous flight of astronauts Armstrong, Aldrin and Collins to the moon and back.

It was hoped by some that the successful completion of the expedition would answer all questions concerning the origin, history and composition of the earth's satellite. On the contrary it has set off a welter of new speculation which will take many more similar journeys to settle.

One unexpected result has been the interest shown by religious leaders. As never before, preachers have been flipping the pages of their concordances looking for Bible references to the moon. And they have not been disappointed.

As an example, look at the thirty-third chapter of Deuteronomy, which contains Moses' final blessing upon "the children of Israel before his death." When he came to Joseph's name he said, "Blessed of the Lord be his land, for the precious things of heaven . . . and for the precious fruits brought forth by the sun, and for the *precious things put forth by the moon.*" Deuteronomy 33:13, 14.

The Berkeley Version renders this last phrase, "the rich yield of the moon." What rich yield? What precious things? Could it be that 3,500 years ago there was something different about the moon and its influence upon the earth from anything we know now?

Then there is the remarkable prophecy in the thirtieth chapter of Isaiah. It occurs in the midst of a sequence of predictions concerning the future triumph of the people of God. Quite evidently it was presented as a crowning benediction: "Moreover *the light of the moon shall be as the light of the sun*, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Verse 26.

The Berkeley Version says, "Then the light of the moon will be as the light of seven days, at the time the Lord binds up the fractures of His people and heals the severe wounds of His blow."

Either way the suggestion is clear that some day the moon is going to be much brighter than it is now.

Could it be that when the Lord makes "new heavens and a new earth" (2 Peter 3:13) He will include the moon in the restoration? Maybe the moon was not always the debris-strewn, pock-marked planet that it is today. Maybe it also suffered from the curse of sin which brought such desolation to the earth.

This is not as far-fetched an idea as some may think. The rocks brought back by the astronauts give it strong support. Some of the scientists who have examined the rocks are asking, "What is the shiny, somewhat pearl-like, peanut-shaped object found in some of the moon material? What are the glassy grains found in the moon dust?"—*Christian Science Monitor*, August 1.

Dr. Cliff Frondell of Harvard University has described them as ranging in colour "from dark brown to yellow to yellow-brown." They are, he said, "*wonderfully lustrous and reflecting.*"

Could it be that these are broken shards of a once lovely mirror which long ago sent sunlight to the earth by night in splendour we have never seen? Could it be that replacing the mirror is part of the total renovation the Creator is planning?

This will be yet one more reason why "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea" will cry out again and again through all eternity, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13.

Arthur S. Maxwell



PRINCESS MARGARET, Countess of Snowdon, visits a Dr. Barnado's home at Barkingside in England. She is seen walking from the Chief Officer's residence to the village church.



MOON DUST, just sufficient to fill a couple of dessertspoons but mined at enormous cost, was viewed recently by 35,000 people in two days when it went on display in the London Geological Museum.

Mister Spaceman Himself

TO MOST SPACE ENTHUSIASTS the month of November will be the second most important month in 1969. The most important, of course, was July, when the myth of a man on the moon was first made a reality. Now in November three more astronauts will attempt to repeat this feat.

The grandeur of this accomplishment has been expressed in many ways, and myriads of words and multiple metaphors have been employed to convey the significance of this event. Perhaps none startled us more than the statement made by Dr. Wernher von Braun and quoted by papers all across the world. Dr. von Braun is Mr. Spaceman himself—minus the helmet, the survival unit and the space suit—for it was this man whose genius and enthusiasm was so vital to the American success. Not only did he create the giant Saturn rocket that lifted Apollo 11 out of the earth's gravity, but he was also instrumental in launching the first U.S. satellite that put the Americans into the race for the moon.

It was not surprising, therefore, that we should have pricked up our ears when this scientist described the landing on the moon so: "I would equate man's first land-

ing on the moon with aquatic life crawling onto land for the first time."

Now lest you think that this father of the Space Age should also be a symbol of this world's over-confidence in science and patron of the worship of the ability of man, allow us to quote another statement of Dr. von Braun's which throws a different light on his beliefs.

"The only thing I've always cared about is space exploration. I guess I've always daydreamed about space flight. In my early teens I used to try out homemade rockets in a field near to our house. Usually they wobbled a little way into the air and fell back again. They were really just a lot of smoke and noise. When I knelt to push the ignition button, I would always pray a kind of last-minute, hope-against-hope prayer: 'Please, let this one go up.'"

"After World War II, I was asked to go to Fort Bliss, Texas, to carry on experiments with rockets. One day a neighbour called and asked if I'd like to go to church with him. I accepted, because I was anxious to see if an American church was just a religious country club, as I'd been led to expect.

"When we drove up, the small white frame building stood out in the hot Texas sun. Before long I heard a screeching of brakes as up to this church drove an old battered bus. The door opened, and fifty people climbed out until only the driver remained. Then, he, too, climbed down, and my host walked up to him.

"'Dr. von Braun,' he said, 'I'd like you to meet our minister.' The minister, who drove that bus, travelled each Sunday more than forty miles picking up his parishioners. For the first time I really understood that religion was not a cathedral inherited from the past, or a quick prayer at the last minute. To be really effective, religion has to be backed up by discipline and effort.

"Gradually I came to feel that in order to be realistic, my prayers, too, needed to move into a new dimension. I began to pray daily, hourly, instead of, on occasion, 'pushing the button and hoping.' I took long rides out into the desert, where I could be alone at prayer. I prayed with my wife in the evening. As I tried to understand my problems, I tried to find God's will in acting on them.

"In this age of space flight and nuclear fission, to use power wisely calls for a moral and ethical climate. We can achieve it only through many hours of the deep concentration we call prayer. Are we willing to do this? I wonder. It will take effort. Prayer can be the hardest kind of work—but it is certainly the most important we now can do."—*These Times*, May, 1968.

In an age when man has so much confidence in what he can do, it is refreshing to realize that someone like Dr. von Braun is aware of our human limitations and conscious of our need of God.

David L. Stokes

A PLACE TO REMEMBER



By Roy C. Naden



WEST- MINSTER ABBEY

IT HAD TO BE A DREAM. It could not be real! We were driving in a London taxi down the Mall, past Buckingham Palace, watching the changing of the guard—and on a beautiful sunny day! My friends had warned me not to be so optimistic as to expect the Old Country to be that benevolent weather-wise. But it was!

Whether one boasts strong patriotism or not, to those born in the British Commonwealth, England evokes a feeling . . . an emotion . . . an indefinable reaction different from that of any other country in the world.

We don't hear "There'll Always Be an England" and "Land of Hope and Glory" sung so much these days, because things have changed. The Commonwealth has suffered a series of

dissections and amputations. And if the lurid magazine covers, so brazenly exhibited on the sides of London's footpaths, are any indication, even the heart of the old Motherland has been hardened. Yet it is still England, the land of Sir Walter Raleigh, Queen Victoria, Shakespeare and Drake. Which reminds me . . .

We asked the taxi driver to take us to Westminster Abbey—Great Britain's gallery of the great. Soon Big Ben loomed into view through the front window, and just across the street—the Abbey. I never did discover just how many people are interred in those reverberating halls, but plaques and statues cover the floor and the walls. Poets and peasants, kings and counsellors, soldiers and statesmen,

all are remembered and honoured here. From the impressive tribute to the late Sir Winston Churchill in the floor at the entrance, to the graves of kings of centuries ago in the nave, it is indeed a hall of heroes.

All this immediately brought to my mind the Bible's hall of heroes—those whose names have been inscribed in the Book of Hebrews because they held one characteristic in common—faith. Not intellect—for faith seems more common amongst the simple; not valour in battle—for those who fight this warfare do so in Another's strength; not through position—for all are equal ("brothers" is the word the Bible uses); but faith in the One for whom they lived, whose glory they extolled, whose power they demonstrated, and whose love they knew first hand. Why, just the mention of one of their names makes an epic spring to one's imagination! Enoch . . . Noah . . . Abraham . . . Moses . . . Samson . . . David . . . Samuel . . .

I was impressed by the fact that there are severe physical limits to the number who can be honoured in the Abbey, but I was encouraged by the expansiveness of the Bible's hall, for the Record climaxes in these words: "Though they trusted God and won His approval they didn't receive all God had promised them; for God had arranged even better rewards for us and He wanted them to wait and share them with us." Hebrews 11:39, 40, Taylor.

England's Abbey points to the transitory nature of both earthly life, and earthly fame. The Bible's Abbey points to eternal life and the ultimate gathering of the faithful in the Celestial Commonwealth of Nations. In the day of final reckoning the honoured peers in the Abbey of Faith, diverse in nationality, but united by the common bond of faith, will stand and sing to the Author of their faith. "Great and marvellous are Your doings, Lord God Almighty. Just and true are Your ways, Oh King of Ages." Revelation 15:3, Taylor.



Whom

SHE SAT THERE listening intently to my description of the origin of evil in the universe. Though she was a mere twelve years old, her intelligent responses and questions showed that she understood the subject better than some adults to whom I had spoken on previous occasions. At last she ventured a hesitant query that evidently had bothered her for some time. When she had asked the minister of her church about it, he had, for some obscure reason, brushed the question aside as trivial. And the problem—? "If God made everything, who made God?"

A few years later, the same question came to me from a different source and with a very different significance. I had protested to the editor of the local newspaper via the correspondence column. Enumerating some of the doubtful aspects of an article on evolution which had appeared earlier that week, my letter urged a fairer presentation of the other side of the subject of origins.

After a day or two a reply was published, of which the following paragraph was a part. Whether its writer was an atheist or an agnostic I do not know. I quote: "It does not matter whether the earth is three million years old or three seconds. Nor does it count whether it appears designed or not. If it were designed there would be no undesignedness against which to contrast the designedness, and make it evident that it was designed. Inability to realize that things do not always need a cause is the poverty of our imaginations. The argument for the First Cause can be discredited, as a First Cause sets out to provide an answer, which it replaces with the same question, i.e., if God made the universe, then who made God?"

The earnest young enquirer. The sophisticated sceptic. One question. Two widely different motives for asking it. Can we make a truly satisfactory answer? At the outset we should make it perfectly clear that there is no absolute proof that God exists; if there were, faith would become outmoded. God values faith. To Thomas the doubter Christ said, "Blessed are they that have not seen, and yet have believed." Christ refers to the church as His bride, and He desires her to trust in Him while He is absent, just as man and wife expect each other to be faithful during a prolonged separation.

Yet the Christian is not left to depend on faith unsupported. In nature, in the realm of microscopics, in the starry heavens, the believer sees the masterpieces of a superb Artist. Best of all, in the Scriptures, and particularly in the accuracy of fulfilled prophecy, he hears the voice of God speaking to him. When both sides of the case are considered objectively, it is obvious that Christians do not have the sole rights to faith. Faith in one's own reasoning powers, trust in the honesty of the text-book writers, belief in a host of unproved theories, hypotheses and assumptions are all part of the creed of the infidel.

Gazing up at the glory of the stars, even the most hardened atheist must at times feel the stirrings of faith deep within him. There were no doubts in David's mind as he wrote, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language. Without these their voice is heard." Psalm 19:1-3,



A Message for the Atheist,
the Agnostic and the Sceptic.

By JAMES D. BEYERS

God Calls "FOOL"

margin. Again, "The fool hath said in his heart, There is no God." Psalm 53:1.

How could such beauty and perfection just happen! Could anyone truly believe the current idea that one of those stars moved so far off course as to pass near our sun and draw out of it great columns of the solar substance, which finally cooled and became planets? Even a child should be able to see the fallacy in this. First, the stars are so perfectly set upon their courses that none could interfere with any other. Second, if one star did approach another, its gravitational force, if sufficient to over-ride the sun's own gravity in this way, would not leave those masses drifting in space, but would attract them right down into its own mass. Third, even if it be granted that those bodies were indeed drawn from the sun, why should they become cool and the sun remain hot? Surely the sun's nuclear reaction would continue in the planets if they originated in this way!

Next we need to ask, how did the sun come to be there in the first place? Whence came the blundering star that supposedly produced the planets? Among atheistic scientists, one of the most favoured conjectures is that billions of aeons ago, the universe consisted only of "cosmic dust." Over unimaginable stretches of time, this dust collected into huge balls and by some strange process went into chain reaction, producing holocausts that continue unto this day. Eventually, they believe, these mighty atomic fires must die for lack of fuel, when the universe shall become dust again . . . dead cosmic dust . . . in a dead universe. Such a dismal future is, of course, unlikely to worry mankind, who

would probably destroy themselves in this century, if a Higher Power did not intervene.

It must be admitted that Christians can offer a far more optimistic future. Believing that Jehovah, the Omnipotent, Uncreated One, has spoken the universe into being, we have no fears for its continuance. His boundless energy will sustain the stars for all eternity. "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 faileth." Isaiah 40:26.

There are many scientists who believe in God, and since Einstein has shown that the atom itself may be expressed as a complex mathematical formula, it is not too difficult to imagine the Almighty uttering that formula in all its variations, and condensing some of His immense energy into matter as we know it. In our own generation we have stood in awe as our fellow men have learned to reverse the process and release the atom's power.

It is comparatively simple for us to envisage the universe, or matter in certain forms, continuing to exist for all eternity, in an endless future direction. Why then must finite minds baulk at the concept of a Divine Being who has both beginningless and endless existence in both the past and future directions?

Though the condition of timelessness is beyond our comprehension, the Bible does touch fleetingly upon this mystery. To the Jews the Saviour declared, "Before Abraham was, I am" (John 8:58); and to Nicodemus, "No man hath ascended up to heaven, but He that

came down from heaven, even the Son of man which is in heaven." John 3:13. The angel who appeared to John on Patmos predicted that, "There should be time no longer." Revelation 10:6. In Isaiah 57:15 God is called "the high and lofty One that inhabiteth eternity."

Humans can inhabit a house, a city, a planet; but how does God inhabit eternity? Many theologians see this as indicating that God has no past and no future, but occupies what we can only describe as "eternal present circumstance." I was about to write, "eternal present time," but rejected it that the idea of timelessness might have more meaning. In his *"Mere Chris-*

"ALL THINGS must speak of God, refer to God, or they are atheistic. History, without God, is a chaos without design or end or aim. Political economy, without God, would be a selfish teaching about the acquisition of wealth, making the larger portion of mankind animate machines for its production; physics, without God, would be a dull enquiry into certain meaningless phenomena; ethics, without God, would be a varying rule without principle, or substance, or centre, or ruling hand; metaphysics, without God, would make man his own temporary god, to be resolved, after his brief hour here, into the nothingness out of which he proceeded. All sciences . . . will tend to exclude the thought of God if they are not cultivated with reference to Him. History will become an account of man's passions and brute strength, instead of the ordering of God's providence for His creatures' good; physics will materialize man and metaphysics, God."—Henry P. Van Dusen, "God in Education."

tianity," C. S. Lewis proposes that if God has a past, part of His existence is yet to be. Perhaps this can assist us in our acceptance of the teaching that God can foresee the future. Our past and our future would both be as present tense to Him.

The same writer compares the Father to the author of a book. Between two closely related events in a story such as a knock on the door, and the door's being opened, an author may spend an hour, a day or even a year planning the next scene. He could go back and rewrite the beginning, or flit ahead and plan the climax. As the author is not bound by the time sequence of his story, similarly God is able to view the entire scope of history without being subject to its limits, for He created time as well as matter. "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8. No analogy is perfect, but I have found this one very helpful. Thus if we say that God has always existed, we could be a little inaccurate, for this would be to give Him a past. The Bible does not say that "He was before all things," but, "He is before all things, and by Him all things consist." Colossians 1:17.

Now let us see who has the most to offer to his hearers, the Christian or the atheist. Either God

exists or He does not. If He does, then the creation story is the authoritative account of this earth's beginnings. If there is no God, then mankind has evolved in one way or another. Of which we cannot be sure, for evolutionists have innumerable sub-theories, conjectures and missing links, all tied together with massive amounts of sheerest guesswork.

If the evolutionist is right, he can never have the satisfaction of knowing it, for such vast time periods would be needed to bear out his theory, while his lifespan is so short.

If he is wrong, he will find out the hard way. The Bible is explicit about a resurrection and a judgment for ungodly men. (Acts 24:15; Jude 14, 15; Daniel 12:2.)

If the Christian is right, a glorious reward is promised for him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. If he remains faithful, he will know the unending joy of everlasting life in a perfect world.

But the Christian, if he is the one misled, will never know it. He will go through life full of optimism, sustained by a magnificent hope, and then die at last, at peace with the world. Should there be no resurrection he would never be aware of it, and therefore would know no disappointment.

Since the evolutionist has no hope beyond the grave, the most he can hope for is a quick and painless demise for himself when his time runs out, and a better world some day for his descendants—a feeble hope in the light of prevailing world conditions. But for the humble follower of Christ, there IS hope, not only for his children, but for himself, too, and even for those already dead. He expects to meet again those whom he has loved, but whom the grim reaper has snatched from him. Thus even his times of sorrow are made more bearable. To me this is not mere theory. I have gazed down on the lifeless form of my first-born son, and have experienced victory of hope over grief.

In the last decade we have seen a rapid decay of civilization, and to the atheist this can only bring dread, for man now has the power to destroy every living thing upon his home planet. One and only one atomic bomb, if encased in cobalt and detonated, would leave this a dead world, and there are surely some dictators who would be fanatical enough to try it. Saddened as he is by the degradation about him, and doing all he can in his sphere to make the world a better place, the Christian cannot despair at that same decay of civilization, for he sees it as a sure sign that his Lord is coming soon. Thus his hope burns brighter with each passing year.

Who then has the most to offer? On one side we can see only a hopeless end; on the other side, an endless hope. It is left to each of us to make our own personal choice. Reader, this also applies to you. Have you made the right decision? ★★

OUR CHANGING WORLD



YOUR FINGERPRINTS— YOUR CREDIT CARD

At its electronics laboratory in Syracuse, New York, General Electric is developing new ways to identify fingerprints by computer. The technique would enable stores to use fingerprints instead of credit cards. Charging any item would merely require placing one's thumb in an electronic scanning device. The "picture" it takes of the print would be fed into the computer. The computer would compare it with the print on file and verify the customer's identity—all in seconds.

THE MARRIAGE GAME

In 1967 there were 386,000 marriages in England and Wales. The average age of the grooms was twenty-five, of brides, twenty-two years and six months—over a year younger, in both cases, than ten years previously. In over 25,000 marriages, both partners were under twenty. But more marriages ended in divorce in 1967. Petitions numbered 51,000—the highest ever, and this was 4,000 more than in 1966. For the girls under twenty, chances of marriage break-up are twice as high as for girls in the 20-24 age bracket.

PRO ECUMENO ECCLESIASTICO?

The Methodist Ladies College at Kew, Melbourne, Victoria, has a new Latin master for the third term of 1969. He is Father Colin Goodwin who is also acting chaplain at the Sacred Heart Girls' School at Glen Iris. The headmaster of the Methodist Ladies College, Rev. R. A. Woodgate, in a masterly piece of understatement, says that this is the first time in memory a Catholic priest has taught at the school.

WHERE BABIES COME FROM

"All evidence indicates that our population problem is being caused by well-educated middle- to upper-income families having the number of children they want," says Adolph W. Schmidt, director of the Population Crisis Committee in Washington D.C. "Numerous surveys indicate that women in the United States want three to four children, and during the past five years have had an average of 3.2 children." If every woman of child-bearing age were to have four children, the population would double in each generation of about twenty-five years. Were the poor to have no children at all," he adds, "the U.S. growth rate would be reduced by only one-tenth of 1 per cent."

CHURCH IMPACT FADING

"The proportion of people who think religion is losing its influence on American life is climbing at a rate that will depress ministers and church-goers alike," says the result of a Gallup poll taken recently. The report gave these interesting details:

"Eleven years ago, only 14 per cent of all persons interviewed thought religion was losing ground in U.S. society. Today the figure is 67 per cent, nearing five times as high.

"Those who hold this view generally give one of four reasons:

"1. Young people are losing interest in formal religion, as other influences are becoming more meaningful.

"2. Growing crime, immorality and violence.

"3. Materialistic distraction.

"4. The church is not playing its proper role (some say that the church is not keeping up with the times, but as many say it is too involved in social and political issues)."

GOD IN GREY

A play entitled, "God Is a (Guess What)," and produced in London by the New York Ensemble Company, presented "God . . . as a completely grey figure—a grey face, and in a grey Edwardian costume." The play was described as "a musical morality play which lashes out at bigotry and oppression in a tone that is jeering and blasphemous."

AS MANY AS THAT?

The new Official Catholic Directory, published annually by P. J. Kenedy and Sons, says that Roman Catholics in the United States now total 47,873,238, a gain of 404,903 from last year. Catholics make up 23.67 per cent of the population of the U.S. The number of converts last year reached 102,865, the lowest since 115,214 were received into the church in 1947.

THE PRICE OF MOTOR CARS

It is estimated by the Statistical Bureau of the Metropolitan Life Insurance Company in New York that during 1968 some 200,000 people were killed in motor-car accidents throughout the world. Approximately 55,000, or more than a quarter of the total, lost their lives in the United States. However, the fatality rate, according to the total number of miles driven, is less than half the French rate, even though there are 30 per cent more motor vehicles per capita in the U.S. than in France. The same comparison holds true of Italy and West Germany. Measured on this basis, Japan had the highest fatality rate of all.

Are Sunday laws Christian?

A COUPLE OF YEARS AGO, South Australia revised its Sunday law bill. The revision was designed to open the way for major international and interstate commercial sporting events on Sundays in Adelaide, together with some other relaxations. Certain other forms of entertainment and sport were not allowed without a special permit. Organizations which desired to operate on Sundays would need the approval of a government minister who would consider existing practices and the need to preserve the peace of Sunday in certain areas.

Foremost opposers to any liberalization of the state's Sunday laws were the churches which, with the prospect of still fewer at church because there were other places to go, urged the government to be cautious in relaxing any restrictions imposed on Sunday activity, as, said they, this was a day set apart by God for man's benefit. Church leaders felt that if certain activities were forbidden on Sundays, many who were careless about religious worship on Sunday would "naturally drift back to the church."

Supporters of Sunday laws are anxious to have them retained, they say, because of the rapid decline of morality in the nation, unrestrained violence and ever increasing crimes against property and person. They have led people to believe that Sunday desecration, more than any other factor, is responsible for the present moral breakdown of society.

Now we may well ask, Where did Sunday laws begin? Are they necessary to enable men to worship? Would God approve of them? Did He really set aside Sunday as His holy day? Finally we shall point out some interesting conclusions to the issue in the light of current religious thought.

In A.D. 321, the Roman emperor Constantine approved the first recorded Sunday law. Through the centuries, other rulers increased the severity of punishments meted out to violators of Sunday laws. In the seventeenth century, in England and America, and in Australia in colonial days, stringent laws were written to punish desecration of Sunday. Under Puritanical rule in New England, Sunday laws would not allow husbands to kiss their wives publicly on Sunday, and some were fined and put in stocks for doing so.¹ Boys were fined ten shillings for whistling on Sundays, and adults fined ten shillings for not going to church, whether they were members of the church or not, and

young couples were fined for courting after sundown on Saturday nights.

Other Sunday laws have had severer penalties, from loss of provisions, to whipping and even death. America's first Sunday law, that of Virginia in 1610, required church attendance, and prescribed the death penalty for the third offence.² Nearly all present-day Sunday laws are religious laws, and many churches feel they are responsible for the existence of most of them. These laws are religious laws, and many churches feel they must be the conscience of the nation on retaining them.³ Historical research clearly indicates the religious basis for all Sunday legislation.

The influential Lord's Day Alliance group declared years ago, "We propose by legislation to make it easier for people to go to church. In other words, we shall try to close the baseball parks [on Sunday], the golf links, the motion pictures, etc."⁴

However, Jesus Christ never founded His kingdom upon such laws, and never advocated that its doctrines be promulgated by force. He founded His kingdom upon love. He did not seek to write His statutes upon the statute books of the state, but upon the fleshy tables of the heart by the Spirit of the living God. Jesus Christ did not use coercion; He allowed every man to choose for himself. It was a voluntary service—not legalistic—that He required.

Jesus never made an alliance with any civil government; He never asked aid of Caesar (Matthew 22:21), and He never asked that any of His doctrines be incorporated into law. God made the conscience free in the realm of religion and He never intended that any man should enslave it. The desire to worship God must come from within and not by legislation. Voluntary attendance at various places of worship is a basic principle of religious freedom. Religious services are held on other days of the week without the aid of religious laws, and are attended by thousands. No state or government has the right to attempt to legislate a decision on the matter of Sabbath observance and thus assist one church above another.

When efforts were made some years ago to curtail baseball and football games in Pennsylvania, U.S.A., a Lutheran minister championed their repeal in these words: "I am definitely for the repeal of the blue laws. They are unfair, unchristian, antiquated, intolerant, and unenforceable. . . . All . . . should be free to spend

By Lindsay J. Laws

Sundays as they please, provided they do not interfere with their neighbours' rights. The man who wants to worship should be free to worship. The man who does not wish to worship should be free to spend Sunday as he pleases. You cannot force a man to be religious by law. . . . Many good and honest citizens worship on Saturday. Why shouldn't they be free to do on Sunday what we do on Saturday? Surely, open stores, open movies, open ball parks, open gas stations, will not interfere with Christian worship. What reason then have Christians to demand that these be closed? . . . Let's get away from bigotry that says, 'Let my conscience be your guide.'"⁵ The proposed laws were repealed, and it is quite sure that if Australians were informed on the issues, and given a vote, such laws would be repealed here, too.

Those who back Sunday laws claim that a wide open Sunday would be Sabbath desecration, and that the Creator has set apart Sunday as the Sabbath.⁶

However, Sunday is not the Sabbath, and never has been. "Few nineteenth century Congressmen seem to have been aware that, as W. E. H. Lecky once pointed out, 'Sunday is not the Sabbath, and its obligation does not rest upon the fourth commandment. It is a church holiday.'"⁷ The distinguished Protestant scholar, Conrad Moehlman, declared that "the identification of Sunday with the fourth commandment is utterly foreign to Moses, Jesus and Paul, to say nothing of the entire Christian church prior to the sixteenth century."⁸ And the Catholic Church says, "The Catholic Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant."⁹

Why should these outdated, unchristian, discriminatory Sunday laws have come into prominence again today almost as front-page headlines? *Christianity Today* reported: "Sunday business is rapidly rising as a leading issue in American political, social, and religious life."¹⁰ It went on to speak of their "surprising latterday resurgence" and said that "they place us now in the stance of decision."¹¹

Decision . . . for what? Could it be decision for or against God's true Sabbath day, Saturday? Just because the majority may keep Sunday holy does not make it the true Bible Sabbath. More often than occasionally the majority have been wrong. (Exodus 23:2.) Also,

Sunday legislation is based on the assumption that Christian minorities have no rights of dissent, and that the majorities are bound to be respected; and too often today, government is prepared to make lawful what the majority favour. Sunday laws make provision for the legal enforcement of the wishes of certain religious groups by denying other groups their equal right. This is nothing short of legislated discrimination.

Speaking in favour of Sunday legislation, the official journal of the Michigan Methodist Church says, "Since both the Jews and Seventh-day Adventists are a very small minority, it would seem that they would be willing to let the majority have their way for the sake of preserving at least one day in the week as a sacred day."¹²

If churches feel this way, we may well ask what they would do if by legislation they could have their own way. Would dissenters suffer economic disadvantages (they do this already where those who keep a day other than Sunday cannot open their businesses on Sunday), be accused of endangering the general public welfare, and perhaps suffer punishment as of old? Who knows?

Some years ago, the Reverend Bascom Robins of Kansas made the following statement in regard to Sunday observance: "There is a class of people [meaning seventh-day Sabbath observers] in this country who will not keep the Christian Sabbath [meaning Sunday] unless they are forced to do so, but that can be easily done. . . . If we [first-day observers] would say we would not sell anything to them, we will not buy anything from them, we will not work for them or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath."¹³

Could this be what John the revelator had in mind in Revelation 13:17: "That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name"? If this is so, and it seems highly probable, then Christians would do well to consider carefully the implications of Sunday laws.

Some Christians may be advocating stricter Sunday laws, but mark well . . . Sunday laws are not Christian laws. ★★

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Mrs. Coretta King Carries On

MRS. CORETTA KING cannot disengage herself from the deep, wounding shadows of the past, nor can she view the future with unconcern. More than most, she bears the heavily entailed pressures of the architecture of time because of her place in the vortex of history. Although these extreme pressures build up constantly in both the public and private roles of her life, she admirably carries on the ideals of her famous husband in her home and before the world.

Beneath the canopy of honour spread over the memory of Dr. Martin Luther King, Jr., Mrs. King bears leadership responsibilities which, though shared with the Southern Christian Leadership Conference in Atlanta, Georgia, demand her time for travelling, writing, and speaking, which she accomplishes with almost canonical propriety. This is her legacy from Dr. King, which she has assumed with a serene, regal confidence, developing in her own right his evolving philosophy of world-wide concern. She bends her rich increase of strength toward the realization in time when the poor, both black and white, shall be freed to opportunities, when the indignant cries of racism and war shall be rightly answered.

This article is being written prior to the publication by Holt, Rinehart and Winston of Coretta Scott King's book, *"My Life with Martin Luther King, Jr."* The sum paid to Mrs. King, said to be one-half million dollars, will relieve financial stress. Yet she did this without merchandizing her love for her husband; it is a story that, even before the book's completion, has caught the imagination of publishers in many countries. Additional income from the S.C.L.C. is an annual salary of \$12,000 which Mrs. King receives as a board member. Lack of money will presumably not be a problem for the King family.

Mrs. King is establishing her own coign of vantage in a world-wide sweep. She was received by Pope Paul VI in Rome earlier this year. She became, on March 16, the first woman ever to speak at a church service in St.



Paul's Cathedral in London, and she spoke with a golden alchemy of power and eloquence. The London *Times* said, editorially, "Severe social tensions in Britain have changed from those of class to those of race; the church is faced with a new challenge—a challenge which Mrs. Coretta King, the widow of Martin Luther King, posed directly to the congregation of St. Paul's Cathedral yesterday." In her speech, Mrs. King said, "The time is now to awake the world to see what God is doing among His people. . . . The time is now to

open our eyes to the moving hand of God. . . . The time is now to usher in the dawn of a new day." She stated further, "If we are not careful, the world will split apart at the seams. . . . If we are not careful, we will have a struggle of the rich against the poor, white against coloured, and rich nation against poor nation."

In her ten-minute speech Coretta King stated, in effect, a philosophy designed to encapsulate her ideal—that the contribution of the hearts and the consciences of men can conquer the rebel powers of poverty and disease and vanquish war's quick fire from the earth.

Mrs. King has appeared on television in New York with regard to a \$100,000 permanent scholarship fund to be set up at Colgate University honouring Dr. King. A posthumously awarded Marcas Garvey prize to Dr. King was received by Mrs. King in Kingston, Jamaica.

By SARAH MORROW

There was also the Nehru Award for International Understanding which Mrs. King accepted in India, honouring the name of her husband.

She has written with clear vision for nationally circulated magazines. In *Good Housekeeping*, December, 1968, Mrs. King wrote, "The poor, the captives and downtrodden, are still in the majority. Despite miracles of invention and discovery, the essential mission of Christ is still unrealized. . . . The poor in every age have been obscured. The visible ones are the powerful and mighty, but in every age men arise to tear away the curtain." These revealing words express a tender embassy of love toward mankind's unfortunate.

On March 13, 1969, Coretta King was awarded an honorary Doctor of Humane Letters degree by Dr. King's alma mater, Boston University, and then she delivered the Founders' Day address to an audience of 6,000 listeners. The next day, Hugh Downs interviewed her in New York on the Today Show, before she left for London.

Mrs. King has responsibilities with regard to the Martin Luther King Memorial Centre and Library in Atlanta. Coretta King's public life, then, is busy, productive, and demanding.

The future in her private life role includes her four children, two young princesses and two young princes of the fallen King, who look to her for guidance, education, and an understanding of life in which there should be no root of bitterness.

What is the children's inheritance from Martin King? Coretta King holds in her own charge the safe-kept legacy of his martyrdom, but what about Yolanda, thirteen; Martin Luther III, eleven; Dexter, eight; and Bernice, five?

Will they gain strength from the palpable distresses of memory unless they are set in perspective against the religious and educational background of Martin Luther King? What caused him, of all other Negro men who have suffered the indignities forced upon their race, to

be able to do more in a short time than any other individual to liberate the Negroes in America?

There is no question but that the answer lies in the distinctive traits of his inner being. He needs no praise, yet he will be praised. He at all times manifested those attributes which parents would like to transmit to their children, qualities that build responsible citizens and sincere Christians.

Dr. Martin Luther King was a *sincere* man. Years ago, when he was only twenty-six years old, he was pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. The world knows the name of Rosa Parks, seamstress, who refused to surrender her seat on a Montgomery City bus to a white passenger. From that small event, the black revolt evolved. In all King's public activities even his strongest detractors never doubted his sincerity. King always searched his soul to make decisions in the civil rights movement. The Sermon on the Mount furnished his sincere motivation; non-violent Gandhism became his method.

King was a man of *courage* and *resourcefulness*. White men had always settled differences between black men and their own race with physical force. Pursuing his philosophical theorizing before he had made a stand in Montgomery, he said, in effect, You may spit on us, curse us, dynamite our homes and churches, but we will not retaliate with physical force. Unarmed, he was able to address inflamed mobs of black men and white men, unafraid and self-possessed.

This was a man of true *humility*. At thirty-five, King gave this grace a double majesty when he accepted the Nobel Peace Prize. In his speech at Sweden's Oslo University, he called himself merely a "trustee" of the non-violent civil rights movement in America. When Dr. King returned from Sweden, both black and white citizens of Atlanta presented him with a magnificent Steuben glass bowl, a tribute to his achievement.

Martin Luther King was a man of *intellectual* attainments. Following undergraduate work at Morehouse College in Atlanta, and graduate study at Crozer Theological Seminary in Pennsylvania, he proceeded to Boston University to work for a Ph.D. King wrote his doctoral dissertation upon "A Comparison of the Conceptions of God in the Thinking of Paul Tillich and Henry Nelson Wieman." King's intellectual growth never waned until the day he died, as evidenced by his writings and speeches.

Sensitivity to people was a determining factor in the makeup of Martin King. He said that as a young student the emotional, feet-stamping religious fervour of Negroes embarrassed him. He searched his heart for the reason for this display. The answer came. The church was the one place where black people could give vent to their true feelings; it was their haven of release. No white man intruded to cast a pall of wariness over their behaviour.

Compassion characterized Dr. King's life. The humiliation suffered by members of his race distressed

his sensitive nature. Reasonably, he knew that continued resentment breeds hatred and bitterness. He did not want his own children to harbour bitterness; he did not want white children to hate with a passion that destroys man's genius to love his brother. His every response to savagery was one of Christ-like kindness.

Martin King accepted *responsibility* for his actions in the civil rights action. If a particular protest failed, he suffered an agony of conscience for his failure to forestall beatings, clubbings, brutality, and murder of those who supported his cause. The lean penury of words cannot describe the hideous spasm of Selma, Alabama—a fearful burden for any man's soul. Yet all through the cognate atrocities of Selma, King still pleaded for non-violence because he valued the responsibility of leadership.

Seriousness of purpose was an attribute of Martin King. He set up his goals early and never deviated from his intention to embrace intellectual theology as a means to free his race. The demanding quality of his purpose evoked greatness of response. He did not separate "sacred" and "profane." Religion and natural life were in no way antagonistic in Martin King's philosophy. He saw the world as reconcilable.

Dr. King was a man of Christian joy. Without it he could not have comprehended the "good tidings of

great joy." He seemed to recover the ancient meaning of an all-embracing joy. If he had not been a man of joy, he could not have become the heartbeat of the cause for which he died.

If Martin Luther King Jr., could speak to his wife and children, would he not say, "Keep God in your lives"? *Dedication* to God was King's strongest remedy to bind the wounds of evil. He called for justice in the context, "God [is] with us"—Immanuel. He demonstrated that quality defined as *agape*, the common feast of love among Christians. It has been said that King genuinely believed that ultimate victory for the cause to which he dedicated his life would come through the church. He knew that *vox populi* has never been *vox Dei*. His teaching did not convey the idea of softness, comfort, and peace. He faced evil and fought it within the military language of the church.

King's exact place in the history of his nation will have to await the perspective of time's pen, writing the lines of life, but none can steal the treasure of his constant heart. If, in her private life, Coretta King can instil the transforming essence of Martin King's ideals into the hearts of her young children, they will truly be able to say one day, "Free at last! Thank God, we are free at last." They will be free not only from the past, but free for the future, free for creative Christian fulfilment.

Seven Facts About THE DEVIL

By REX D. EDWARDS

"Experienced students of Christianity have pointed out that among Satan's accomplishments the neatest of them all is that of persuading so many people that he does not exist."—Professor Emile Cailliet.

1. The devil is a real being.

He is mentioned thirty-four times in the New Testament and called "Satan" thirty-seven times—seventy-one proofs of his reality.

- Christ did not doubt his reality. Matthew 4:1-11.
- Those who walk with Christ have no doubt about his reality. Ephesians 6:10-13.
- He is not a symbol of inherent or personal evil. John 8:44.
A mere influence could not be a liar or a murderer!
- An abstract principle could not believe in God. James 2:19.

N.B. The argument used against his personality could also be used against the personality of the Deity and the angels.

2. Satan was not created "a devil."

- He came from heaven. Luke 10:18.
- Created a beautiful and mighty angel. Isaiah 14:12.
- Not the slightest taint of evil in him. Ezekiel 28:15.

3. Lucifer held an exalted position in heaven.

- Anointed as the prince of angels. Ezekiel 28:12-14.
- The "cherubims" attended God's throne. 2 Kings 19:15; 1 Chronicles 13:6.
The importance of this position was portrayed in the sanctuary. Exodus 25:22.
- He was wise and talented. Ezekiel 28:17.

4. He was the originator of all evil.

- Jesus said so. John 8:44. "From the beginning." 1 John 3:8.
- Endowed with the power of choice, he permitted his pride to gain ascendancy. Note the "I will(s)" in Isaiah 14:13, 14. See also Ezekiel 28:17.
- Desired to usurp the authority of God. Isaiah 14:13.
* Wanted to be worshipped. Matthew 4:9.
* Ambitious to become God—"like the Most High."
- Thus mysteriously (2 Thessalonians 2:7) evil was "found" in him. Ezekiel 28:15.

5. His rebellion led to his expulsion from heaven.

- Jesus witnessed this. Luke 10:18.
- His angels were cast out with him. Revelation 12:7-9; 2 Peter 2:4.

6. He remains in control of the world, yet he is a conquered foe. 1 John 5:19.

- The enemy of the wicked. 2 Corinthians 4:4.
- The enemy of the righteous. Zechariah 3:1; 1 Peter 5:8.
- Christ defeated him. 1 John 3:8; Colossians 2:15.

7. His final overthrow is assured. Hebrews 2:14.

- The second coming marks beginning of his punishment. Revelation 20:2.
- His ultimate destiny. Revelation 20:7-9.
- A shameful end. Malachi 4:1-3.

lines that linger

MODERN LIVING

No need to walk—you can go by car;
Tired of earth?—you can fly to a star;
And when you long for a change of scene,
You twiddle a knob, and watch the screen.

Machines can sweep, and polish and scrub,
Or wash your linen (no need to rub).
But where's the machine, on sea or land,
That can do the work of a loving hand?

—EILEEN RIVERS (Mrs. E. Culley).

Excerpts from "EIGHTH OF THE LIGHT OF ASIA"

"Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good;
Only its laws endure."

"Manifold tracks lead to yon sister-peaks
Around whose snows the gilded clouds are
curled;
By steep or gentle slopes the climber comes
Where breaks that other world."

—SIR EDWIN ARNOLD (B. U. Byles).

He Understands

*When your load seems hard to carry,
And the path of life is steep;
When the mountains rise above you,
And the valleys are so deep;
It is then you need a helper,
And a friend to bear your load,
Someone to lift your burdens,
And assist you on the road.*

*When your heart is crushed and broken
With a nameless pain and grief,
When your soul is filled with sorrow,
And you seek for some relief,
There is One who knows your burden—
One who ever is your friend,
He hath trod the way before you,
He doth fully understand.*

*Yes, there's One who will go with you
Through the dark and cheerless night,
One who never fails or falters;
He will make your burden light;
It is He who died for sinners,
He will guide you all the way;
Then, dear soul, give Him your burdens,
And your night will turn to day.*

—N. P. Neilson (Mrs. L. Woodward).

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

Is the Anglican Church

WHEN MICHAEL RAMSEY, Archbishop of Canterbury, back from the World Council of Churches in Uppsala, Sweden, addressed the bishops who had gathered in Canterbury Cathedral for the opening service of the Tenth Lambeth Conference, he made it quite clear what Lambeth 1968 was going to be about.

He agreed with many of the speakers at Uppsala that "the earth is being shaken" as it has never been shaken before by ideological conflict, the threat of nuclear war, the demands of the undeveloped nations, the mounting protest against social injustice in the nations of the West, and the overturning of traditional structures of society and ways of thought. And he was sure that the "pressures of the world and its needs" would be constantly in the minds of the assembled representatives of the Anglican Church.

But instead of urging the conference to put these pressing concerns of the secular world first on its agenda, as Secretary Eugene Blake had done at Uppsala, he believed that the conference members should address themselves primarily to the overarching spiritual issues of faith and unity, in order better to fulfil their God-given ministry to the world.

While Lambeth was essentially a gathering of leaders of the Anglican Church, no fewer than sixty observers and consultants from forty other churches had been invited to aid the delegates in their study of the church's role in the modern world. Significantly, this ecumenical group included twelve representatives of the Roman Catholic Church.

It was indeed a vast agenda which was spread out before the bishops and visitors when they met in the first plenary session after the opening service.

Fourteen committees in the section on faith addressed themselves to such subjects as the debate about God, the finality of Christ, dialogue with other faiths, varieties of unbelief, confessing the faith today, and a Christian appraisal of secular society, international morality, technological society, and urbanization. Nine committees in the section on ministry deliberated on the priesthood, the diaconate, the ministry of the laity, the ministry of women, and the nature of the Anglican episcopate. The remaining committees in the third section ranged over the whole field of unity, including principles of union, intercommunion, current church union schemes, relations with the Roman Catholic, Orthodox, and Protestant churches, and finally the role of the Anglican Communion among the families of Christendom.

Lambeth 1968 was more open than any previous conference, not only in the ecumenical invitations



Cardinal Svenens, Primate of Belgium, visits Dr. Ramsey, Archbishop of Canterbury, who was to preach and to launch his report.

Report of the Lambeth Conference of the World Council of Churches

By W. L. EMMERSON, C

extended to so many church leaders outside the Anglican Communion, but also in the welcome which it extended the press. In earlier Lambeth Conferences only the inaugural service was open to the press; and, consequently, a considerable time elapsed before the report of the conference was available. This time the reporters were admitted to the opening sessions, to the middle plenary sessions, and to the final ones.

Lambeth and the "Articles"

While the section on faith was the last to report to the final plenary session, the issue of the church's faith was actually the first to make news.

Moving Toward Rome?



of Canterbury, at Lambeth Palace. Primarily his visit to book, "Co-responsibility in the Church."

Church of England and Its Link with the Lutherans at Uppsala

London Correspondent

Nearly eighteen months before Lambeth, in March, 1967, an archbishops' commission was appointed to consider the place of the historic Thirty-Nine Articles in the church today. And in the interval much had been written on the subject. Dr. W. R. Matthews had asserted: "The Articles do not represent the present mind of the church. . . . They have now merely a historical interest." But Canon B. Knox had declared that they embody what is central in God's revelation, and that this gives them an abiding claim on Anglican allegiance.

In the report of the commission, which was published just in time for the opening of the conference, the mem-

bers expressed the unexpected judgment that, having "weighed the arguments on both sides," they were "not prepared to recommend that the Articles be no longer printed with the Prayer Book," nor that "mention of them be omitted from the formulas of doctrinal subscription within the Church of England." The reason for this was that such extreme action might endanger "the *locus standi* of certain groups in the church."

Neither did they favour a "light revision" of the Articles to remove archaisms of language and to modify the more contentious and disputable phrases, because, in view of present ecumenical developments and cultural shifts, any new form of the Articles might very quickly become out of date.

They felt, too, that this would apply equally to the preparation of a new statement of faith dealing with the contemporary situation, such as the Presbyterian Church of England's "Statement of the Christian Faith" of 1956, and the still more recent Congregational "Declaration of Faith" of 1967.

Instead, therefore, they suggested that the Articles be retained and interpreted within their historical context, and that the formula of assent required of ordinands should not include specific reference to them, but should say: "I profess my firm and sincere belief in the faith set forth in the Scriptures and in the Catholic Creeds and my allegiance to the doctrine of the Church of England."

In the last session of the conference the report was approved. It will now go on to the Church Assembly in November, which will decide if this is the stand on faith which the church thinks is appropriate to the Anglican Communion in its capacity as the "bridge church" in the movement to unite Christendom.

The next significant actions of the Lambeth Conference came in the report of the unity section and led David Winter in the *Church Times* to declare that the conference had "got back to the ecumenical vision and initiative of the great Lambeth Appeal for Unity in 1920." Certainly the new steps proposed in this area will notably further relations with the "free churches" in Britain, and with the new united churches in process of formation in Asia and Africa.

The first of these decisions dealt with the difficult problem of intercommunion. Hitherto, members of the "free churches" have not normally been admitted to Communion services in the Anglican Church, and Anglicans have not taken part in Communion conducted by non-episcopal ministers. Now Lambeth has made a major breakthrough in this difficult field by recommending that, in certain circumstances, *baptized members*

of other churches will be free to communicate in Anglican churches, and that Anglicans "as conscience dictates," will "be free to attend the Eucharist in other churches holding the Apostolic Faith as contained in the Scriptures and in the Apostles' and Nicene Creeds."

The conference further recommended that where churches are in an advanced stage of unity discussions with the Anglican Church, "reciprocal acts of intercommunion" will be allowable under the general direction of the bishop of the local diocese.

Progress was not quite so fast when the conference discussed the present negotiations for organic union with the Methodist Church in Britain. The conference was asked to vote to accept the proposed Service of Reconciliation as "theologically adequate to achieve its declared intention of reconciling the two churches and integrating their ministries." But the bishops were not prepared to go as far as this. They decided only to welcome the judgment of the Joint Negotiating Committee that the Service of Reconciliation was "theologically adequate."

"The proposals now before us," wrote Dr. John Moorman, Bishop of Ripon, in a recent article in the *Church of England Newspaper*, "far from uniting the two churches, are going to have a disastrously *divisive* effect on them *both*, and . . . the last state . . . may be worse than the first." He added, "Perhaps something along the lines of the Church of South India plan would be better, allowing a united church to build up over the coming years, rather than attempting to create it by a Service of Reconciliation which is full of such uncertainty and ambiguity."



The last of the notable decisions of the 1968 Lambeth Conference were concerned with relations between the Anglican Communion and Rome, and with plans for the closer integration of the Anglican family of churches.

It has often been supposed that the Catholic wing of the Anglican Church is just about ready to unite with Rome, but this is by no means so.

"Sometimes," asserted Bishop de Mel when he introduced the report on relations with Rome, "people ask if it is not better to do a deal with Rome with its vast population and leave the other churches alone." "But," he continued, "we must not embarrass . . . churches now ready for unity . . . by failing to go on with our dialogue with them." "Let us unite," he suggested, and then "do some wholesale business!"

Looking forward, however, to the time when unity with Rome might be considered, Dr. de Mel expressed his approval of the position taken in the report that "the Papacy is a historical reality whose claims must be carefully weighed in any scheme for the reunion of Christendom. Within the whole college of bishops, and in ecumenical circles, there must be a president whose office involves a personal concern for the affairs of the whole church. This president might most fittingly be the occupant of the historic see of Rome.

"Although, as we understand this at present, we are unable to accept the claims of the Papacy to infallibility and immediate and universal jurisdiction, we believe that a considerable majority of Anglicans would be prepared to accept the pope as having a primacy of love, implying both honour and service, in a renewed and reunited church, as would seem right on both historical and pragmatic grounds."

Archbishop Ramsey, however, felt that this was going too far and too fast, and that these paragraphs should be eliminated or at least shortened. He was glad that the conference had called for discussions with Rome to continue, but he felt that such advanced ideas as were outlined in the report were such a mixture of "prophecy and guess" that a majority of Anglicans would find them difficult, and in some cases "completely new."

Evidently in the mind of the archbishop, thinking on unity should be concentrated at this stage on non-Roman unity, leaving any real unity with Rome to be considered when such a possibility arises, probably at a very distant date.

That this was very much the feeling of the Lambeth delegates was evident when they gave their approval to proposals for setting up an "Anglican Consultative Council," to meet every two years at the call of Canterbury, to co-ordinate the internal developments of the church and "to encourage and guide Anglican participation in the ecumenical movement."

Needless to say, Anglican evangelicals are not a little worried by the developments of Lambeth 1968, confirming as they do trends which they have been resolutely opposing in recent years.

They are very worried about the "faith" of the Anglican Church in the light of the conference's action on assent to the Thirty-Nine Articles. They believe that the Articles are "agreeable" to the Word of God and that any attempt to push them into the background will pave the way for a departure from "the faith which was once delivered to the saints," either in a modernistic or a Catholic direction. Of the two, they consider the latter to be the more serious, in view of the success the Anglo-Catholic wing has already had in modifying the canons of the church and in introducing new liturgical experiments to re-emphasize the Catholicity of the Anglican Church.

"Increasingly, Anglican officialdom is trying to make out that the Church of England is both Protestant and

Catholic," writes Gervase Duffield in *The Christian*. "She is not, they argue, one of the Reformation churches, but a bridge church, neither Protestant nor Catholic, but a bit of both." "Certainly," he agrees, "the Church of England contains Anglo-Catholics; but the Church of England herself is not Anglo-Catholic, and all attempts to make her act as such . . . must be resisted."

Anglican evangelicals are further worried by the increasing bureaucratic concentration of power in the hands of the largely Anglo-Catholic episcopacy, which is tending more and more to erode the evangelical wing of the church.

"Recent years," Gervase Duffield continues, "have seen move after move to concentrate power in the hands of the central bureaucracy both in Church House and in diocesan headquarters. The Church Assembly's Advisory Council for Training the Ministry is steadily encroaching on theological colleges and on bishops. Stewardship tends to produce a list of approved societies to be supported, often with dire financial consequences to any not on the list. . . . Pastoral reform through the Pastoral Measure and the Paul and Fenton Morley proposals is eroding individual liberty and making the diocesan planners more powerful. . . . The coping stone of bureaucratic dictatorship is, in my view, the proposed Synodical Government Measure, which is presented as giving the laity a greater opportunity, but which is likely to enthrone the bureaucrats as supreme."

Now Lambeth 1968 has added to their worries by proposing to carry Anglican episcopal bureaucracy to an international level by the formation of an Anglican Consultative Council. This, they feel, will further strengthen the Catholic elements in the church and push the Church of England into "a world-wide episcopal sect."

Evangelicals outside the Church of England share the concern of the evangelicals in that church, and those who give study to the prophetic picture of the last days will be all the more apprehensive.

There is not space here to deal in detail with this aspect of the trends at Uppsala and Lambeth. It must suffice to say that in the thirteenth and fourteenth chapters of the Revelation it is indicated that the last days will be characterized by three religious movements: the resurgence of Rome; the development of a parallel and co-operating movement, designated as an "image" of Rome, which will lead on to the final apostasy; and third, a "remnant" which will steadfastly uphold "the commandments of God, and the faith of Jesus," and which will be found with Christ in the day of final triumph.

Seeing the trends which we have outlined in this review of Uppsala and Lambeth, we find the counsel of the Apostle Paul to the Corinthians more appropriate, surely, than ever: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 16:13. ★★

A TEXT VINDICATED

REFERRING to the fact that the son of a minister of religion had strayed from the paths of rectitude, an acquaintance of a Salvation Army officer taunted her with the words, "Apparently there is not much reliability in the text about training up a child in the way he should go and when old he will not depart from it. What do you think of that now?"

"You must remember," was the Salvationist's soft reply, "that boy is not yet old and the promise is for when he is old."

Recently, that little episode was vividly recalled to my memory. It happened thus. Visiting a town after an absence of some years I met a daughter of a couple I once knew very well. I shall call her father Frank, although that was not his name. Frank was a member of a fairly large family whose parents had endeavoured to bring them up in "the nurture and admonition of the Lord." Frank was rebellious and wayward. Despite the commendable efforts of his parents he somehow associated with bad company.

Marriage did not deter his drinking habits. They caused many trials to his Christian, thrifty and self-denying wife. Through her virtues the children were educated and well cared for.

In the course of conversation Frank's daughter said to me, "Dad grew old so lovely; it is a pity he had the wasted years, but he gave up his drinking habits and was so kind and thoughtful for us all." He grew old so lovely! "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

Doris Miller

IN OUR SOPHISTICATED DAY, the majority of people still believe in a real burning hell. Fifty-four per cent of those interviewed by a Gallup Poll said they are certain of a definite place of future torment. Moreover, 25 per cent of those interviewed expressed a fear that they, personally, might end up there.

Since the dawn of time men have believed that retribution awaits the unrepentant in a life after this. Therefore it is not surprising that most people still share this view.

Then there is, of course, a sceptical minority. Their reaction is that death ends it all, and so they make hell a topic of humour and levity. Every illustrated magazine has printed, no doubt, at some time or other, a cartoon depicting the recently killed motorist or hunter who suddenly shows up in a fiery region, standing before the devil with his tail and fork.

Actually, the subject of hell as a place of final punishment, which is certainly emphasized in Holy Writ, is one of the most solemn of all Bible topics. It is repeatedly mentioned by the Lord Jesus Himself to help men realize the awfulness of sin. There is no more serious question in Scripture than that of the apostle in 1 Peter 4:17, Moffatt: "What will be the fate of those who refuse obedience to God's gospel?"

The majority who believe in a future eternity hold one of three different philosophies. First is the Universalist idea, with ultimate salvation for all men, no matter what their earthly life has been. At the opposite pole is the doctrine of unending torment for unrepentant souls. Between these two extremes is the third philosophy, which says that while evil will be punished, it is not to be an unending process. Sin and sinners will ultimately vanish into non-existence. Retribution will fit the sin, rather than be an endless era of divine vengeance.

What about the Universalist belief? Will salvation come ultimately to all?

The Scriptures say this doctrine is not true. In Matthew 12:32 Jesus speaks of the "unpardonable sin," a transgression for which there is no forgiveness either in this life or in the life to come. In the most famous of all passages, John 3:16, Jesus says He would die so that men "should not perish, but have everlasting life."

However, many would refuse His gracious sacrifice. On the final page of the Old Testament, Malachi 4:3, we read, "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet, . . . saith the Lord of hosts." The New Testament ends in the very same vein: "They were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:13-15. These words indicate that, tragically, many persons will be eternally lost.



H. G. D.

Let us now look at the second philosophy, that of never-ending punishment in the fires of hell, probably the most commonly held of the three views. For long eras Christian preaching was closely tied to terrifying descriptions of hell-fire, presented to terror-stricken multitudes as an inducement to repentance. Even Dante's *Inferno* with its horrible word pictures of the damned was considered Bible-centred description. And so religion often became a fire-escape for many.

However, a great many have felt that this conflicts with God's basic attributes of mercy, justice, love, and wisdom. They say that it is impossible to equate His nature with the thought of punishing a finite sinner with an infinite penalty.

This forces us into a strange dilemma. Surely the average Christian has such a tender heart that he would dread to see a fellow human being suffer for even an hour. Yet, if eternal torment is true, we are to become less merciful, more hardened and callous of others, the closer we come to eternity. And when that time comes, and we sit in judgment, we shall be willing to consign others to endless torture—even our own relatives and friends who have not accepted Christ and are lost.

Certainly none of us, now, could think of pronouncing a judgment of everlasting torture on another human being. Yet this is what we must do if such a view is true.

Some, who cling to the eternal hell-fire doctrine, say the saved will become so changed in their emotions that they will actually enjoy, eternally, the fate of the hapless sinners writhing in agony. We quote this from a book of spiritual readings:

"In the kingdom to come there is a large and broad valley where the multitudes of lost souls are suffering all the torments of the damned. Spanning the valley is a high bridge which gives a good view of the whole terrain. One of the joys of the saints is to go out on this bridge on the Sabbath day and view these poor souls. They see friends, relatives, . . . father, mother, brother, sister, husband, or wife in torment. This view is a feast for the eyes."

I think we would agree that a picture like this is repulsive. We cannot imagine the thought of enjoying this for an instant, on the Sabbath of all times, when

beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you see on the face of all in hell—despair, desperate and horrible! . . . God was very good to this child. Very likely God saw that this child would get worse and worse, and would never repent, and so it would have to be punished much more in hell. So God, in His mercy, called it out of the world in its early childhood."

This is not from a book of the Middle Ages, but a widely distributed volume of modern times. What impressions of God are gained from pictures like these? We must admit that if we apply sanctified human reasoning to the topic of eternal suffering, we would have to admit that it cannot stand the test of justice, for justice demands that punishment has always some relation to the magnitude of the offence.

Under human laws, the man who is caught speeding ten miles above the limit cannot be punished in the same measure as the robber, the rapist, or the murderer. The idea that punishment must fit the crime appeals deeply to our human sense of justice, and this is in harmony with Jesus' admonition to use our human judgment when He said, "Even of yourselves judge ye not what is right?"

Our finite judgment recoils against eternal punishing for another reason: It cannot be reconciled with God's love. How can a God of endless love ever permit one of His creatures to remain in a state of ceaseless suffering? One theologian, who firmly believes in eternal hell-fire, meets this objection by saying that God's love expresses itself toward the saved but not toward those who have rejected salvation.

But the Word says that "God so loved the world," not a saved, obedient world, but a world in sin, a world that crucified His Son.

What HELL Will Be Like

By REUBEN W. ENGSTROM

the highest and the best are brought before us. To call such viewers saints, and their God one of love, would be a travesty on all that is holy and divine.

Another book, written for youth and children, has a section of thirty-two pages called "The Sight of Hell." Here is just a paragraph:

"See! It is a pitiful sight. The little child is in this red-hot oven. Hear how it screams to come out. See how it turns and twists itself about in the fire. It

Another reason we cannot accept this doctrine is that it conflicts entirely with another facet of the divine nature—wisdom. What wisdom could there possibly be in allowing one dark corner to remain for ever in His perfect universe? Even though it were but a tiny speck in the boundless realms of space, we cannot conceive God wanting it, especially when He plainly states that in the world to come there will be no more sin, suffering, or tears.

No purpose is served by eternal punishing. Human punishment is usually corrective. People are sent to prison to teach them a lesson. But eternal punishing cannot reform or help the lost, and it would have no effect on the saints. They are saved already. It could be rationalized only because God wills it. But here the Bible points out that He has no pleasure in the punishment of the wicked. Isaiah calls it "His strange act." Isaiah 28:21.

The eternal torment doctrine is based, of course, on the premise that God made man immortal, instead of immortality being a gift to those worthy of it. If this is true, then never-ending torture must be, for if a man cast into hell-fire cannot die because of his nature, then he is doomed for ever.

If God made man immortal, He would have immortal sinners to deal with, and He would be responsible for sin through all eternity. One theologian has suggested that it would have seemed wiser to make man mortal with a possibility of immortality and then become eligible by their choice here on earth.

This brings us to a surprising discovery that the expression "immortal soul," which is used so much in Christian theology, is never found in the Bible. The word *soul* is found some 850 times, but it is never once called immortal.

We know that the Bible teaches true doctrine, and if we possess an undying soul, it ought to be mentioned at least once in 850 opportunities. But instead we find texts like this: God "only hath immortality" (1 Timothy 6:16); "mortal man" (Job 4:17); and "This mortal must put on immortality," referring to the future day of the resurrection. 1 Corinthians 15:53. Romans 6:23 says it is a gift of God, not an inherent quality. We note how God in the beginning removed man from the tree of life as soon as he sinned, the reason being "lest he . . . eat, and live for ever." Genesis 3:22. Paul makes this even plainer in Romans 2:7 when he says that man must "seek for glory and honour and immortality."

With this in mind, let us now turn to the Good Book, the supreme guide, and seek a plain "Thus saith the Lord" about the final retribution of those who are lost.

The first we learn is that punishment fires were never intended for any human being. "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. Hell-fire was never intended for people. And it is exactly the opposite of the popular cartoon theme, that hell is a place run by the devil, where he takes delight in poking sinners into an endless fire. Actually the only person to be burned up is the one who chooses to take the side of the devil and his angels.

Just what does the Bible say about the word *hell*?

Of the fifty-four times that the word is found in Scripture, forty-one times hell is translated either from

the Hebrew word *sheol* or the Greek equivalent *hades*, both of which simply mean "the unseen state," or the grave. Eleven times *hell* comes from the word *Gehenna*, which was the ancient refuse area near Jerusalem, where a constant fire was kept burning to incinerate the garbage. Jesus used this fire as a symbol of the future punishment of sinners. Once, in 2 Peter 2:4, *hell* comes from the word *tartarus*, the place of outer darkness where the evil angels await judgment.

This comes as a surprise to many who have thought that the Biblical *hell* is some kind of hidden lake of fire now burning somewhere in the bowels of the earth. Nowhere in the Bible is there the remotest indication of this. Four-fifths of the references are to the grave, and all the others, except one, speak of the ancient Valley of Hinnom, or Gehenna, Jerusalem's garbage dump.

But where and when will there be a burning hell-fire?

We are often told in the Scriptures that both the rewards and the punishments of the future will be right here on earth. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11:31. In 2 Peter 3:7 the apostle pinpoints the time and how long the fire will last: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

In other words, the fires of hell will be very real and will be right here on earth, and will come at the final judgment time. Thus hell cannot be burning now, for two reasons. The judgment is still in the future (John 12:48), and also people are living everywhere upon the very earth that will then be turned into a carpet of fire. It is "reserved," "kept in store," for that day.

Peter goes on to say (verse 10) that all the works of sin will be "burned up," then adds in verse 13, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Thus the fires of retribution, kindled at the close of the judgment, will destroy every vestige of sin, and then a beautiful new earth, like a lovely flower, will blossom forth on the very place where hell-fire burned.

The earth as it now is will not go on for all eternity. It will end as it turns all sin and sinners into ashes. And then these very places where we live will be re-created into a new world.

Someone has truly observed that if hell never burns out, there would be no heaven either—God's whole universe would be one endless place of torture. For what perfect beings could enjoy even a moment of happiness in such a community? But how glorious truth is! God wins the victory over all evil, suffering, and death; and then He celebrates with an eternity of freedom from sin. What more can we ask? ★★



We Make Our Own Happiness

☆ By BEATRICE S. STOUT

"LIVE IT UP, laugh it up," invites the crooner. Whether this concept of happiness meets a response in us depends on what we call living.

Is happiness a will-o'-the-wisp, or is it something we can grasp and control? How can we take the minutes and hours of the day and blend them into satisfying years?

Ideals of happiness are as diverse as so many personalities. Early training is not to be ignored, for it is in youth that patterns of living crystallize and concepts of contentment form.

Sydney J. Harris said: "Most of the disappointments of later life could be lightened immeasurably if we could learn, and truly believe, early in life that what we confusedly call happiness is a direction and not a place."

Inherited ideas often need revaluation. When we cling to a false set of values and allow our energies to be devoted to pursuing happiness, we are engaging in an exercise of futility.

Happiness means different things to different people. It is money, power, success, to the materialist. It is appreciation of little things to some people—spring with the fragrance of earth, the sun on a hilltop, the smile of understanding, the grip of a friend's hand. Such happiness provides a rich tide, deepening and widening the river of life.

Some people have a knack of creating unhappy situations, muddling through life building up resentment and prejudice.

If we permit outside stimuli to decide whether we are sad or gay, we will preclude contentment. The person who refuses to permit small disappointments to upset him has the right slant on life. After a dull party he philosophically concludes that at least he got to bed at a decent hour.

An intelligent attempt to realize that life includes success and failure, satisfaction and frustration, may save us from the psychiatrist's couch.

Life can never have significance in a nose-to-the-grindstone existence without our insisting on or even wanting to be happy. "If you hold your nose to the

grindstone rough, and hold it down there long enough, in time you'll say there's no such thing as brooks that babble or birds that sing." In the careful blending of a heart of love, a head of understanding, a dash of sunshine, the spice of play, and plenty of work we find specifics for a well-adjusted life.

Happiness may mean looking beyond the present for a glimpse of tomorrow. Henry Ward Beecher wrote: "Tears are often the telescope through which men see far into heaven." We discover profiles of courage in rare souls who, transcending the weakness of the flesh, come up from the depths of anguish to find life enriched. They emerge from their problems of pain and dread, measuring their nights by the stars, not the shadows. Blind, confined to beds and wheel-chairs, they illustrate that happiness is a thing of the spirit, independent of the flesh.

One writer dismally faced the realities of modern times by insisting that "we live in a world almost devoid of anything that gives incentive to go on living." In this sombre light, depression overwhelms us, defying us to be happy. It is with relief that we turn from such pessimism to the calm certainty that although not all is right with the world, God is still in His heaven.

The Bible is a strange book to many people, but there are few to whom the Beatitudes—the blessings spoken by Jesus—are unfamiliar. They show that we are dependent on one another for happiness, and they explain how to obtain true and long enjoyment. Meek, merciful, peacemaking—these qualities in the heart give meaning to life. The humble men to whom Jesus spoke the Beatitudes found joy in service.

The main truth is that happiness evolves; we cannot leapfrog into it. It never lands in our lap tax free. It can be a product of the way of life we choose. Life comes loaded with opportunities, and how we relate ourselves to them decides whether we find it a magic trip to be enjoyed with delight or an arduous journey made in bitterness. Life is pointless without this thing called happiness, and we get it by giving, not by grasping.

The Bible in the Stalag

A BRITISH AND FOREIGN BIBLE SOCIETY STORY



By Major
G. Stelstra,
F.A.I.A.

MAJOR STELSTRA reads New Testament Greek and has a working knowledge of Semetic. He speaks German, French, English, Afrikaans and Gaelic. He has an understanding of most European languages, is a trained accountant and holds a diploma of Religious Education.

HIS FIRST CONTACT with the Bible Society was at the age of nine years when his minister gave him a Bible Society collecting box.

MAJOR STELSTRA WAS CAPTURED by the Germans in the second world war. When in prison, the Bible Society smuggled supplies of literature to him, which he distributed among camps in which he was held.

WHEN THE WAR ENDED, he distributed Gospels supplied by the Bible Society, through the East European Bloc. In Africa, the Bible Society helped him by supplying Scriptures in the Bantu language. He has had some dealing with the Bible Society in each country where he has worked or visited.

I WAS AN INMATE of one of the many slave camps of the last world war, somewhere in occupied Europe.

I, too, had lost everything, but for one copy of the New Testament which I managed to keep away from the eyes of my guards, a booklet which was to become the most important Book in my life.

It was during 1944, after the fateful battle of Arnhem, that many fellow-prisoners of our camp were transferred to the front line in order to dig trenches under constant fire of the warring parties.

My forty companions were men of mixed beliefs and walks of life, but one thing we shared—FEAR; late

one night, when trucks came to fetch load upon load of hapless prisoners, some of these mates of mine said: "We never cared much about God, but now we wonder if He cares at all about us. Read us something out of that Book, and pray and prove that there is a God!"

Theological argument is of little value under such circumstances; all one can do is to act according to one's faith, and thus by the light of a dwindling stump of a candle, I read in that dirty shack the words of Jesus as recorded in the New Testament:

"No man has greater love, than He who gives his life for his friends."

After many hours of roaring diesel-engines, taking truck-load after truck-load of prisoners away, an eerie stillness fell over the camp. We whispered and speculated during the cold long hours of the night. As dawn broke we cautiously peeped through the rotting planks of the shack, and saw *nobody*!

The camp was deserted, the rusted wire made a quaint noise in the wind and the unguarded gates shrieked on their hinges, banging to and fro.

We had been "forgotten"—good luck?—coincidence? Perhaps the reader would think so, but some of us believed in the "God of the Book," and many of us still do so today.

Some months later I stood with an army detachment of the Allied forces in the heart of Hitler's nightmare camps. Now large supplies of food, medicines and other comforts were at our command and before us were the thousands of "living skeletons."

Two crates were particularly heavy to handle, and a few privates were ordered to open the crates and inspect the goods. I recall the cockney sergeant's exclamation:

"Blimey, who wants all these ——— books!" And "Where are we to dump this lot?"

He was referring to the consignment of brightly coloured, clearly printed portions of the Bible, published in more than twelve mid-European languages, issued by the British and Foreign Bible Society.

The sergeant was sure we had a "dead" weight on our hands, but then a call was made to the "prisoners" to help themselves. Half an hour later the sergeant was found sitting rather dishevelled on an upturned empty crate, muttering rather more respectfully, "Blimey, that must be hot stuff!"

That "hot stuff" put back a soul into the men, who had forgotten or dared not believe any more, that God did care and once in Jesus was a fellow-suffer. Now every man read the Good News in his own tongue! Do not blame me that, after twenty-five years roaming this world of ours, I am still an enthusiast of the Word. It is such Good News for people like you and me: "For God so loved the world, that . . . He gave His Son."

Moreover, as a New Australian, I am still handing out to many newcomers originating from the Continent of Europe, the Good News for Modern Man, and if need be, every man in his own and his "new" tongue.

I am one of the many thousands of volunteer-workers for the British and Foreign Bible Society, which society takes care to feed the minds of millions with the true gospel.

★★

THINK

ON THESE . . .

- Good manners is the art of making those people easy with whom we converse. Whoever makes the fewest persons uneasy, is the best bred in the company.

—Dean Swift.

- Drinking in moderation is not the solution to the liquor problem; it is the main cause of that problem.

—Joy Elmer Morgan.

- Dignity is one thing that cannot be preserved in alcohol.

—Graeme and Sarah Lorimer.

- "It's nice to be important; but it's more important to be nice."

—Sign on a cash register in a restaurant.

- We do not go deep enough in our search for truth. God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth.

—Ellen G. White.

- If ever I build a church, I will put this sign on every door: "You are not too bad to come in. You are not too good to stay out."

—Anonymous.

- Live the Christian life! Men will admire you, women will respect you, little children will love you, and God will crown your life with success. And when the twilight of your life mingles with the purpling dawn of eternity, men will speak your name with honour and baptize your grave with tears, as God attunes for you the evening chimes.

—Billy Sunday.

- I have so much to do, and so little strength to do it with, that I have to pray.

—Soren Kierkegaard, philosopher.

- I have developed a new philosophy . . . I only dread one day at a time.

—Comic strip character Charlie Brown.

- Young men think old men are fools; but old men *know* young men are fools.

—George Chapman, Elizabethan poet and dramatist.

- Having given up God so as to be self-sufficient, man has lost track of his soul. He looks in vain for himself; he turns the universe upside down trying to find himself; he finds masks, and behind the masks, death.

—Jacques Maritain, French philosopher.

Accent on YOUTH



DESMOND B. HILLS
Talks About Life That Is Worth Living

Developing a Winning Personality

ONE OF THE REAL achievements of life is to have successful human relationships. It is safe to say that the majority of problems at work are due to flaws of personality rather than technical incompetence. Then, too, a large percentage of breakdowns in the marriage relationship are due simply to poor human relationships.

What is personality? The dictionary defines it as "being a person; distinctive personal character." Personality does include all of the elements which make an individual. It is not just the way we conduct ourselves when we meet other people. Personality involves our physique, our intellect, our pattern of emotional responses, and above all, our spiritual philosophy.

It is encouraging to know that personality is a changing thing. We can develop a winning personality. Then, too, inasmuch as this is God's plan for our lives, we can anticipate His assistance. The promise of Philippians 4:13 is relevant to the problem of personality. "I can do all things through Christ which strengtheneth me."

The prescription for happy, successful human relationships can be summarized in one word—"love." If we take the advice of one who has influenced millions in every generation, then we will love not only those who love us but also those who hate us. As Jesus Christ pointed out in many of His teachings, love breaks down all barriers and removes prejudices. The person with a dynamic personality is the person who puts God first, others next and himself last.

Listed below are some hints for improving our personalities which have been penned by a friend of youth, Dr. Harold Shryock.

1. Develop a mental picture of the person you would like to be. Rehearse this mental picture daily.
2. List the personal traits you admire in others. Try to develop these as parts of your own personality.
3. Conserve your supply of nervous energy. Get adequate sleep. Get some physical exercise daily. Maintain good health-promoting habits.
4. Share your spare time and your thoughts with good friends.
5. Develop new, worthwhile interests: hobbies, social activities, creative ventures.

6. List your personal assets and plan your ambitions in a manner that takes advantage of these assets.
7. Study your personal limitations and adapt your plans to fit within these limitations.
8. Become service-centred rather than self-centred.
9. Pray for wisdom and good judgment.
10. Find and maintain peace with God and man.

The following personality quotient test, which has been especially designed for Accent on Youth readers, will further assist in improving your personality.

PERSONALITY QUOTIENT TEST

Place a tick alongside the line that describes you in each of the six sections. Check page 29 for your P.Q. Rating.

1. SOCIAL RELATIONSHIPS

- a. Very friendly and sociable.
- b. A good mixer most of the time.
- c. Somewhat reserved and retiring.
- d. Self-centred and unsociable.

2. CAPACITY FOR WORK

- a. Above average and resourceful.
- b. Meet average expectations.
- c. Do only what is assigned.
- d. Do less than asked to do.

3. EMOTIONAL BEHAVIOUR

- a. Maintain control when provoked.
- b. Well balanced and poised.
- c. Somewhat over-emotional and excitable.
- d. Very sensitive and easily irritated.

4. TEAM WORK

- a. Enjoy working with others.
- b. Usually co-operative.
- c. Rather work alone.
- d. Upset by suggestions of group.

5. PERSONAL APPEARANCE

- a. Always neatly dressed and clean.
- b. Generally well groomed and dressed.
- c. Sometimes untidy and clothes soiled now and then.
- d. Careless about personal appearance.

6. SPIRITUAL EXPERIENCE

- a. Never miss daily devotionals and church appointments.
- b. Eager to be a good Christian.
- c. Inclined towards worldliness or fanaticism.
- d. Have only a superficial religious life.



OUR CO-OPERATION CORNER

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MUSIC AND DANCING. In our church we have advised our youth against dancing, and I do agree that where modern dancing is concerned this is for their benefit. But what about folk dancing or square dancing? Is this wrong? Also what about a good sing-song using some of their own modern songs. I don't mean trash like "Beatle music," but there are some very nice modern records, and the young folk thoroughly enjoy them. This would not be bad, and certainly no worse than many church socials I have attended.

(Signed) Mother of a Teenager.

● Someone has said that "child guidance" is what more and more parents are getting from their children. Preserve us from this! The parent of a teenager is like the filling in a sandwich that is being squeezed from both sides. The teenagers want one thing, common sense often demands another, and we are caught in the middle. What we must do is appraise the situation as best we can with the intelligence bestowed by the Almighty, and continually seek the source of Solomon's wisdom in compound proportions.

You do not agree with modern dancing, so that is clear in your mind. Folk dancing or square dancing is certainly more wholesome, but those who object to dancing usually do so without specifying which type. To them dancing with the opposite sex is out in all forms on the basis of the following: 1. The atmosphere of the dance hall. 2. The vice which frequently attends such places. 3. The emphasis on sex appeal which forms the major attraction at least from the men who take part. (An all-male dance would be a flop.)

Now admitting that folk, or square dancing, cannot be lumped in with the former, the churches that object to dancing still consider it a second class form of entertainment. If we are trying to build up, we should not evaluate an activity by saying "What harm can it do?" but "What good can it accomplish?"

When you shop at a greengrocer's you pick the choicest fruit for your family. No doubt you pass by some relatively good fruit; but only the best will do for the family. The point of this analogy does not need pressing, I am sure. Maybe we should pass by some of those church socials, too; or at least upgrade them.

Now to the music and songs. Being modern makes a song neither bad nor good. The same can be said for music written in previous centuries. For example, Chopin maintained that Liszt did not have a shred of talent. Was he right, or just envious? Who knows? Modern songs, then, must be evaluated firstly by their words. What does the song say to you? Some say nothing at all; some are plain dirty, or express an anti-Christian philosophy; some, though it seems very few, are wholesome, and express really uplifting ideals. Secondly, it must be considered from the point of the melody. Sometimes it is hard to find one! Is the tune sensual, or a first cousin to the jungle dance band? (Could this be where the "Monkees" came from?)

Question BOX

Young People's Questions
Answered
by GORDON BOX



Music that makes us bright and happy is not wrong; Christians should always be this way. But if it dirties up your conscience or blurs your vision so you cannot see right from wrong or good from bad, then it is not likely to make your young people happy for long. The modern song does not only depict the happy experiences of life. Too often it tells a morbid tale of frustration and disappointment.

HEAVEN—ANY HOPE? I gave my life to Christ four years ago at a crusade, but seemed to go back to the old ways of living although I still attended church every Sunday. I started reading my Bible recently and read a chapter that was quoted in an article in an old copy of the "Signs." It seems to indicate that those who have wandered away from Christ will never enter heaven. Is God's word in these verses final? These verses are Hebrews 6:4-6. Bewildered.

● The New English Bible translates these verses in the following way: "For when men have once been enlightened, when they have had a taste of the heavenly gift and a share in the Holy Spirit, when they have experienced the goodness of God's word and the spiritual energies of the age to come, and after all this have fallen away, it is impossible to bring them again to repentance; for with their own hands they are crucifying the Son of God and making mock of His death."

At first reading this does seem a bit perplexing, doesn't it? But be sure of one thing: any person who has a genuine desire to be accepted by Christ has nothing to fear. Christ says, "I will never refuse anyone who comes to Me." John 6:37, Phillips. This is only one of many similar promises. We are assured that God is "long suffering," "abundant in goodness and mercy," "forgiving," "not willing that any should perish," "faithful and just to forgive us our sins."

In this passage in Hebrews, Paul means either that some who leave Christ

become incorrigible—they decide never to return to Him, or maybe he means that while they continue to practise what they know to be wrong (for example, habitual theft or immorality) with no attempt to do the right thing, it is impossible for Christ to help them.

If you desire God's help and ask for it, He is bound by His very nature and character to come to your rescue.

WILFUL SIN. If a man sins wilfully against God, knowing full well that what he is doing is wrong, what assurance does he have that God will accept his confession and receive him back?

● What assurance does he have? Simply this: "If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. "The man who comes to Me I will never turn away." John 6:37, New English Bible. Let us face it: every man has done something "knowing full well that what he was doing was wrong." God's forgiveness is not only for sins committed in ignorance; it embraces far more than that. In fact, in terms of human thinking, He can forgive the unforgivable.

Now do not get the idea that this gives you an open season ticket to sin. The problem is that if you engage in such a programme you will lose your desire for forgiveness and your awareness of the seriousness of what you are doing. Then again, forgiveness of sin does not cancel the results of sin. In other words, do not sow wild oats and expect a crop failure. As one young person said to me, "Porridge made from wild oats is hard to swallow." But believe me, it has to be swallowed and swallowed and swallowed—until the plate is as clean as a whistle, and a brand new whistle at that!



● **GORDON BOX** will answer your questions in his frank and open style. Send him your questions, addressing them to Gordon Box, Signs Publishing Company, Warburton, Victoria, 3799, Australia.



Denny and 'OLD RELIABLE'

By Robert H. Parr

SUFFERERS WITH ARTHRITIS (and this is in no way a medical essay) call it by many names. Depending on the state of their general health, the acuteness of their agony, the weather, their Christian beliefs and/or their mood of the moment, they have names for it which vary according to their own needs, views, jargon and pain. But only one person I ever knew referred to his complaint as "Old Reliable."

Now this is a tribute to the man himself, as well as to bring to your attention one or two facets of the malady as it struck my acquaintance. But let us go back a little and sketch in the general background of our hero.

In his youth (which was considerably before I came to know him) he was a star athlete. A pole vaulter, of all things, he was. Held some kind of a record, as I recall. And he played the more conventional sports—football, cricket, hockey, tennis, and even prided himself at darts and quoits. There was hardly a sport that didn't catch his attention at some stage of his life, and when he played it, he went for it for all he was worth. Nothing could stop his training; nothing could tincture his enjoyment of the sport when he was playing it; and certainly nothing could stand in his way when he had decided that he was out to win.

Do you infer that he was too grim a participant to be a good sportsman? If you do, I have done both my friend and you a disservice. He was nothing if not a gracious victor or a good loser—depending on what side he happened to find himself at the end of the contest. But in the midst of his play he was as a man possessed

—well, almost. What I am trying to say is that he played hard and put everything he had into it.

More often than not he was on the winning side and, in his youth, was lionized by the local young ladies (and the local sportsmen, too) for his prowess and his skill. They were happy days. He married the president of his fan club—well, that's not strictly true, because they didn't have fan clubs in those days so there were no presidents. But *if* there had been such things, *she* would undoubtedly have been it and no question about it. She thought he was "terrific" or "tremendous" or whatever was the current phrase in those days. (I suspect that the actual parlance of the day back then was "the cat's pyjamas," but I dare not use such a term in this journal, or the editor, a churlish fellow who frowns upon such levity, will frogmarch me out of these two pages which, under sufferance, I hold ever so tenuously.)

As I said, this was before I came to know him. I came on the scene when things were so very different. I was young and in my thirties; he was nudging sixty. I was surrounded by a growing family; he had nobody. The president of his fan club, who had married him and had borne his children and who had basked in the love and affection that he lavished upon her (according to the reports I had from others), ran off when the last of their children married, and attached herself to someone whose joints were not congealing into a painful solidity as were those of her lawfully wedded husband.

When I came to know Denny he was a sad and sorry sight. His once nimble joints were scarcely worthy of the name; his movements were slow and painful. He had spent a fortune on every conceivable remedy known to physician and apothecary—to no avail. Each new medication, treatment, herb or drug seemed only to have the effect of turning the screws a little tighter, causing his mobility to be a little less, and knowing his gnarled joints so much the more.

So the Denny I knew was a man prematurely old, deserted, and confined to a wheel-chair. He had every reason in the world to be bitter—his wife gone; his children married and scattered; his livelihood (he was a plumber) vanished; his ability to fend for himself a pale and fading memory; his sporting prowess a mere scrapbook recollection; his beloved garden a wilderness; his income a meagre pension; his outlook uninspiring; his prognosis hopeless. So, in view of all this, I was prepared to accept his grumps and his growls and his grizzles when the days were damp or the postman was late or the library had nothing he fancied.

I say that I was prepared for this, but it was never necessary. Never did he utter one word of bitterness over his lot; never did he complain about the low blow that life had dealt him; never did he allow himself to be down when there was anyone with him. (How he was when he was alone, I never knew, because when I was with him, if you see what I mean, he wasn't alone.)

Cheerful, he was. He was never lonely, he would insist. He always had "Old Reliable" with him to keep him company (that was, as I have indicated, his name for his arthritis). Whenever he was tempted to be a "trifle introspective," as he put it, he would only have to move a fraction and "Old Reliable" would be right there to keep him company. (This was said with a cheerful grin, with never the suggestion that things might be better.)

I recall the day they took him to hospital. "'Old Reliable' and me, we won't be coming back, Son," he said to me as I watched them load my neighbour into the ambulance. "Old Reliable," I knew, would not desert him, and I was right. To the very end it was with him night and day. Three long and agonizing years later Denny died. But he died (I swear it) with a smile on his lips, though there were tears of pain in his eyes.

I shall never forget Denny. His sons and his daughters came back for the funeral. There were crowds of people there—many of them sportsmen from other days. The local newspaper took up the story and ran two and a half columns on Denny, recalling some of his feats with champion teams now forgotten. They even ran a picture of him clearing the bar just as he let go his pole when he won some local sports forty-odd years before. And they reprinted a comment that he was a potential world champion, with only inches separating him from the world record, and he with hardly any expert training at all. He had been his own trainer, his own manager.

Time has not dimmed my appreciation of Denny nor have I forgotten his cheerful grin whenever I called on him—Denny and his "Old Reliable," the inseparables. I was able to do a few things to help him, but nothing I did for him came within shouting distance of what he did for me. I saw a living lesson of how to face pain and suffering; I saw a man on whom life had

left some rather deep scars; but I saw most of all a man who had come to terms with his affliction, who refused to allow it to conquer his spirit simply because it had conquered his body.

And as I walked sadly away from his grave, I resolved there and then something that I have not forgotten though more than twenty years have passed. Actually, I put my resolution into a prayer; it went like this: "Lord, if ever it shall be my lot to suffer, let me have the spirit and courage of Denny Burrows." ★★

QUIET, PLEASE

There's majesty about a boy
That's hard to see
... except when quietness creeps in.
Boys need their sense of wonder
As much as work and play.
They need to hear of stirring deeds,
Of places far . . . courageous love.
More boys are starved for want
Of challenges to build their souls
Than ever lack for bread.
God bless tomorrow's men
Who'll face grim tests we've never known.
Do not disturb that fragile hour
When destiny so brave is being shaped.
—Sydney Allen.

Personality Quotient Test Score

(For test see page 36.)

GRADES

A — 4 points C — 2 points
B — 3 points D — 1 point

YOUR P.Q. RATING

22-24 Marks (A Grade P.Q. Rating)

You have a very pleasing personality OR you have given yourself too many marks! You are either charming or conceited.

18-21 Marks (B Grade P.Q. Rating)

You have an above average personality. You will profit by trying to improve on items that you have marked yourself down on.

14-17 Marks (C Grade P.Q. Rating)

You have an average personality OR perhaps you are a little better than you estimate. However, there is room for improvement, so why not claim God's power to be a radiant Christian in all aspects of life.

6-13 Marks (D Grade P.Q. Rating)

You have honestly evaluated your P.Q. OR you have depreciated yourself because you were depressed when you completed the test. In either case you qualify for a special book award. Write today to DESMOND B. HILLS, C/- Signs Publishing Co., Warburton, Vic. 3799, for the book "THINK IT OVER."

Wine in the Bible

Can the issue of whether a Christian should use alcohol be decided on the basis of the meaning of the original words for "wine" used in Scripture? How should Proverbs 31:6, 7 and John 2:3-10 be understood? N.L.

No argument, either for or against the use of fermented liquors, can be based on the meanings of the original Hebrew and Greek terms for wine. Only the context can indicate in each instance what is intended by the term employed. Scripture sometimes refers to wine "in the cluster" obviously referring to the juice present in the grapes yet uncrushed. Thus "wine" does not necessarily refer to a fermented product. Furthermore the term usually translated "strong drink" is literally "sweet drink" and was used at times for grape concentrates and concentrates made from other fruits such as dates. These concentrates resembled a type of jam, and could be readily turned into a drink which was not harmful. Many types of medicinal wine were known in the first century of the Christian era, and there can be no doubt whatever that both types of wine, the fermented and unfermented, have been available from the earliest times. Distilled liquors, however, with their high proportion of alcohol, are a comparatively recent invention and whatever arguments might be drawn from certain Scriptural passages they can in no wise be applied as permitting the use of distilled inebriating drinks.

There is little doubt that many believers in Bible times used wine that was beyond the stage of fresh grape juice. This, however, is no argument for such usage today. Christ spoke of some things being permitted in Old Testament times because of "the hardness" of men's hearts, but He insisted on a higher standard commensurate with Christian privileges. See Matthew 19:8. Certainly, enlightened Old Testament saints were aware of the dangers implicit in fermented drinks, and the Book of Proverbs contains pointed warnings about such. See chapter 20:1 and particularly the following citation.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Proverbs 23:29-35.

The Christian should decide his attitude today in view of the following principles:



BIBLE QUESTIONS ANSWERED

Readers' Questions answered by

Desmond Ford, M.A., Ph.D.

1. His body is the temple of the Holy Spirit.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

2. He is responsible for his influence. "All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good." 1 Corinthians 10:23, 24, R.V.

In these days of appalling accidents in travel this principle is particularly pertinent.

3. He is to glorify God in all his habits, including his habits of eating and drinking.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling either to Jews, or to Greeks, or to the church of God." 1 Corinthians 10:31, 32, R.V.

4. Whatever he cannot do with an absolutely clear conscience is sin for him.

Neither of the passages to which you refer countenance the indiscriminate use of alcoholic drinks. Proverbs 31:6, 7 refers to alcohol as an anodyne to

be given to a condemned criminal awaiting execution ("ready to perish") and therefore "heavy of heart." And inasmuch as fermentation is used in Scripture as the symbol of sin (witness the removal of leavened bread at the time of the Passover) it is not at all likely that Christ employed it in the miracle that symbolized His bestowal upon the world of the merits of His shed blood. Our Lord's example on the cross where He refused the potion which would have confused His mind and accepted the non-intoxicating beverage, clearly points the way of behaviour for all who claim to believe in Him. See Matthew 27:34, 48.

(See also Dr. Ford's article, "The Scriptural Case Against Alcohol," next month.)

First-Born Sons

Did Abraham leave Haran before or after his father Terah died? Acts 7:4 says the latter, but, when Genesis 11:26 is compared with 11:32 and 12:4, it would seem that Terah lived many years after Abraham left Haran.

Genesis 11:26 says: "And Terah lived seventy years, and begat Abram, Nahor, and Haran." The last verse of the chapter adds, "And the days of Terah were two hundred and five years; and Terah died in Haran." But the fourth verse of the following chapter asserts, "So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran." If Abraham was born when Terah was seventy years of age and departed from Haran when himself seventy-five, then we would expect Terah to have been only 145 years of age when he died. See Acts 7:4. But Genesis declares that Terah lived sixty years beyond that age.

The key to the problem is our interpretation of Genesis 11:26. Taken at its face value the verse asserts that Abraham was born when Terah was seventy years old, but actually, in accordance with typical Hebrew usage, that verse means only that these three important sons were begotten from that point on and the order of the text is not the order of birth but of importance. The Oriental had no such stress on exact sequence in time statements as the Occidental has. While actually the youngest, and born when Terah was about 130 years old, Abram is mentioned first because of his importance as ancestor of the Hebrews. Genesis 5:32 gives us another example where sons are listed in order of importance rather than time of birth. Genesis 9:22-24 says Ham was the youngest of the brothers mentioned in this verse, and other scriptures indicate that Japheth was the oldest, yet the record of Genesis 5 asserts, "Noah begat Shem, Ham, and Japheth." Shem was mentioned first because, to the Hebrews, he was most important, being their ancestor.

This interesting question casts light upon the problem as to whether exact time periods can be calculated between the creation and the Flood, and the Flood and the call of Abraham, on the

basis of the genealogical lists. Note the following from Whitcomb and Morris:

"It is quite possible that only a small number of the patriarchs listed in Genesis 11 were first-born sons. A comparison of 11:10 with 5:32 and 8:13 suggests that Shem was not. A comparison of 11:10 with 10:22 suggests that Arphaxad was not. And we have already seen that Abram was not. Actually, not one of the Messianic ancestors in Genesis, whose family background is known in any detail, such as Abel, Seth, Abram, Isaac, Jacob, Judah, and Perez, was a first-born son. The year of begetting a first son, known in the Old Testament as "the beginning of strength," was an important year in the life of the Israelite (Genesis 49:3, Deuteronomy 21:17, Psalm 78:51, and Psalm 105:36). It is this year, then, and not necessarily the year of the birth of the Messianic link, that is given in each case in Genesis 11. Thus we have clear evidence for the possible addition of a limited number of years

from the lives of some of these patriarchs to the total of years from the Flood to Abraham." — "The Genesis Flood," page 480.

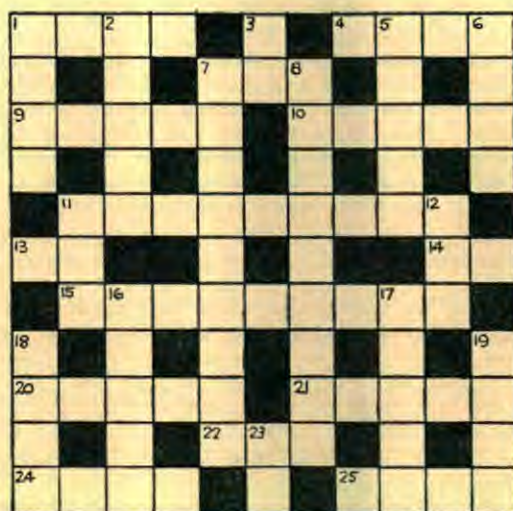
Finally it should be noted that there is nothing strange in the thought that Abraham was begotten when his father was 130 years of age. Abraham himself later begat children by Keturah when he was over 140. The reference to the difficulty of conception when Sarah earlier sought a child was more likely due to serious failing in health on the part of the parents rather than merely their age. After Isaac's birth Abraham experienced renewed health and fathered many more children in his remaining seventy-five years of life. See Genesis 25:1-7, and compare with the record concerning Isaac, who similarly experienced a serious crisis in health nearly half a century before he actually died.

Note further on Genesis 11:26:

"This text seems to imply that Abram, Nahor, and Haran were triplets, born

when their father Terah was 70 years old. That such was not the case is evident from the following considerations. Terah died in Haran at the age of 205 years (chapter 11:32). Abram journeyed to Canaan at the age of seventy-five (chapter 12:4.) Abram's call to leave Haran came after his father's death, as explicitly stated in Acts 7:4. Abram cannot then have been older than seventy-five at the death of his father, and Terah was at least 130 years old when Abram was born. Therefore, chapter 11:26 means that Terah began to beget sons when he was seventy years old. Youngest of the three sons, Abram is mentioned first because of his importance as ancestor of the Hebrews. Although it is not certain which of the two remaining sons of Terah, Nahor or Haran, was the elder, the fact that Nahor married Haran's daughter (chapter 11:29) may point to Haran as Nahor's senior (cf. on chapter 5:32).—S.D.A. Bible Commentary, Vol. 1, page 288.

Bruce Johnston's BIBLE CROSSWORD No. 12



ACROSS:

- Death entered the world because of this man's sin. (1 Corinthians 15:21, 22.)
- While fulfilling important details we should not, like the Jews, do this to the weightier matters of the law. (Matthew 23:23.)
- There was manna in a golden one in the sanctuary in the wilderness. (Hebrews 9:4.)
- The Holy Spirit, the Comforter, will do this with us if we keep the commandments. (John 14:15-17.)
- Foxes have these; the birds have nests; but the Son of Man had no home of His own. (Matthew 8:20.)
- Roman to whom Peter brought the gospel; leader of a band of one hundred soldiers. (Acts 10:1-48.)
- City which Israel, because of sin, failed to take after crossing the Jordan. (Joshua 7:1-5.)
- Capital of Moab, on the left bank of the river Arnon. (Numbers 21:15, 28.)
- God ordered one built as a symbol of His presence, and to demonstrate His dealings with mankind in salvation. (Exodus 25:8; Psalm 77:13.)

- Zacchaeus gave half of his to the poor, demonstrating the reality of his conversion. (Luke 19:8.)
- This should always be spoken in love. (Ephesians 4:14, 15.)
- Number of sparrows sold for a farthing. (Matthew 10:29-31.)
- Our relationship to God because of the gift of Christ on Calvary. (1 John 3:1, 2.)
- The kind of gifts the Christian is to seek. (1 Corinthians 12:31.)

DOWN:

- Said Peter to the multitude: "The promise is unto you, . . . and to all that are ——— off." Acts 2:38, 39.
- What all may for ever be, because of Christ. (1 Corinthians 15:21, 22.)
- "To him that knoweth to ——— good, and doeth it not, to him it is sin." James 4:17.
- A place near Shechem enlarged by David and Solomon, and where Joash was slain. (1 Kings 9:15, 24.)
- Before Moses led the Israelites to freedom, the Egyptians set one for them each day. (Exodus 5:10-14.)
- Feast held on the day on which the Holy Spirit was sent on the disciples of Christ. (Acts 2:1, 2.)
- Said Paul: "Take the helmet of salvation, and . . . the Word of God: . . . watching ——— with all perseverance." Ephesians 6:17, 18.
- Father of Saul, the first king of Israel (Greek form.) (Acts 13:21.)
- Through Christ, all the promises of God are positive; they are not "———" (negative). (2 Corinthians 1:19, 20.)
- Christian women should not do this to themselves with gold or pearls or costly attire. (1 Timothy 2:8, 9.)
- In blessing his sons before his death, Jacob likened Judah to a lion, saying, "Who shall ——— him up?" Genesis 49:9.
- The righteous will fully appreciate the love and grace of God only "in the ——— to come." Ephesians 2:6, 7.
- What Daniel was told to do with the words of his prophecy until the time of the end. (Daniel 12:4.)
- Who looks for new heavens and a new earth in which righteousness dwells? (2 Peter 3:13.)

(FOR ANSWERS SEE PAGE 32)



A STORY FOR THE
CHILDREN BY

Myrtle O'Hara

THE STOMACH PUMP

THE CAMP RISING BELL rang and David groaned and turned over in bed. The other boys struggled out of their beds and got into their bathers, ready for a swim. They were holidaying in a summer camp away out in the bush beside a beautiful river and were having a wonderful time. Paul dragged the blankets off David and started to pull him out of bed, but he stopped as David began to cry. "What's the matter, David?" he asked in alarm as he saw how ill his friend looked. "I think I'm dying," David said. "I feel terribly sick and I've got awful pains in my stomach. Get Mr. Jones as quickly as you can." Paul shot out of the door and raced to the camp leader's cabin, shouting as he ran, "Mr. Jones, Mr. Jones, come quickly. David's dying."

Not waiting to ask any questions, Mr. Jones ran as hard as he could to David's cabin, wondering whatever had happened. He thought perhaps there had been an accident because the boys were always skylarking and playing jokes on one another. He was quite relieved, therefore, to discover nothing serious had happened to David, and that, as far as he could tell, the boy was far from dying.

"It seems to me," he said, "that you have a stomach upset. You must have eaten something that disagreed with you. What was it?"

"Nothing," David assured him. "I've only had camp food." By this time several boys from other cabins had crowded through the door and were watching David and whispering among themselves. Mr. Jones had a feeling they knew something, so he questioned them, but they all said they had no idea why David was sick.

"Paul, go for the camp doctor," Mr. Jones said. "He might be able to find out what is wrong." Soon the doctor arrived and came to the same conclusion as the camp superintendent. He questioned David and the boys, but everyone stuck to the story that he hadn't eaten anything except camp food.

"Well, we'll soon find out," the doctor said. "I'll get the stomach pump and wash out David's stomach."

"Oh, no," wailed David. "Just give me some medicine." The boys began to nudge one another and looked worried. It was plain to see they knew something but were afraid to tell. One was sent for a bucket, another for water, and they watched as the doctor slipped a rubber tube down David's throat into his stomach and began to pour water into a funnel fastened to the tube. Soon the water from his stomach began to run into the bucket and the smell was horrible. They looked into the bucket and saw it contained half-digested fish. The doctor looked at David and then at the boys and guilt was written on every face. "Now,"

he said, "perhaps someone will explain just how this fish got into David's stomach."

Then the story came out. The night before, while the rest of the camp slept, several boys went down to the river and fished. They caught quite a number, then made a fire, cooked them and ate the lot. David must have eaten more than his share because he was the only one who became sick. By now the other boys were feeling sick, too, though not because of the fish.

Of course, David soon recovered when his stomach was empty, but the lesson he and the other boys learned stayed with them for the rest of the camp and for a long time afterwards. They found that in the first place it never pays to do wrong, for it always brings its own punishment in one way or another. Then when a person tries to cover up wrong, it only lands him into further difficulties.

Although David hid his wrong-doing from the camp superintendent, he could not hide it from the doctor. And although we might be able to cover up our sins from our families and friends, we can never hide them from God. If we are not sorry for them and ask God to forgive us, we will have to face them all again some day. King Solomon, the wisest man who ever lived, wrote: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." When Jesus was on earth He said: "There is nothing . . . hid, that shall not be known."

It is not very pleasant when people who disobey the laws of the land are brought before a judge in the courts of justice, and if they do not confess their sins it becomes still more unpleasant for them. If, when we do wrong we confess our sins to God and to those whom we have wronged, and ask forgiveness, He has said that He will forgive us and help us not to sin again. It is only those sins which have not been confessed and forgiven that we will have to face again in the day of God's judgment. When we do wrong let us be brave enough to admit it and wise enough not to repeat it.

SOLUTION TO BIBLE CROSSWORD

ACROSS: 1. Adam 4. omit. 7. pot. 9. abide.
10. holes. 11. centurion. 13. Al. 14. Ar. 15. sanctuary. 20. goods. 21. truth. 22. two. 24. sons.
25. best.

DOWN: 1. afar. 2. alive. 3. do. 5. Millo. 6. task.
7. Pentecost. 8. thereunto. 11. Cis. 12. nay.
16. adorn. 17. rouse. 18. ages. 19. shut. 23. we.

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	QUEENSLAND	
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	4BU	7.45 a.m.
	4GR	7.30 a.m.
	4SB	9.10 a.m.
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	7HT	7.40 a.m.
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