

# Signs

OF THE TIMES

## THE ART OF BEING A MOTHER

by Pearl Gibbs



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# THE TOWER

GENESIS 11: 1-9

## Babel

"Come," said Pride:

"Let us build ourselves a tower  
That will penetrate the sky.  
Let us make our name a power  
Lest we're scattered and we die."

## U.N.O.

"Come," said Hope:

"Let us build ourselves a power  
Now we're scattered, lest we die.  
Let us make its name a tower  
To safeguard our farthest sky."

## Calvary

"Come," said Faith:

"Let us make God's name our power  
For we're scattered and we die.  
Let us make His cross the tower  
That will lift us to the sky."

D. J. SILVER.



# THE KEYS OF THE KINGDOM



By Brian Quin

IT WOULD NOT be difficult to correlate the growth of a city with the increase in crime. Likewise there would be an obvious relationship between the size of a city and the number of practising locksmiths. The larger the city, the more conscious is the populace of the need to secure their possessions.

The padlock, night latch and mortise lock are in everyday use. They offer a degree of security, dependent upon their cost, but are generally estimated to only increase the difficulty of theft. Few valuables are beyond the reach of the determined felon.

One of our most guarded, yet apparently vulnerable possessions today, is the motor-car. One manufacturer uses 1,500 different combinations in its ignition and boot locks, while another uses only sixty-two. Some designers use different keys for the ignition, glove box, and boot. Steering or gear locks may also be purchased or fitted with the car. Despite these precautions the number of car thefts increases faster than the acknowledged speeds of the vehicles.

Obviously correlated with the increase in the use of locking devices, is the number of keys with which twentieth century man is encumbered. For those entrusted with the responsibility of entering the many doors in one building, locksmiths have produced the master-key, the one key which will open all the locks in the system.

Few of us have a master key, but few are keyless. It is the lot of man to carry a key-ring or key wallet. This may represent a burden of responsibility or a sense of achievement. Each key carried by the individual may go far to indicate that person's character, personality, or way of life.

Perhaps the only key that you own is the one that fits the lock on the front door of your residence. An experienced locksmith could analyse this key, and tell you the make of lock, the possible age of the building in which you live, and even if the key fits a cylinder or a knob. It may be one of a series, and suggest that the owner is a flat-dweller. It may even reveal the area of residence.

The second key on the ring—and to many the most important—is the car key. Most car keys are easily recognized by the emblem or trade-mark moulded into the head. The style and vintage of vehicle which you drive could be regarded as a measure of your success in acquiring wealth. The fact that this car may represent a person's total worldly wealth, would not be revealed.

These first two keys are of a general type and would be common to many people. It is the third key which unfolds a deeper facet. It could be the key to the office or factory.

Now in order to carry the office key, the bearer must be a person of trust, and possibly of authority. This may be a greater indication of success than either of the previous two. Added to this we may mention the key to the safe, or the one to the executives' washroom, (an Americanism fast finding favour in this part of the world).

The fourth we will call the social key. It could be the key to a clubroom, a week-end shack, or a church. Whichever it is, it would once again add to the composite picture.

Thus far it can easily be seen that a person's key-ring may form an important clue to his general placement in the community. The front door key may indicate something about his residence; his car key would certainly identify his means of transport; his office key would be an indication of his advancement or authority; and his social key would be a clue to his after-hours activities.

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**OUR COVER PICTURE.** Our man in England, Alf Lohne, sent us this picture of a lady peeling apples. We presume it must be his wife, for a paid professional model would never embody all the motherly attributes which Mr. Lohne's camera has captured here. And because this picture suggests all that is good and motherly in women, we chose it for our cover this Mother's Day month.

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"IT'S A TERRIBLE THING to hate to hear the sound of the name of the Lord!"

Startled, I looked across the desk at the young woman who had just made this strange and unexpected remark. Her troubled face emphasized the bitterness in her voice, and her story now took on new impact.

For this was not a rebellious person, contesting the claims and promises of the Christian faith. Here was someone who was already a believer, crying out against the pressures that were driving her from the very faith she embraced.

Elizabeth, in her early twenties, lovely, intelligent, and sensitive, had spent her lifetime under the control of a father who was both Christian and hard-line. Rigid and dogmatic, he had an answer for every unasked question, supported from an endless store of quotations, while knowing the precise difference between right and wrong. He knew exactly what the Lord expected, and to his daughter's distress, never turned the motor off!

Elizabeth and I had been discussing a problem, and it seemed obvious she could not get a great deal of support by reaching out for spiritual help. I suggested that she might get needed strength by sharing her burden with God; knowing her Christian background, I had not expected this troubled outburst.

As we continued talking, it became apparent that Elizabeth's firm father, dedicated, earnest, was one of the most trying of all people to deal with; he was evidently a perfectionist.

A perfectionist in business is hard to get along with, but we have to work in order to live. A perfectionist in a marriage can be a real problem, but he is there under license and agreement. But the perfectionist trait in a Christian creates a complex and unworkable situation. He is always bumping up against a solid wall of indifference and apathy, and it leaves him tense and frustrated.

It not only harms him, but his cause, too, distorting the image of the faith for those who most need a clear reflection. He says, in effect, "Be like me and be happy," often showing a face that is strained and tense, frustrated because he isn't believed. There is no great honour in being a perfectionist!

What it really boils down to is the fact that he expects more from himself and others than either are capable of performing, and usually ends up with both him and his cause suffering.

There's no use trying to high-jump eight feet, and for most of us there's no use trying to make a million dollars. But, so long as we keep on trying, and condemning ourselves for not succeeding, so long will we keep up the internal pressure that eventually bursts a safety valve. The escape point may be in the head, the stomach, or the heart. Too much pressure has got to find a way out. A mental breakdown, ulcers, a heart attack, or the inability to live with and accept others, are pretty high prices to pay for an unrealistic outlook.

Promising marriages have floundered, promising careers have lost their direction under the brutal force of this emotional pump that keeps on feeding one concept endlessly into our minds. "You've gotta do better! . . . He's gotta do better! . . . She's gotta do better!"



# Are You a Christian Perfectionist?

By Irving Feldman

The word *perfectionist* is misleading because it sits on the foundation "perfect." How can anything based on something perfect be wrong? To get a better idea what it really means, think of the word *tyrant* as a base. Add the *ist* and you will have a clearer picture of what this trait represents.

A tyrantist would be a better name. The trait demands absolute and uncompromisingly high standards from yourself and all those about you, and it nags, wheedles, pouts, fusses, storms, and just keeps on spinning its wheels because it has no place to go.

Of course, it has some assets, such as reliability, obedience, dependability, and determination, but happiness is definitely *not* on the list.

If you have been carrying this merciless master around on your back, chances are you would gladly trade it off for just a few hours of peace. The question is, "How do you lick it?"

The story of how one man found his way out may be of interest to you. His was a simple solution, and it came at the most unexpected time and place, from the most improbable source.

The man was a minister and (as he told his story) was visiting a patient in a mental institution. The lady is quite comfortable in confinement, but is not able to take the outside pressures. She sits in a chair, day after day, week after week, and does absolutely nothing to help herself. She won't take walks, though permitted to, doesn't attend weekly movies or church services—she simply sits away the years.

But she does keep on repeating, in a perfunctory way, "Pastor, I want to go home."

Let's hear the rest in the pastor's words. "For some unexplainable reason, this time I hesitated before saying the usual things. This was my cue to say 1) that she would first have to try to help herself; 2) that she could start by doing some work around the ward; 3)



that she might get out sooner if she took walks around the grounds of the hospital; all the usual professional but ineffective suggestions that I had often made in the past.

"However, as I wondered what tack to take, the silence lengthened; she broke it by saying a surprising thing: 'I try. I do the best I can.'

"That statement opened a lot of windows for me. Right then, the tension went out of my own life. I suddenly realized that I had been making impossible demands everywhere, demands that others could not possibly meet!

"Because it is true, isn't it? In a very real sense, she is doing the best she can, and to ask more of her is just frustrating nonsense. The fact is, she may not be capable of helping herself!

"I try. I do the best I can!"

"Perhaps she really doesn't want to go home. Perhaps she really feels she is doing the best she can, and it is up to me to try to find out what her real wants are and what she is capable of doing. But to expect more from her than she thinks she can do, or wants to do is simply unrealistic.

"All I can do is recognize that for her, her limitations do exist. I can try to help by showing that greater possibilities exist, by gently challenging and by encouraging; but to expect her to break through her own barriers is just not realistic. What I can do is help uncover the layers of doubt, suspicion, and uncertainty by asking questions, by understanding, and by suggestion.

"Now the pressure has gone out of my professional attitude. It is no longer necessary to force my views

down the unwilling throats of people who are resisting them, blaming myself for their resistance and my failures. Now I can offer, do the best I can, and be in peace.

"People who work for me and around me are no longer a disappointing mass of ineptness and selfishness—they are people doing the best they can, and they are really doing pretty well.

"My family and friends are all so much easier to live with. If they say something wrong, if they make mistakes, it suddenly has become very much all right.

"My guard has come down! It is no longer necessary for me to impress, to excel, to win every time. Nor is it critically important to do the things I feel people expect of me. I can only try to deliver all I am capable of, but certainly not more."

It seems that the pastor has a point! With all our potential, we can only do what we feel we are capable of doing. If others are not willing to change, or have no desire, or goodness, what does it profit us to demand more than they are able to give?

We can talk at, and demand of people impossible standards of performance, and lose the Elizabeths along the road.

The other way seems better. It exchanges patience for frustration, and humour for bitterness. We can admire and respect and have good feelings for people who are doing their best, including ourselves.

We can exchange intolerance for love. We can start by loving ourselves for what we are and then passing it on to others.

And that's the sum of the whole thing, isn't it? ★★

## HOMELY HOMILY

by Connie French.



## On Being Filled

Recently I had an insight into the meaning of that text in Psalm 81, which says, "Open your mouth wide, and I will fill it."

I was addressing my ten-year-old who has, among other things, an imaginative streak of humour and a well cultivated taste for peanut butter. It was the day for getting supplies from the bulk food shop. "Would you mind getting a jar big enough to hold a fortnight's supply of peanut butter?" I asked her.

She disappeared and I continued checking my needs.

"Here you are," came from two voices. She had acquired an assistant.

I turned to see two girls innocently presenting me with the large plastic rubbish bin. They then burst into merry laughter.

Now no one could blame her if the peanut butter ran out. Her responsibility was adequately met. It was my responsibility to fill the container. Hers was merely to bring it.

Likewise, in the story of the prophet Elisha, the poor widow had to provide only the containers. It was God's responsibility to fill them with oil. His supply did not cease till she ceased to bring containers.

God seems to indicate that our problem is largely a container problem. In the psalm above, God says what His purpose is: "I would feed you with the finest of the wheat and with honey from the rock I would satisfy you." The complaint is that Israel would not accept.

Jesus taught the same lesson. He said that He was the bread of life; that His message is a life-giving one; that the person who comes to Him will not suffer life-hunger, and that the measure of our container is the measure of our faith in Him. He seems often to be telling us to open wide the mouth of faith, trusting God to supply our life-need abundantly, satisfyingly.



# FOOLISHNESS

By James H. Rabe

"I SEEM TO SEE . . . a personality who is actually thrown out of his course by seeing and hearing what I, for my part, do not see and hear—who is, so to speak, captured, in order to be dragged from land to land for strange, intense, uncertain and yet mysteriously well-planned service." So Karl Barth wrote of the Apostle Paul. So a great many people, Christian and non-Christian, would write—that they do not see or hear the forces that drove Paul on his mission. And often, because these things are beyond their experience, Paul's words to the Corinthians take on a special importance. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Corinthians 1:18. Does the message of the cross and the resurrection of Christ ever sound foolish to our ears?

The taverns and saloons of Chicago saw a strange assortment of people during the early 1930s. There were those who were down and almost out, and those who were trying to keep on living, even though their world offered little except a sordid existence. Among the hundreds of strolling minstrels who attempted to make their living in these saloons, two Negroes became a familiar part of the scene. An old guitar appeared to be their sole possession, which one man played while the one called Tom played the piano. They played and sang songs that had questionable lyrics, songs rowdy, blasphemous and bawdy, and amid the raucous laughter of the patrons, they passed the hat around to collect the meagre rewards for their efforts.

For some years they continued the rounds of these establishments, making scarcely enough money to keep body and soul together. Then Tom became ill and spent some months in hospital. He now had time to reflect that his way of life did little credit either to himself or to his father, who had been a lay preacher. By some slow, mysterious process he came to the point where he determined to change things. His jubilant partner arrived one day with the news that Tom was to be released from hospital and that their life on the road could resume. He was nonplussed to hear Tom announce that he would no longer sing and play those songs that brought them a living, and that from then on he would write and sing spiritual songs.

So the partnership broke up, one man insisting that there could be no money or future in religion, and the other quietly determined that his songs of the love of God, and of devotion and worship, would make some contribution to the church life of his community. It seemed for a time that his former partner was correct, that there was no money in religion, but soon congregations became aware of the new and lovely melodies that he composed. Doors began to open to him, and Tom had the joy of hearing congregations in small storefront churches sing his songs. He spent his time trav-

elling over a wide area, forming choirs and conducting them. The decrepit Ford that ranged between Atlanta and New York travelled many miles in the promotion of these new songs. Demands for sheet music forced Tom to seek some method of printing his musical scores. In time Tom, or Thomas Andrew Dorsey became head of a vast publishing organization with an annual turnover of hundreds of thousands of dollars.

Sometimes as he travelled around Chicago he would see the stooped figure of his former partner, still stumping from tavern to tavern with his guitar, still performing for whatever small change the drinkers felt inclined to give. One man, through the grace of God, left behind the sleazy atmosphere of the saloons, while the other, because he believed the preaching of the cross to be foolishness, remained to taste the experience of defeat and despair every day.

## *Peace in the Valley*

Of course, no one would pretend that the meteoric rags-to-riches story of Thomas Dorsey is characteristic of the Christian's life. The wealth of this world is not necessarily reserved for those who follow Christ. Rather, the words of one of Dorsey's better known songs express the hope that sustains the Christian:

"There the bear will be gentle, the wolf will be tame,  
And the lion will lay down by the lamb.  
The host from the wild will be led by a child;  
I'll be changed from the creature I am.

"There'll be peace in the valley for me some day,  
There'll be peace in the valley for me, oh Lord I pray,  
There'll be no sadness, no sorrow, no trouble I see,  
There'll be peace in the valley for me."

This is precisely the difficulty of the person who wants to accept the preaching of the cross. The promise relates to future events, and in the meantime he must live in a land where his fullest joys can never be realized, where, to quote Martin Luther King, "his reach will always exceed his grasp."

Again and again comes the insidious temptation: Why entertain hopes of something better than the disappointments and heartaches of this world? Why believe that a Supreme Being came from heaven and died to save me from all the things I enjoy most? Why not just accept this world and make the best of it? The practice of self-denial and commitment to the way of the cross becomes hard to sustain in the face of these temptations.

Paul well knew that the majority of people of his own time thought that the preaching of the cross and the resurrection of Jesus was foolishness. There was a time in his life when he himself believed it to be worse than foolishness. Before his conversion, there could have



been no more bitter opponent of this supposed heresy than Paul. Only after he had seen the blinding light in the heavens at midday and had heard the voice of Jesus speaking to his unwilling heart, did he begin his intense missionary service for his Lord. Neither abuse and torture from his own countrymen nor the heavy sarcasm of King Agrippa and the mocking scorn of the sages on Mars' Hill could then silence the witness of this man who saw and heard something that no man could see and hear and remain unaffected. In Paul's own words, again to the Corinthians, he "determined not to know any thing among you, save Jesus Christ, and Him crucified." 1 Corinthians 2:2.

#### Greater Obstacles

Probably the obstacles to the preaching of the cross are even greater now than they were in Paul's day. Certainly there is not the open persecution and harassment that the early church suffered, but often the very men who have devoted their lives to upholding the Christian faith weaken it with statements that are far removed from the preaching of Apostolic times. Modern man must be released from the shackles of creeds and beliefs that limit his development, they say. Fundamentalism has become unpopular, and doctrines such as the Resurrection must be taken to mean that Christ did not actually return from the grave, but that He lives through His teachings. "To treat the Resurrection as an historical event is to misunderstand the meaning both of history and the Resurrection. History is concerned with the past, the fixed, the dead. Resurrection is concerned exclusively with the future, the moving, the living." "There is no one who has realized more profoundly than Paul the fullness of Jesus' offer—even though he sometimes clothed his apprehension of it in terms we find it difficult to accept today."—"God Is No More," by Werner and Lottie Pelz.

Paul spoke of the promises of Jesus in the only way possible. "And if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Corinthians 15:14. For him, the promise of a Saviour who died to redeem mankind, rose again on the third day and spoke of His return to this earth, could not be an abstract system of thought designed only to enrich his life in this world. If his terms of reference are unacceptable to the world at large today, then the world at large has rejected the essence of Christ's teaching and also Paul's warning that they will perish.

#### Astor's Gratitude

George Boldt, a young booking clerk in a Philadelphia hotel, explained to an elderly couple one bitter winter night that the hotel was booked out, that all the hotels in the city were booked out because three large conventions were being held simultaneously. As the dismayed couple turned to leave, the clerk offered them his own room. Next morning the man, profuse in his gratitude, told George Boldt that he would build the finest hotel in the world and would make him the hotel manager. The clerk smiled indulgently, thinking that the extravagant words held little chance of fulfillment. Two years later the astonished young man stood and gaped in wonder at New York's Waldorf Astoria, the most famous hotel of its time. William Waldorf Astor had kept his promise to a young hotel employee who had shown him kindness.

We have received a far greater promise that will just as surely be kept. The Scriptures contain promises of mansions for all who accept the sacrifice made for them on the cross at Golgotha two thousand years ago. Modern man is sceptical and has turned the promise around to relate it to life in this world. In so doing, he has robbed the promise of its meaning. The words cannot be adapted or twisted, but must be accepted with all their rich implications. May we each come to the same profound realization of the fullness of Jesus' offer as did the Apostle Paul. Then it may be that on this earth we shall be privileged to see something of the glory of the light in the heavens, to hear the voice of Jesus speaking in guidance and benediction on lives of service. Then we shall truly know that the preaching of the cross is not foolishness, but is the power of God to bring us to the mansions that are prepared for us. ★★

## THE KEYS TO THE KINGDOM

(Concluded from page 1)

There is, however, one key that is not found on any key-ring. One key which cannot be duplicated. It is the key to a lock which no locksmith or felon can pick. This is the one mentioned in Matthew 16:19: "The keys of the kingdom of heaven." One writer says, "The keys of the kingdom of heaven are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven."—"Desire of Ages," page 413.

Jesus is the doorway to heaven. In John 10:9 he says, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Therefore, since we have discovered that Christ is the door to the kingdom of God, and that the keys of the kingdom are the words of God, it is vital that we have this key.

If you look carefully at your front door key, you will find that there are five notches on its face. Each one of these notches may be of different depth, and there are nine possible depths. By permutating the five spaces with the nine depths, we can calculate the possible number of combinations. Manufacturers claim that there are as many as 78,000. This, then, is the safeguard against any false key fitting the lock. Since a false key will not open heaven's door, it is important that we know some of the vital things pertaining to this key.

**Belief** could be classed as the first of the five vital spaces of the key to heaven. Jesus said in John 3:16 "that whosoever believeth in Him should not perish, but have everlasting life."

**Faith** is the second, for "without faith it is impossible to please Him." Hebrews 11:6.

**Obedience** must be included, for it is written in Matthew 7:21: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

The fourth would be **grace**. Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.


The final notch, and the most important is **love**. Paul concludes his famous chapter on love, with these words. "And now abideth faith, hope, love, these three; but the greatest of these is love." 1 Corinthians 13:13.

With this knowledge, this key to the kingdom, let us accept fully God's gift to us, and enter in "and find pasture."

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# RIGHT MAN FOR TODAY



Can we be sure that this wonderful Person of whom the Bible speaks is the right Man for today—that He is indeed the Man the world needs most? If He failed on His first visit, may He not fail again? Does He really possess "what it takes" to accomplish the immense tasks that need to be done at this time? Is He strong enough, wise enough, good enough, compassionate enough to be the world leader all people are seeking?

Maybe we should take another look at Him.

Take the matter of strength—the ability to accomplish the most difficult tasks. Does He have it?

The Bible insists that He started everything in the first place. In Colossians 1:16, 17, we read: "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

In the first chapter of the Book of Hebrews this concept is expanded, the writer claiming that this same Person "made the worlds" and upholds "all things by the word of His power." Verses 2, 3.

That calls for a lot of power. Unlimited power. And that last phrase is reminiscent of a passage in the Book of Psalms, where we read, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

Evidently He possesses some marvellous powers which even the most experienced space scientists haven't fathomed yet.

When He visited this planet the first time, He gave the people with whom He fraternized occasional glimpses of His ability to do more than any other man can do. In the midst of a heavy storm on Lake Galilee



He commanded the wind to die down and the waves to subside, and they obeyed Him.

That took a lot of power, too, and knowledge of how to use it.

He fed five thousand people "beside women and children"—a mighty company—with only "five barley loaves and two small fishes." Matthew 14:15-20. It was nothing to Him, but the onlookers thought it miraculous. Indeed they were so impressed with the possibilities of a welfare state, with free food for all, that they wanted to make him king on the spot. (John 6:15.)

He healed thousands of sick people who were suffering from all manner of diseases, even leprosy. No case was too difficult for Him; none baffled Him in the least. He was Medicaid, Medicare, and Blue Cross all rolled in one.

That took a lot of specialized knowledge and extraordinary power. So did His restoring Lazarus to life after he had been in the grave four days and his body had begun to decay.

Nobody knows how He performed this amazing feat, but the record is clear that He did. A remarkable Man this! How our sad world needs such a man today!

As to whether this Man is *wise* enough to meet the extremely serious issues of our time there need be no doubt on this score either. The Bible suggests that His wisdom comes from long—very long—experience. In a remarkable passage in the Book of Proverbs we read: "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. . . . Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

"When He prepared the heavens, I was there: when he set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: . . . Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-29.

Living so long, even "from everlasting to everlasting" (Psalm 90:2), He possesses wisdom that is infallible. As the Apostle Paul pondered it he exclaimed, "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

When, as Man, He found Himself confronted by the "intellectuals" of His time, this divine wisdom shone forth, making truth clear as day and at the same time discomfiting His enemies. His teachings and parables were so simple that the humblest and least educated understood them, yet they were penetrating as a "two-edged sword." Hebrews 4:12.

The Bible says, "The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matthew 7:28, 29. "Never man spake like this man," said some of the temple officers. John 7:46.

But is this Man *understanding* enough to be a successful world leader? Yes, indeed. "His understanding is infinite." Psalm 147:5.

One reason why He came to the earth the first time was that He might understand human problems better. As we read in the Book of Hebrews: "He had to be made like His brethren in every respect, so that He might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because He Himself has suffered and been tempted, He is able to help those who are tempted." Hebrews 2:17, 18, R.S.V.

This writer continues: "We have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." Chapter 4:15, 16, R.S.V.

This sympathy was particularly noticeable in His treatment of the woman taken in adultery. (John 8:1-11.) The self-righteous onlookers would gladly have stoned her to death, but not He. He understood the pressures she had been under and who had brought about her downfall. He also knew that everyone in the group was as guilty as she was. So He proceeded to write their sins in the sand for all to see. Then, as they slunk away in shame, He said to the woman in great tenderness, "Neither do I condemn thee: go, and sin no more."

Would this Man be *compassionate* enough for the multiplied sins and sinners of our day? He would. "His compassions fail not." Lamentations 3:22.

"Like as a father pitieth his children," wrote David long ago, "so the Lord pitieth them that fear Him." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him." Psalm 103: 13, 14, 17.

And that's a lot of compassion.

The prophet Micah gives us this additional assurance: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.

"He will turn again, He will have compassion on us, He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19.

How much more compassionate could anyone be?

It is said of this wonderful Man that, during His earthly ministry, He was constantly touched by the sight of all the sorrow and misery about Him. The record says, "He saw much people and was moved with compassion." Mark 6:34. What a heart of love He must have!

How about His sense of *justice*? After all, it wouldn't be sufficient for a world leader to be kind, understanding, and compassionate. He would need to be just—impeccably just—at all times and to everybody, without exception. One mistake of this kind—one miscarriage of justice—would ruin everything.

He would also have to have moral stamina enough to deal in a strong way with those who persistently rebel against the laws affecting the good of all. Nowadays many people talk of love as though it were a licence to do anything, no matter how hurtful to others. They



will bleat "Love, love," while burning down a university building, or blowing up some facility of which they don't approve. But that is the way to chaos. No leader worthy of the name could tolerate it.

The Man the world needs most must of necessity be just in addition to being merciful. Toward the innocent and handicapped he will reveal all the understanding, sympathy and compassion possible; but to those who are totally indifferent to the basic principles of right-doing and are constantly in opposition to all for which He stands, He must manifest considerable severity.

This perfect blending of mercy and justice was beautifully described by Moses, who wrote, "The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but He will by no means clear the guilty." Numbers 14:18, R.S.V.

This attitude of the coming world leader toward the "guilty" should not be overlooked. During His first visit He took great pains to emphasize it, lest there be any misunderstanding about it. Many of His famous parables, couched in kind and gentle language, with illustrations drawn from nature, end with the stern disposition of His enemies. At least three illustrations of this may be found in the thirteenth chapter of Matthew. Here is one, drawn from His parable of the wheat and the tares: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matthew 13:40-42.

The same fact appears in His delightfully symbolic picture of the sheep and the goats in the last judgment: "He shall set the sheep on His right hand, but the goats on the left." Matthew 25:33.

All will be done in the name of justice. And it will be just. Perfectly just. It couldn't be anything else. As the Prophet Isaiah wrote, He will establish His kingdom "with judgment and with justice." Isaiah 9:7. The prophet Jeremiah was equally certain that He "will execute judgment and justice in the earth." Chapter 23:5.

After all, He could do no other, for, as the Psalmist wrote long ago, "Justice and judgment are the habitation" of His throne. Psalm 89:14. In other words these basic virtues are part of Him; they motivate all His actions. He will be the fairest ruler this world ever had.

But what of His *life expectancy*? Will His reign, like that of so many other princes and presidents, be cut short by death? Will His plans for the well-being of humanity have to be turned over to a successor who may have no interest in them? Will he be subject to early decease through malignant illness or the bullet of some crazed assassin?

No indeed. Perhaps the most important fact about this Man's leadership is that it will never end. It will continue without a break through all the ages to come. There won't have to be an election every few months in an effort to find somebody who will do the job better. And because of His wisdom, kindness, understanding and compassion everybody will want it this way.

"I am alive for evermore," He told the Apostle John. He is the same "yesterday, and today, and for ever." Hebrews 13:8.

There is a comforting sense of permanence about Him. He will never grow old, or change with the changing years.

Furthermore He knows the secret of life and how to give it to others.

"I am the resurrection, and the life," He said to Martha, at the time of the death of Lazarus; "he that believeth in Me, though he were dead, yet shall he live." John 11:25.

And to Nicodemus, a ruler of the Jews, He gave this marvellous assurance: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: that whoever believes in Him may have eternal life. For God so loved the world that He gave His only son, that whoever believes in Him should not perish but have eternal life." John 3:14-16, R.S.V.

His whole purpose seems to be that His life and that of those who love and serve Him shall blend together in perfect harmony for ever and ever.

As He said to the woman He met at Jacob's well near Sychar, "Everyone who drinks of this water will thirst again, but . . . the water that I shall give him will become in him a spring of water welling up to eternal life." John 4:13, 14, R.S.V.

All of these rare qualities, His incredible power, His vast wisdom, His total understanding, His measureless compassion, His perfect justice and His possession of the secret of life, surely make Him the Man the world needs most today.

Yet there is one crowning evidence of His suitability for world leadership—the fact that He was willing to suffer so much, even unto death, in His effort to seek and save the lost. In so doing He revealed an almost unbelievable dedication and a love beyond all human understanding.

As the Apostle Paul wrote to the Corinthians, "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that by His poverty you might become rich." 2 Corinthians 8:9, R.S.V.

Only a very great Person could do anything like that—someone utterly unselfish, someone completely dedicated to the interests of others, someone with an unlimited capacity to care for those in need.

Commenting on this almost incredible selflessness, the Apostle Peter wrote, "Christ also suffered for us, . . . who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; . . . who His own self bare our sins in His own body on the tree . . .

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 2:21-24; 3:18.

Thus the cross that once stood on Calvary's hill, and long since mouldered into dust, becomes the clearest proof that the Man who died on it would make the greatest and most wonderful Leader the world could possibly have.

If only He would return!

Will He?

That is exactly what He plans to do.

★★



## meditation

*If we but had the eyes to see  
God's face in every cloud,  
If we but had the ears to hear  
His voice above the crowd;  
If we could feel  
His gentle touch  
In every stirring breeze,  
And find a haven in His arms  
'Neath leafy sheltering trees—  
We would not need to ponder  
Or ask to understand;  
For we'd know He held the answers  
In the hollow of His hand.*

—Helen Steiner Rice (Mrs. B. Low).

## POEMS WITH POWER

### the isle of prayer

*Do you ever feel discouraged  
With the story of the past?  
Have you tried to do your duty,  
Tried and failed at last?*

*Does your life seem vain and useless,  
Crushed and desolate your heart?  
Would you give earth's richest treasures  
Just to get another start?*

*Then I know a little Island  
That is just the place for you,  
Where your soul may find refreshment  
And your life begin anew.*

*I have often felt fresh courage  
In its purifying air,  
In the place where God meets mortals—  
'Tis the sacred Isle of Prayer.*

—Winifred Davidson (Mrs. E. Culley).

*I reached for God's hand full of blessing  
Because I was needy and sad,  
And oh, what a shower He gave me  
From all the rich treasure He had!*

*I reached for His tender compassion  
Because I was sinful and weak,  
And oh, the sweet words of forgiveness  
I heard Him so willingly speak.*

*I reached for His mercy to guide me  
And found of His grace such a fount;  
That though I came early and often  
There seemed still an endless amount.*


*My cup was so full it ran over,  
And all it contained was bliss;  
I bowed full of wonder and worship  
At such a sweet Saviour as this.*

—Author and title unknown (Mrs. N. Langley).



# THE ART OF BEING A MOTHER

By Pearl Gibbs



Although the father is the Biblical head of the home, mother remains the pacesetter, creating the delicate tones for good mental, physical, spiritual, and social habits.

FEELING HIGHLY DISTRAUGHT, a thirty-eight-year-old St. Louis woman sought the advice of her family doctor.

"Doctor," she said, "so many children we know are acting and dressing like hoboes, challenging the authority of parents and teachers, dropping out of school, and resorting to drugs for excitement. My four youngsters, two in their early teens, can't help but be influenced by this wild behaviour. I feel so helpless. What can I do to keep them from ruining their lives?"



While sympathizing with the woman concerning the pressured world in which we live, the wise doctor still gave her sound advice. "Don't be confused in your role as a mother," he said gently. "Give your children enough real love to satisfy their longings and to help them solve their many problems in growing up. Form a partnership with your husband in developing a home built on Christian ideals. As I see it," he added, "young people who receive guidance early in life, seldom drop out of society."

Good advice? Of course. But how many mothers will take it to heart? Today most women worry about rounding out their own lives with meaningful activities. Few actually feel completely fulfilled within the home. While polishing up on nearly every skill imaginable, such women ignore the art most needed, that of being a perceptive and God-fearing wife and mother, one who can be counted upon to share the burden of training up a child in the way he should go, helping that youngster to grow up "in wisdom and stature, and in favour with God and man." Luke 2:52.

Building a family with Christian style takes plenty of courage these days. Although the father is the Biblical head of the home, mother remains the pace-setter, creating the delicate tones for good mental, physical, spiritual and social habits, all of which are to become part of the fibre in each child's life. One recent survey revealed that a mother's mood in the morning can do for the psyche what a good breakfast does for the body. Researchers concluded that a mother's calm and cheerful outlook in the morning is infectious, spreading to even the most grumpy husband and whining children.

#### **MOTHERHOOD, A SERIOUS BUSINESS**

Many things make motherhood a serious business, one of the most important functions a woman can perform in the years allotted to her for this purpose. However, just carrying a child and giving it birth does not qualify a woman for motherhood. Case history after case history taken from adoption files has proved otherwise. Many foster mothers have filled the role of

mother far more adequately than some who actually brought a child into this world.

What confirms the role of motherhood?

According to A. T. Jersild, in his book "Child Psychology" (Prentice-Hall, 1960), the role of motherhood has to do with the way a woman feels about herself. If she can't accept herself as a female, or feels that somehow she has been cheated by nature and not given her rights, she may protest all that goes with womanhood—including motherhood. On the other hand, if the mother who brings a child into the world is content with her role as a woman, and accepts herself as such, having a child becomes a means of confirming and expressing her womanhood, says Jersild.

Perhaps nothing but the love of Christ for lost humanity can surpass the love of a mother who is thrilled with her role of motherhood. In his book "The Art of Loving," Erich Fromm calls this emotion "unconditioned love," the kind that does marvellous things for a child, even to safeguarding him from threatening influences. "Its presence gives the loved person a sense of bliss," says Fromm. "Its absence produces a sense of lostness and utter despair. It is the attitude which instils in the child a love for life and a feeling that it is good to be a little boy or girl."

Learning to love can't be put off without crippling effects. Not long ago a Chicago mother was shocked to learn that her glue-sniffing son's behaviour could be traced to his childhood experiences. Refusing to take the blame for her lack of love for the child, she dismissed these findings with this retort: "He was a fussy kid even then. We never saw eye to eye on anything."

Today young mothers and fathers sometimes receive personal instructions from nurses and doctors, along with a small library of child-development pamphlets, before they take their babies home from the hospital. Throughout each phase of infancy and early childhood, these mothers are encouraged to cuddle the baby, caress it, sing to it, talk to it, and to be sympathetic toward its limitations, making the child feel warm, protected, very much needed and loved. It is this kind of loving atmosphere which supplies courage for that tiny, unique human being to struggle to live, to learn life's lessons, and to one day take a worthy place in this world.

#### **A MOTHER'S RESPONSIBILITY**

Some mothers, of course, go through these early steps of loving only to cast them aside later. Still, it is a mother's responsibility to see that right emotional attitudes and a wholesome outlook on life become instilled in that child. Dr. Marion Hilliard, in her book "A Woman Doctor Looks at Love and Life," stresses the importance of this. "A proper, soundly constructed attitude," says Dr. Hilliard, "can see a child through his whole life, relatively unharmed no matter what catastrophes occur. It's an annuity against abandonment to despair, fear, or grief."

What is home to a child? Well, it isn't a house in the suburbs with fancy furniture, deep-pile carpeting, a TV set, a stereo and a stack of records. It isn't even several cars parked in the driveway and a swimming pool. Home is where a child finds love, where someone is interested in his joys and sorrows, and plans for his future. Coming from a humble log-cabin background, Abraham Lincoln bears this out. "All that I

### **my mother's hands**

My mother's hands are  
Feeble fleshed—  
Not soft, but gentle  
On the sorrowed brow,  
Or setting up a lonely flower.  
Powerful in prayer,  
"Thy will be done," what wonders  
Wrought in iron faith!  
Fingers flexed in  
Vaulted gothic grace  
To hold,  
For all God gave her,  
A little handful of  
Home and heaven.

—Malcolm Ford



am or ever hope to be, I owe to my angel mother," said Lincoln.

Getting to know a child, finding out what makes him tick, and moulding that special human being into its highest potential for life and eternity is the challenge of motherhood. And each child deserves special consideration. "I'm not in favour of comparing children in any respect," one doctor told me recently. "Of the several thousand youngsters I've helped into this world, I've yet to see two alike—even in the same family."

How does a mother get to know her child? By communicating with him. An exchange of emotion and feeling begins at birth, with the infant smiling, cooing, crying, and responding to its mother's touch. But questions start pouring out of a youngster around age three, revealing the child's developing mind and his curiosity about the world he lives in. Mothers who make themselves available for chitchat early in a child's life, silly and repetitious as it may seem, can lay the foundation for good talk-it-outs all through life. Everything he learns, and corrections for things he mislearns, can be lovingly filtered in this comfortable, relaxed, and natural way.

My neighbour's four children, all now in their teens, received volumes of bit-by-bit information on such subjects as life-death, heaven, hell, hygiene, health, sex, nutrition, friendships, politics, all kinds of habits and manners—as well as various attitudes, emotions, and values—by the ironing-board-and-mending-basket method. From early childhood these youngsters found their mother a ready listener and explainer for anything that puzzled them as she tackled the basket of clothes or did the mending.

### HIGH STANDARDS

Mothers are guardians of a child's education. They should speak to them in good English and correct meanings so that a child gets it right the first time—from his loving parents. Reading matter and television programmes should be selected with care. Parents should offer valid reasons for objections to bad selections. One author put it, "When writers are no longer careful what they write, we must be careful what we read and allow to influence us." Treat the child as you would a human being with a good mind which he is learning to use.

Years ago most mothers were upright women with uncompromisingly high standards, which gave substance to family life. These older generation females, starchy as they may seem today, practised and defended honesty and truth at all costs. They weren't in competition with fathers for home rule. Law began at home on a united front. Modern mothers could take a few tips from grandmothers who feared God. Like it or not, motherhood gets a black mark when women lower their personal ethics, wear the family pants, and are afraid to impose their ideals on children.

Such mothers force their children to struggle through the rights and wrongs of living at a tremendous cost—both to society and to the child's own chances for a happy, purposeful life. A recent survey disclosed that failure to pass on moral values results in young people asking more often "Is it legal?" than "Is it right?" These

were the findings of Dr. James G. Bond, vice-president of student affairs at Ohio's Bowling Green University. Left to outside influences of news media, schools, clubs, and even other classmates (all of which concentrate on the wrongs of society and foster a negative attitude), children think it's smart to refute authority, to knock the establishment, the traditional way of doing things.

### WHAT TO DO?

What do mothers who want the best for their children do? They join in with father in setting limits early in a child's life. Youngsters feel more secure when they understand exactly what kind of behaviour is expected of them. Children yearn for loving control. When they don't get it, they flounder. One confused teenager was overheard to say, "I wish my mother would say 'No,' just once! I don't have any decent excuse to give the kids when they want me to go places and do things that are off-beat."

All teenagers are not as vocal as that. Dr. Alfred A. Messer, prominent writer on family behaviour problems, warns that a parental "No" may arouse a temporary flush of anger in a youngster, but in the long run that child realizes his parents are acting from honest and loving conviction, with only his best interests at heart. This, says Messer, enhances the parent-child relationship rather than weakening it.

Max Lerner, in his earthy good way of putting things, feels there are just a few things children actually hold against parents. They find it hard to forgive pure meanness, absolute injustice, intolerable nagging, bias that favours another child, and no genuine love, says Lerner. Mothers who qualify for this list of sins against their children slam the door on good relations with that child for ever. It is little wonder that God puts such a high value on wisdom, offering it to anyone (and especially to parents), just for the asking. "Wisdom is the principal thing," wrote Solomon in his collection of proverbs (4:7), "therefore, get wisdom: and with all thy getting get understanding."

Whatever common-sense health habits a mother imparts to her children have been established before they reach their teens. This fact is a frightful exposé of some young people's personal hygiene today, especially the hippy sort. Health routines have to be drummed into children just like habits of safety. "The whole thing is a matter of conditioning," an Ohio doctor told me. "I believe that habits of keeping clean, brushing the teeth, combing the hair, as well as eating right, sleeping right, and exercising right, can become so ingrained that doing them is easy and breaking them is hard."

### GOOD HEALTH IMPORTANT

William Feather, prominent Cleveland business man, attributes nearly all his success to health habits acquired in his youth. "Men in active life rarely amount to anything unless they enjoy a surplus of good health," said Feather. "Take care of your health. Insist upon feeling fit every day. If you are sick, learn the cause and correct it. Eat moderately, exercise moderately, play moderately."

Next to good health habits, children need habits that make them efficient workers. "Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties," advised Theodore Roosevelt. "Teach them that work, for themselves and also



for others, is not a curse but a blessing. Seek to make them happy and to enjoy life. But seek also to make them face life with steadfast resolution, and to do their whole duty before God and to man."

Training a child demands patience. Some parents quit in the process, especially mothers who find it easier to do things themselves than to prod difficult children. Yet the mothers and fathers of tomorrow need bit-by-bit grooming in the dignity of work. Toddlers need encouragement to put toys back in the box after playtime. Small children can hang up towels and pick up clothes instead of throwing them on the floor. A five-or-six-year-old is capable of putting a room in fairly good order, improving on the process in all the years that follow. Chores should be termed a "family affair" and regarded as preparation for marriage and independent living.

Developing a child to his peak performance mentally, physically, and socially is a giant step toward presenting a responsible adult to perpetuate generations to come. But grooming a child in spiritual truths takes top priority, both for time and for eternity. Recently a friend confessed to Dr. Clyde Narramore her lack of genuine love for her children until she came in contact with the source of all love, Jesus Christ.

For many years this woman was interested only in a social standing in the community. Her children became status marks for her own ego. Then she began reading her Bible, and God put real love into her life. She saw the shallowness of that former life, and grew fearful of the great injustice done to her youngsters.

#### **BEST TAUGHT AT HOME**

Like many other types of education, instruction in the things of God is best taught at home with "Thus saith the Lord" evident in a parent's life. Sending a child to Sunday school for a few hours of righteous do's and don't's is not enough. Children need a deeply planted and abiding faith in God, which ensures strength when all else fails.

Even after I was married and the mother of two, my own dear mother continued to remind me that the Lord was an ever-present help for all the vicissitudes of life. Having gone through a period of severe illness, with one operation after the other weakening my body and depressing my spirit, I needed spiritual help.

Time began to pass with no appreciable signs of recovery. Then mother took action. Arriving one morning with a hammer, nail, step stool, and a beautiful plaque, she went straight to work hanging a familiar verse of Scripture on my living-room wall: "I can do all things through Christ which strengtheneth me." Philippians 4:13. The job done, mother stepped down from the step stool and with tears flowing down her cheeks claimed victory for both of us. "There!" she said. "Our God has never failed us in the past. And He won't now. Let's believe it!"

What makes good mothering a delicate art? Many things. It's joining forces with father to make a Christian home, loving and helping a child to grow "in wisdom and stature, and in favour with God and man." But the definition I like best is one passed on to me by an old friend. "Mothers," said the clergyman, "real mothers, not only give birth to a child, they give it a life which brings honour and glory to the Creator." ★★

# **FACTS ABOUT~ Baptism**

By Rex D. Edwards

"In the beginning of Christianity the ceremony of baptism was performed by immersion. In those early days the right was granted only to those of mature age and after being well proven in discipleship."—Novo Dictionario Encyclopaedia, ed., Luso-Brasileiro (Joao Grave, Porto, Ltd. Lello).

#### **1. BY IMMERSION**

- ☆ Jesus was—Mark 1:9-11 ("much water")—John 3:23.
- ☆ The same method used for disciples—Acts 8:38, 39.
- ☆ "Native Greek scholars affirm that the Greek word 'baptizo' has but one sole acceptance; it signifies literally and always to plunge."—Dr. A. Diomedas Kyriasko.

#### **2. A COMMANDED ORDINANCE**

- ☆ Christ declared it so—Matthew 28:19; Mark 16:15, 16.
- ☆ Peter confirmed—Acts 10:48.
- ☆ The Scriptural basis for "baptism" is overwhelming: ninety-five references in the New Testament.

#### **3. PRACTISED BY THE EARLY CHRISTIANS**

- ☆ Peter baptized Pentecost converts—Acts 2:38.
- ☆ Paul was baptized—Acts 9:17, 18.
- ☆ Cornelius the Roman baptized by Peter the Jew—Acts 10:47.
- ☆ The Philippian gaoler—Acts 16:33.
- ☆ The true follower will "walk as He walked."—1 John 2:6.

#### **4. TEACHING TO PRECEDE—Matt. 28:19, 20 "all things."**

- ☆ The age of the candidate is dependent upon whether the one can:  
BELIEVE—Mark 16:16.  
PRAY—Romans 10:13.  
CONFESS—Romans 10:10 . . . Therefore:

#### **5. INFANT BAPTISM IS UNSCRIPTURAL**

- ☆ It is without Bible command and example.
- ☆ It conflicts with the teaching of Jesus—John 6:44.
- ☆ It is needless. Infants are not lost—Ezekiel 18:20.

#### **6. SYMBOLIZES CHRIST'S SAVING WORK FOR MAN**

- ☆ In baptism man is identified with Christ in redemption—Romans 6:3, 4.  
"While the candidate for baptism in water is immersed, the death of Christ is suggested; whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters, the resurrection of Christ is proclaimed."—Cardinal Paulus.
- ☆ Baptism is the grave between an old life of sin and a new life in Christ—Colossians 2:12.

#### **7. MARRIAGE CEREMONY OF THE CHRISTIAN—Galatians 3:27.**

"ONE LORD, ONE FAITH, ONE BAPTISM—Ephesians 4:5.





## Exercise After Sixty

ELDERLY people fall into two main classes: those who have continued throughout life to lead active outdoor lives, such as farmers and labourers, and those who have lived a sedentary existence, who find themselves at the age of sixty or more with leisure time to devote to some sort of physical activity.

For those who have always been active there is no objection to their continuing the exercise to which they have been accustomed all their lives. Constant practice has trained the heart, muscles, and nervous system, so that there is little strain. Care should still be taken to avoid excessive fatigue.

Many elderly people have provided us with examples of unusual physical capacity. Perhaps the most notable was Claude Champion de Crespigny, who in his late seventies took long swims in cold weather and rode constantly to the hounds. Lord Lonsdale, also in his late seventies, spent a week every year camping in the woods alone, doing his own cooking. One thinks of the king of Sweden, who, when over the age of seventy, still engaged in an active game of tennis. He could do this because he had been playing tennis all his life, and was thoroughly conditioned for this form of exercise.

The retired business man must take things easy. In his case his muscles, heart, and nervous system require re-education, and this is a slow process. A form of

exercise that calls for a minimum of heart strain and the maximum of muscle used is advisable.

Walking is an excellent form of exercise. The walker can choose his own speed and distance, and there is no reason for overfatigue. Walking is available at all seasons and in almost all kinds of weather. In open hill country with good views it is an ideal kind of exercise. Walking in the city does not provide the same advantages as country hiking. The jarring impact on the feet from pavements and hard roads is not comfortable, and in time leads to fatigue.

Cross-country hiking is most desirable. Choose different routes and explore the countryside. New surroundings will add interest to your rambles. Perhaps you would like to join a walking club. The companionship, new personal contacts, and shared experiences will enrich your life. Take the opportunity to cultivate erect carriage, deep breathing, and an energetic stride. Cultivate the play spirit.

Why not try horse-back riding or bicycling? A little cycling is excellent for those arthritic knee joints, for the rotation of the pedals produces a combination of active and passive movement that is highly beneficial.

Swimming is an ideal exercise because all the muscles are brought into play, but there are some who will do better to avoid it. The sudden contact with cold water



creates a shock that not every system can withstand. If weather conditions are unfavourable, there is a liability to chills.

Gardening in moderation provides excellent exercise. Stooping promotes suppleness of the muscles of the back and abdomen. It is not recommended for those with high blood pressure, especially in hot sunshine. The elderly gardener should always wear a hat, and confine his work to the early morning or late evening. He should not persevere too long at heavy jobs, but should alternate heavy tasks with lighter ones.

How about golf? It depends on ability and mental attitude. For the man who plays badly, the game is not recommended. Incorrectly played shots put severe strain on the muscles. Repeated efforts to get out of the bunkers or long grass tax temper and physique. The mental depression produced by a series of bad rounds is out of all proportion to the importance of the occasion.

But if you can strike the ball with effortless rhythm, and seldom leave the fairway, you may confidently expect that golf will prolong your life. The mental tonic of competing with younger men is exhilarating, and golf is one of the few outdoor games where this is possible.

The man over fifty is not particularly interested in developing muscle. What he desires is general health and muscle tone. For this reason his exercise should be mostly of a general nature, such as walking, swimming, gardening, and golfing.

A few gentle setting-up exercises will help keep you young and limber. Try the ones suggested here, and do them regularly, so as to keep yourself in trim.

The following exercise uses the muscles of the upper chest, and encourages better posture and stimulates lung activity.

Lie face up on a narrow bed or bench. Hold a book in each hand, and straighten your arms at right angles to the body. Holding the elbows stiff and beginning with the hands as low as you can get them, carry them slowly upward until they meet above the chest. As you lower the books, inhale deeply. As the arms come up, exhale gradually.

The following movements, for exercising the muscles of the waistline, should be practised in late afternoon

or at bedtime. Lie on your back with your feet under something heavy enough to hold them down. Fold your arms across your chest, and rise slowly to a sitting position without bending your knees.

If this seems too difficult, lie on your back, lifting first one leg and then the other, holding the knees stiff. Before long you will be able to do the sit-up, for the abdominal muscles respond to exercise promptly. Do not exceed fifteen or twenty repetitions.

Best of the mild movements for the small of the back is the bow. Standing erect with knees stiff, bend double, reaching as near the floor as you can. As strength increases, carry the extended arms in line with the body throughout the movement.

The human body must have some physical movement to keep it in trim, no matter how old it is. The worst thing of all is to take no exercise whatever. It has been said that many an old man has been hurried to his grave by an elevator. Stairs provide excellent exercise for old hearts, if taken slowly. They are miniature substitutes for hills, which if not too steep are ideal heart tonics. Old hearts need some exercise, but it must be gentle exercise. It is better to walk ten miles in one's own time than rush a hundred yards for a train.

For the best results, do your exercising with a right good will. See how much fun you can squeeze out of all your active efforts. Maintain your good humour as you indulge in recreation or work with other people. Keep looking on the bright side of life even when circumstances may be somewhat irritating to you.

When you remain cheery and interested in your game, recreation, or work, you give your body the double benefit of the exercise and the even effect of a pleasant temperament.

Furthermore, you make your relatives and friends happy. It is a good thing to know that people enjoy your company. It makes life worth living.

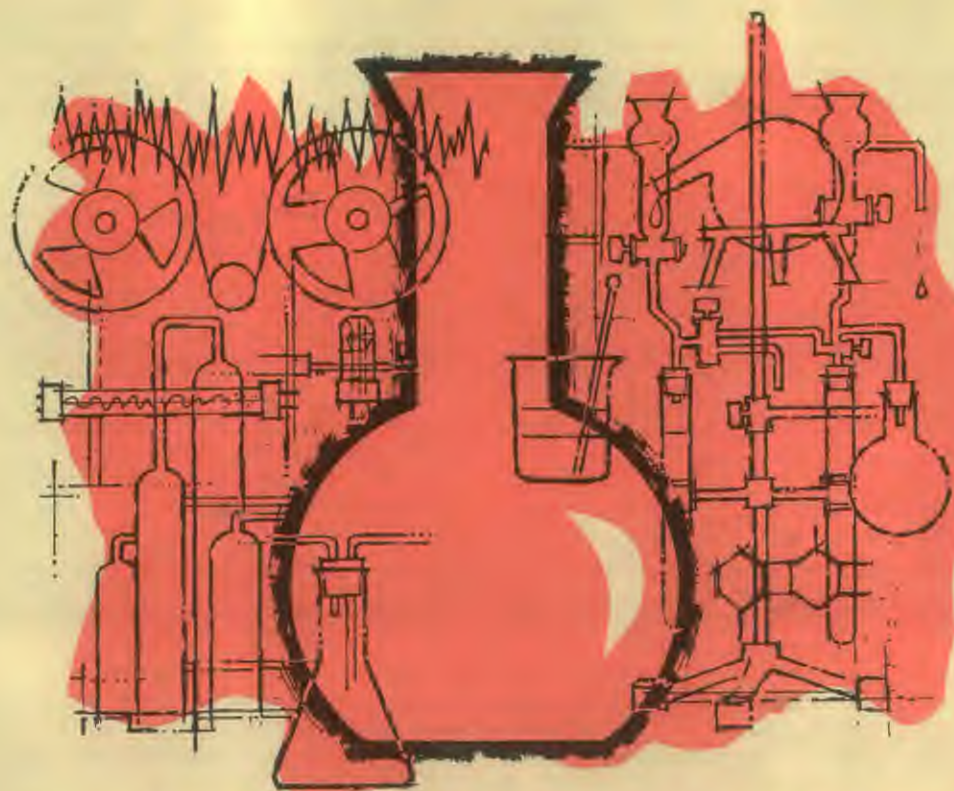
A good rule to follow is to stop any exercise that causes extreme shortness of breath, pain, a sense of oppression in the chest, or excessive fatigue. Never go beyond your limit, but do get enough exercise. It will go a long way toward keeping you healthy. ★★

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## Next Month: **Special Young People's Issue** featuring such articles as:

- "Don't Look Now, But Your Immaturity Is Showing," by Dr. Lionel Turner
- "Drugs, Drop-outs and Despair," by Lyndon Schick
- "The Story of Wild Patty," by a Sydney Doctor
- "Is Chastity 'Old Hat'?" by Dr. Charles Anderson  
and a young man's credo
- "Why I Believe in God," by Edwin Gallagher





# CAN *SCIENCE* AND *Christianity*

THE ULTIMATE in the realm of ideas over the past three centuries has been the encounter between Science and Religion. Professor Alfred North Whitehead, who was absorbed with this question during much of his long and brilliant career, once stated that the thinker who could effect a reconciliation between them would make a pre-eminent name for himself in the history of thought.

Some recent thinkers believe that a new trend in philosophy may show the way for both Science and Religion to get their due. This is exciting news.

Before we discuss this so-called "breakthrough," it may be well for us to review the history of the conflict up to now.

## I. THE ERA OF OPEN WAR

The "inevitable conflict" view of the relationship between Science and Religion developed when Science was very new and under attack from a misguided Church. We have all heard of the trial of Galileo, of the savage treatment meted out to churchmen during the French, Russian, and more recent revolutions, of the debates and trials around Darwin's theory and the clash between fundamentalists and liberals in America.

During this era a young person was often led to believe that he had to make a choice between two contradictory and competing kinds of truth about the world—it was *either Science or Christianity*; you couldn't have both.

The idea took hold in the popular mind that if you were a Christian you had to turn your back upon

Science (and, indeed, upon all scholarship), but if you were to be up-to-date and scientific, you had to turn your back upon Christianity.

Thousands of young people still have this idea, and both Science and the Church have suffered losses as a result.

Some Christian young people were spared this wasting dilemma because their leaders, while admitting that there are many mysteries, insisted that faithfulness to the Lord was perfectly compatible with excellence in science. These leaders put their words into action by building and operating schools and colleges where both devotion and research were successfully encouraged.

After the proponents of "SCIENCE-is-right-and-Christianity-is-wrong!" exhausted themselves in battle with "RELIGION-is-right-and-Science-is-wrong!" forces, a new view came into being, partly as the result of fatigue on both sides. The fatigue was probably greater on the side of Religion—there can be no doubt that it was losing out at this stage.

## II. COMPARTMENTALIZATION AND COLD WAR

We will call the second view that arose, the "territorial agreement" position.

People began to say that the situation with regard to Science and Christianity was just another case where a pair of different enterprises had been unsuccessfully competing and had fallen into trying to cover ground





# Faith PEACEABLY CO-EXIST?

By Dr. Sydney Allen

that was beyond their respective competences. This sounded like a correct analysis and, indeed, there was a lot of truth in it.

The suggestion was made that the territory be divided, that Science be assigned to the area that it could deal with best, and Religion be assigned to the area that it could deal with best. If the two sets of enquirers would just stay in their own spheres, it was argued, there would be no more warfare. The frontiers between the two were to be guarded by common consent.

But alas, the consent never developed, the frontiers were soon in hot dispute and have remained so ever since. Those who adopted this point of view were supposed to deal *scientifically* with questions that had to do with fact and to deal *theologically* with moral and spiritual concerns, but who was to say which was which? It so happened that the disputed territory was where all the really interesting questions arose.

Furthermore, many of the items that were originally assigned to religion were found to have a scientific explanation and it looked as if God was being crowded into the ever narrowing gap between what was known and what was not. This was not a very satisfactory position for the Creator of the Universe to be in!

Instead of bringing peace, then, this new view only escalated the conflict, although it must be admitted that a good share of it took place "underground."

Once again many young Christians were spared the confusions of their unchurched colleagues because they knew from the start that this proposed settlement was

impossible. How could a believing Christian ever agree to leave the question of creation or evolution untouched? How could he keep silent on the question of hypnosis and moral responsibility?

The schools that these fortunate young people attended had not relegated either science or religion during the era of open war, and now they didn't try to separate the two during the era of cold war. These students and their teachers continued to talk across the borders of the academic disciplines in spite of the prevalent fashion, which called straying "out of one's field" bad form.

These Christians could never be satisfied with calling Science a colossal mistake. Neither could they be persuaded to give up their precious faith. They recognized that there were serious discrepancies between what *some* scientists asserted and what *some* religious interpretations asserted. What they wanted and needed was an insight that would enable them to be religious and scientific at the same time and in the full sense of both terms.

They were willing to hobble neither religion nor science (so as to keep them away from certain areas) because they insisted that the entire spectrum of potential knowledge was significant for both.

## III. LANGUAGE GAMES

And now, within recent years, as one result of a revolutionary new approach to philosophy, pioneered by G. E. Moore of England and Ludwig Wittgenstein of





Austria and England, an insight has begun to recommend itself that will, some think, show modern man the way out of this central hostility that has so divided modern culture.<sup>1</sup>

The new suggestion is that while the subject matter of Science and Theology (the organized study of God's self-disclosure) is, at times, identical, the methods and rules by which the two types of inquiry proceed, are so different that the results obtained no more deserve to be called contradictory than high "C" deserves to be called the contradictory of lemon extract.

In *The Faerie Queene* (c. xii. lxxv), Edmund Spenser wrote:

"So passeth, in the passing of a day,  
Of mortal life the leaf, the bud, the flower,  
No more doth flourish after first decay,  
That erst was sought to deck both bed and  
bower, . . ."

If you go to a botanist he can tell you a great deal about the leaf, the bud, and the flower, but it will be quite different from the kind of thing that Spenser tells. The botanist works to a different set of rules to find his meaning from those a poet uses. This does not mean that we must choose between the two, however. They do not exclude one another. It is even possible to imagine that the botanist might enjoy reading a little Spenser before he goes to bed at night.

In a similar fashion, the new philosophy about science and religion suggests that they be looked at as "games," played according to different sets of independent rules.

A man who enters a volleyball game and begins to kick the ball would be quite out of place, even though

the same ball and even the same area on the playing field might be used for both sports.

A scientist who tried to introduce a "miracle" into his report at a meeting of his scientific colleagues would only convince them that he had failed to learn the rules of his discipline. Miracles have no place in science, not because scientists have proof that such things do not occur, but simply because the kind of proof to which scientists restrict themselves cannot serve as a test as to whether a miracle has taken place or not. Since they have no tool available for the job, therefore, they don't try to take it on.

If a theologian should try to design a laboratory operation that would test whether an Incarnation of God has occurred he would be committing the same kind of mistake—trying to play one game by the rules of another. Religion is comfortable with the concept of Incarnation, but it does not base its confidence upon the kind of tests that scientists are able to perform.

Although all the available data in the universe may properly be claimed by both science and religious study as proper material for inquiry according to their own rules, the new tendency is to insist that the results they obtain are no more in conflict with one another than are volleyball and soccer or the German and Chinese versions of a saying.

How would this new approach contribute to the settlement of some of the classical conflicts in the strife between science and religion? Let's take the matter of the origin of life, for instance.

We turn to the theologian and ask him about it and he tells us that life is the creation of God. If we press



him he may call it a miracle. We would be foolish to ask him whether this conclusion is the result of a laboratory experiment. This would only show that we don't understand the proper role of a laboratory—Pythagoras didn't discover his theorems there, and Einstein's theory of relativity didn't come from there either. The laboratory is where the scientist's ideas are tested, but not where they are born.

You might say that all of life is a laboratory where the ideas of religion are tested, but those ideas are born in the same way that scientific ideas are—in man's response to the experiences that come to him.

The theologian and the religious man arrive at their beliefs by a process of thought that starts from the insights of men who have been channels of God's self-disclosure, just as the scientist starts with the insights of his predecessors in science. The two games are parallel, you see, but they are played according to different rules.

When we ask the physical or biological scientist about the origin of life he is likely to tell us about DNA molecules and protein series and so forth. He may show us models of protoplasmic cells and tell us about natural processes that might have fabricated the first one.

Does he give us this kind of an answer because he is hostile to religion? Many religionists have mistakenly come to this conclusion, but the facts are that if he is honest, he can, as a scientist, tell us nothing else! And religious people certainly are in favour of honesty.

In his private capacity as a man rather than as a scientist he may be religious or irreligious. He may be convinced that God either did or didn't create life, but when he talks according to the rules of science he can no more legitimately introduce the concept of God than the football team could send in a Sherman tank as a defensive substitute.

This is not because science is inherently anti-religious any more than the football team members are pacifists. It is because the rules were established this way for good reasons when the game began and there are good reasons for maintaining the tradition.

Many of the "rules" of science were developed by the Royal Society in England during the 1660s. Right from the beginning they declared that they would study every aspect of the natural universe and of man's physical make-up, but metaphysical debate was debarred. They debarred it (including its theological subhead), not because they were opposed to its study but because it could not be tested by the new experimental method of inquiry that Sir Francis Bacon had introduced, and which they were consciously trying to develop.

The founders of the Royal Society (among whom were many devout Christians, including Robert Boyle) explicitly stated that their research was relevant to religion inasmuch "as the power and wisdom and goodness of the Creator is displayed in the admirable order and workmanship of the creatures,"<sup>2</sup> but *they made a distinction between revealed truth and scientific truth.*

The game the scientist plays, the language he speaks, forces him while he is a player of that game and a speaker of that language, to assume that the process by which life was created was of a piece with the processes that can be observed today. If he made any other assumption there would be no science to "play."

To assume that natural forces have behaved according to obscure and different patterns in times past would have the same lethal effect on science that an attempt by a player to shin up the goal post to drop in the ball would have on a basketball game.

You cannot learn about anti-mesons by searching the Scriptures and you cannot learn about the purpose of life by constructing molecular models. To commit either of these follies would be similar to sitting on the fifty yard line in hopes of seeing a good ten-yard putt or attending a rodeo in hopes of seeing somebody knock the slow bowler for six.

No scientist who adopts this new approach will imagine that the scientific answer to the question of life's origin is final or the only one worth considering. He will simply say that, based on the ground rules of his game, thus and so appears to be the score. He might then inform you that you will have to decide for yourself whether you will consider that score the only one worth taking into consideration. He will certainly never try, as a scientist, to tell you that the results of religious inquiry are mistaken.

The religious enquirer, for his part, on the other hand, will *not* tell you to brainwash yourself about all this DNA molecule stuff. He will tell you that talk about such things belongs to a game whose object is to discover material cause-and-effect. His game, on the other hand, is an attempt to find some guidance for life decisions, and he, therefore, will tell you that God created life in the beginning and that if you want to align your career with the purposes for which it was brought into being, you will inform yourself of the Creator's will.

#### IV. EVALUATION

Will this new "language games" approach end the warfare between science and theology? It is too early to say. It does seem to hold more promise than either of its predecessors, however, and for that we can all be glad.

It would be foolish to imagine that all the problems have been solved by it or will be quickly eliminated. Life and thought are far too complicated and far too closely knit to permit any division of inquiry into neat "languages" or discreet "games" to automatically settle everything.

For one thing, science will continue to be considered a religion in some quarters. Others will yearningly insist that their religion is "scientific."

As far as Christianity is concerned, the built-in self-starter for controversy will always be the insistence by Christians that their religion is based, not just on a new set of ideas or insights, but on a certain set of facts as well—facts which, they insist, are capable of historical confirmation.

"Christ was crucified," they say, is a basic and meaningful religious statement *if and only if* it also reports a historical fact. This assertion amounts to a claim that scientific and religious inquiry are interdependent, at least to some extent.

But this does not destroy the utility of the new approach. To talk about these two colossal realms as interdependent is certainly better than saying that they are unalterably opposed or that they can never deal with the same subject.



If any degree of reconciliation is ever possible, it would seem more likely to come via this new approach than through either of the other two. It won't be easy for the man on the street to understand, but we can't expect *everything* from a new approach. Not every man on the street, after all, has been greatly troubled by this conflict anyway. Those who have been will be as likely to get help in clearing up their confusions from this new approach as from any other.

You might say that according to this linguistic approach, the man who wants a religious answer to a scientific question or a scientific answer to a religious question is going to end up in the same position as one of those blind Hindus who concluded that his sketchy investigation of the elephant's body had been complete and therefore declared that the great beast was either a rope or a snake or a wall or a pillar.

Truth is far too complicated to be exhausted by either the poet, the painter, the scientist, or the prophet: all of them can reveal aspects of reality if we are prepared to understand their language and constantly remind ourselves that there is more than one kind of useful information.

Religion isn't losing out any more—take Russia, for example, where fifty years of anti-Christian propaganda, in the name of science, backed by a totalitarian government, has succeeded only in producing a more virile Church.

Can science and religion then, co-exist in peace? Yes, and they might even co-operate some day! ★★

1. For two of the best expositions of this view see Rust, Eric C., *Science and Faith*, and Waters, F. W., *The Way In and The Way Out*, both published in 1968 by Oxford University Press, London and New York.
2. Higham, Florence, John Evelyn, Esquire, 1968, SCM Press, Limited, London, p. 46.

#### CAN SCIENCE AND CHRISTIAN FAITH PEACEABLY CO-EXIST?

	I. "OPEN WAR APPROACH"	II. "TERRITORIAL AGREEMENT"	III. "LANGUAGE GAMES"
A. VIEW OF SUBJECT MATTER:	Subject Matter Taken As a Whole	"Factual" Subject Matter "Spiritual" Subject Matter	Subject Matter Taken As a Whole
B. VIEW OF RELATION BETWEEN SCIENTIFIC AND RELIGIOUS INQUIRY:	Scientific versus Religious Inquiry	Scientific and Religious Inquiry Separated	Inquiry Taken As a Whole, Including Both Scientific and Religious
C. VIEW OF RELATION BETWEEN RESPECTIVE RESULTS:	"Science" versus "Religion"	"Science" and "Religion," Separated By Disputed Frontier	Organized Information Includes Both Scientific and Religious Information

## HERE'S A PROMISE



## FOR YOU

By W. A. Townend

Everet R. Storms, a Canadian schoolteacher, read the Bible through twenty-seven times to tally up its promises. He discovered 8,810 of them. Of the 8,810, some 7,487 are promises by God to man. These 7,487 promises would give us about twenty promises from God for every day of the year.

In this, the first of a new "Signs" feature, let's look at the Bible's first promise. You read it in Genesis 1:3: "And God said, Let there be light."

Angels, thousands and thousands of both good and bad ones (see Daniel 7:10, Revelation 12:7-9), no doubt heard this promise proclaimed. In a sense, God had put Himself on trial before myriads of worlds, many of them inhabited. (See Job 1:6.) The inky darkness was challenged by the promise of God. He promised light—"and there was light." (Genesis 1:3.)

"Days of darkness still come o'er me," wrote the Christian poet—but God says today, as He said at the beginning of the world, "Let there be light." How?

We are told by the psalmist that "the opening up of Thy word gives light." (Elmer A. Leslie's translation of Psalm 119:130.)

On any dark day, in any dark moment, simply take a Bible and in your own way ask God to give you light from it. Open that Bible. Read it. There will be light just for you. God always keeps His promises.

My dear old mother and I proved this when my dad was taken suddenly from us. We opened the Bible together. That morning over twenty years ago this light shone into our questing and questioning minds: "Consider the work of God: for who can make that straight, which He hath made crooked?" Ecclesiastes 7:13. Mum and I saw the light. God had put a sudden, and what to us was a sickening turn, in life's road. We could not straighten it. Rather, we would walk with Him down the seemingly crooked path. God did not fail us!

"And God said, Let there be light: and there was light." Genesis 1:3.

"The opening up of Thy words gives light." Psalm 119:130. (Berkeley Version). True. Proved. You, too?





# Mother's Day Gift

IT WAS THE EVENING before Mother's Day and Chris and Timmy sat thinking. "I do wish we could buy Mum something for Mother's Day," Chris said, "but we haven't any money, so what can we do?"

"We can tidy up the room for her," Tim suggested.

So the boys set to work and did the best they could. They were only little boys, and if Mother had cleaned the room she would have done it much better, but they were well satisfied with their efforts.

Then Timmy, who was the older boy, found a piece of white cardboard. He got a pencil and printed as nicely as he could

## HAPPY MOTHER'S DAY

and propped it up against a jar in the middle of the table. "If we light the little lamp, Mum will be able to see it when she comes home," Chris said. So Timmy got the tiny night lamp, filled it with kerosene, and lit it. The boys stood back to admire their work. The room was cheerful in the faint glow of the lamp and they felt happy.

"Wouldn't it be lovely if we had a cake for Mum!" Timmy said. He went to the cupboard and looked in, half hoping he might find something. He shifted some packets and jars and there, right at the back, he found a few plain biscuits. He put them on a plate and placed it on the table near the lamp. "That looks better," he said. "Now we'd better go to bed. It's already past our bed time." So they undressed, said their prayers and got into bed. Soon they were asleep.

The boys and their mother lived in a large room in one of Sydney's fine old homes. They had no daddy so Mother had to go out to work each day. Tim went to school and one of the neighbours minded little Chris. Mother worked in refreshment rooms near a railway station and the shop did not close till late each night.

On this particular Saturday night, Mother felt more tired than usual. When she finished her work she hurried to the station just as the train pulled in, and she stepped aboard. When she reached her station the train did not stop, nor did it stop at the next station or the next. Then it dawned on Mother that this was Saturday night and the trains ran to a different timetable over the week-ends.

On and on the train sped carrying her farther and farther from home. She was more worried about the boys than about herself. What would they do if they woke up and found she was not with them! At long last the train came to the end of its journey and the few passengers got out and started off for home. But there

was nowhere for Mother to go. She went in search of the train conductor and told him her story. "We will be returning to Sydney in about two hours," he said, "and you can come back on the train and we will let you out at your station."

The night was bitterly cold and Mother had on only the thin clothes she wore in the shop. So she spent the two long, dark, dreary hours walking up and down the platform, trying to keep warm. She was afraid to go into the waiting room because there were some strange people sleeping there.

At last the time of waiting was over. Mother got into the train and shivered with cold all through the return journey. The driver stopped the train at her station and the conductor cheerily said good-bye as she got off. Then she started on the uphill mile-long walk home. She was so tired and so hungry and so unhappy that it was an effort to drag one leg after the other. As she climbed the stairs to her room she had to rest halfway. She could have cried with weariness, for it was now three o'clock in the morning.

Then she opened the door. The usually dark room was filled with a soft glow. That's strange, she thought. She looked around and the place seemed to be tidier than usual. She saw the little light and walked over to the table and then she saw the card. HAPPY MOTHER'S DAY, it said.

Of all the Mother's Days during her lifetime, this one had started off most unhappily. But as she continued to look at that card her misery and tiredness and unhappiness seemed to melt away and she was filled with a wonderful happiness. She looked over at her darling, sleeping boys and tears filled her eyes. She thanked God in her heart for two such lovely children. She sat down and began to eat the biscuits and never had food seemed so good. A cake could not have tasted nicer.

It was such a simple, loving thing the boys did, but how it cheered their mother after the dreadful night she had been through. She almost felt like waking them and telling them what a beautiful thing they had done for her. But it would soon be morning—too soon for mother who felt as if she could sleep for many hours.

Although years and years have passed since that night, and Chris and Timmy have given Mother many lovely presents, the one that she treasures above all the others is the piece of cardboard with its message of love that came just when it was most needed.



## The Changing Face of Hymn-books

There is something about a hymn-book. It has a special aura of its own. Whether of the words-and-music variety or the words-only kind, it is a special-purpose book and every denomination is proud of their own collections; and the hymns therein are usually the work of painstaking search and research by the musical theologians of each particular denomination.

There are some hymns that are so universal that they are found in almost every denomination's hymnals. They tell us that if you had to choose a hymn to sing where the congregation was composed of Roman Catholics, Protestants and Moslems, "Lead Kindly Light" will be a suitable choice that is acceptable to all.

Then there are hymns that breathe the special philosophy of specific denominations. For example, only the Mormons, or someone who believed in the sexuality of God, could sing the Mormon hymn "O My Father" which contains the stanza:

"I had learned to call Thee Father,  
Through Thy Spirit from on high;  
But until the key of Knowledge  
Was restored, I knew not why.  
In the heavens are parents single?  
No; the thought makes reason stare!  
Truth is reason; truth eternal  
Tells me, I've a mother there."<sup>1</sup>

Likewise, from Roman Catholics to Seventh-day Adventists, from Plymouth Brethren to Christian Scientists, the hymns they sing are a correct interpretation of their doctrinal beliefs and their theological outlook.

If one were to hear a hymn extolling the virtues of the Virgin Mary, for instance, one would be quite within the bounds of reason to imagine that this was a Catholic hymn, written by a Catholic and for the use of Catholics, though it should be said that Protestants do not regard the Virgin Mother with less respect and love than do Catholics, even though they seldom extol her in song.

In view of the fact that the hymnody of a church gives a clear picture of the church's doctrines, you may judge our concern, our consternation, and our confusion, when we find that two Protestant denominations in Canada, the United Church of Canada and the Anglican Church of Canada, in their preliminary talks about union, have approved the printing of a hymn-book (with an initial print-order of 200,000) to serve the amalgamated denominations. This hymnal, which its protagonists describe in enthusiastic terms, "will reflect the poles and tensions inherent in the Canadian church-union discussions."<sup>2</sup>

The United Church of Canada is made up, mainly, of Methodists and Presbyterians. Does the following hymn reflect their theology? It is found in the section titled: "Festivals of the Virgin Mary."

"Glorious Mother, now rewarded  
With a crown at Jesus' hand,  
Age to age thy name recorded  
Shall be blest in every land."

And does this "hymn" represent those excellent people who follow John Knox and John Wesley, to say nothing

of the strongly conservative elements of Anglicanism? It is in the "contemporary" segment of the book, and is entitled "Lord of the Dance":

"I danced on a Friday when the sky turned black;  
It's hard to dance with the devil on your back;  
They buried my body and they thought I'd gone—  
But I am the dance and I still go on."

Did that raise your Puritanical eyebrows? Then perhaps you ought not read the next one. This hymn of thanks (in a Christian hymnal, mark you) has this bright little stanza:

"Vitality and zest,  
For strength to meet the day's demands,  
The urge to give our best,  
For all our body's appetites  
Which can fulfilment find,  
And for the sacrament of sex  
That recreates our kind."

We make no comment on this, other than to say it sounds as if it would have a more fitting place in a Roman orgy than in a Christian church.

Then in the section on Christmas Hymns we come upon a stanza that might just cut across the old-time religion of many who believe that the birth of Christ was a special event which brought heaven down to earth in a way never-to-be-repeated. But some future carollers may well be serenading the crisp December air with the new carol





"Every Star Shall Sing a Carol." It has this perplexing piece of strange poetic fire:

"Who can tell what other cradle  
High above the milky way,  
Still may rock the king of heaven  
On another Christmas day?  
God above, Man below,  
Holy is the name I know."

It is reported that the Rev. Richard Davidson, the vice-chairman of the committee which has brought out the new hymn-book, said at its launching: "If you stick to the old jargon in hymns, the best has been said. What we had to do was to take away old concepts and put them in a new way."

If the Rev. Mr. Davidson does not mind, we prefer that "old jargon" which takes for its message the words and teaching of the Scriptures, unpolluted and undefiled.

Robert H. Parr

1. Quoted from Ben E. Rich: "Mr. Durant of Salt Lake City" (Salt Lake City: Desert News Press, 1952) page 77.
2. Leslie K. Tarr in "Christianity Today," page 38, February 26, 1971.

## Muscular Christianity

"Gentle Jesus meek and mild, Look upon a little child . . ." is very often the first prayer that children learn and therefore the first impression they have of God. First impressions tend to be lasting—and in fact we rarely bother to test their validity. The meek-and-mild approach does not appeal to all in this modern world where, if you want to succeed, you have to be just as ready to push the next person off the ladder as he is to push you off. No one wants to be associated with a creed whose Leader allows Himself to be walked on and pushed around, who hadn't even enough aggressiveness to offer a defence at His own trial, and who expects His followers to be the same. That kind of religion is definitely for the birds.

You can't depend on anyone but yourself in this world. If you want to go places you have to do your own thing and never mind about the others. If there is a God He certainly isn't interested in helping man out of his troubles.

In "The Pearl," Steinbeck describes Kino watching "with the detachment of God" as an ant struggles vainly to escape from a trap set for it by an ant bear. He is expressing the generally accepted modern concept of God smiling benignly down on those who are strong enough to succeed by themselves, and ignoring the others. Occasionally, as a sort of carrot before the donkey, there might come some small good fortune (again in the words of Steinbeck), "a pat on the back by God or the gods."

And so life continues until we wake up and wonder as did Barbara Parkin of the TV series "Peyton Place" fame: "I was a young star living in Hollywood. Making lots of money. Going out with young bachelors. Living the good life. Then one day I woke up and said: Why do I have to have a big car; why do I have to have the best clothes? There's no substance to my life . . ." (interviewed by Douglas Keay and quoted in "Woman's Own" magazine).



Miss Evonne Goolagong, a rising champion in Australian tennis circles, is an example of how someone with a fierce desire to win and a highly competitive spirit can be modest, friendly, and quiet in her everyday life.

What is it that gives life "substance" and meaning? Obviously it isn't financial success. Suicide statistics tell us that. Neither is it reaching the top of the social ladder or the entertainment ladder. Life may be geared to keeping up with the Joneses but there seems to be no satisfaction even when you manage to get ahead. Perhaps educational success is the answer? The number of university dropouts (even graduate dropouts) who just can't see the point of it all suggests that we need to look still further for the meaning of life.

Johnny Cash, the man who "bridged the generation gap" has a suggestion: "I believe in my country and what it stands for and I believe in the world of Jesus. . . . The real Johnny Cash believes faith in God will soon be 'turning on' America's younger generation . . . More and more of the kids are turning to religion to find the answer to their problems and the problems of the world." (Melbourne's "Age," March 25, 1971.)

The circle brings us back to religion. But not, we believe, the "Gentle-Jesus-meek-and-mild" milk-sop variety whose followers "meekly" take the back seat and all the jibes that may come their way as they solemnly and apologetically admit that they are "Christians."

There was nothing meek or mild about the Christ who cleansed the temple and denounced hypocrisy. There was nothing weak about the Man who took upon Himself the sins of the world and died for them. Nothing weak either about the God who conquered death for us so that we could find the "substance" of life in living for Him. Why then should His followers be weak and apologetic?

Recently a popular Melbourne sportsman, John Birt, put the situation in a nutshell when he stated his belief in "muscular Christianity." When he plays football he plays to the limit of his ability and he applies this principle to every aspect of life. Paul said the same thing centuries ago: "Whatever you are doing, put your whole heart into it, as if you were doing it for the Lord and not for men, knowing that there is a Master who will give you your heritage as a reward for your service. . . . Behave wisely towards those outside your number; use the present opportunity to the full. Let your conversation be always gracious, and never insipid." Colossians 3:23; 4:5. N.E.B.

This is life.

Alveen Thoresen





# straight from the shoulder

## **You Can Be a Miracle**

PAUL, that lover of paradox, startles us with the message of First Corinthians 15:17: "If Christ be not raised, your faith is vain; ye are yet in your sins." The apostle who so loved to preach the glorious fact of forgiveness full and free, who triumphantly asserted, "There is therefore now no condemnation to them which are in Christ Jesus," (Romans 8:1) none the less had his priorities right. For him the all-important fact of the gospel was the resurrection of Christ. It is undeniably true. Wonderful as the work of Calvary is, it leaves one without hope if Christ remained in the grave.

His death provided pardon, but it did nothing to free us from the dominion of sin. The past is forgiven, but the present and future are hopeless unless the tomb was empty because a living Christ emerged from it. Forgiveness is not enough. We must have implanted within us a new LIFE, and that is impossible unless Christ has conquered death and come out from its shades into the light of a new life. That is the force of His claim, "I . . . have the keys of hell and of death." Revelation 1:18.

I can, I must share that experience. I must pass from death unto life (1 John 3:14), not some day at the second advent, but now. Unless it happens now, eternal life will remain a mirage shining on an endless prospect of futile endeavour. Without the fact and the experience of the power of His resurrection in my own life, I have hope neither here nor in the hereafter.

To have His life I must first die. The phrase "die to self" is, of course, a metaphor, but that does not mean the experience is unreal. It does mean that I acknowledge both my sinful past and my present sinful nature. I come to Christ asking Him to forgive me. I give up my own way and accept His, and I ask Him to come into my life and to create a new life there. That means a miracle; but His resurrection established the reality of His miracle-working power. He invites me to try it for myself. This is why God does not teach us to depend on religious feeling but rather invites, "Come now, and let us REASON together." Isaiah 1:18. Because God knows how unreliable a foundation is provided by emotion, He invites us to apply the scientific method. "Taste and see that the Lord is good." Psalm 34:8. Do not believe it on the basis of some other person's testimony. Try it for yourself.

Christ does not want you to die FOR Him. He would rather you lived for Him; but that is possible only as you first die WITH Him. "Being made conformable unto His death," or as Phillips translates it, "to die as

He died." Philippians 3:10. This phrase requires close examination. How did the MANNER of Christ's death differ from any other? We die because we can live no longer; but Christ died because He chose to, not because He must. It was a voluntary death. To share His death, then, we also must die voluntarily. As Paul says, we must count ourselves "dead indeed unto sin." Romans 6:11. That is the demanding way, the only way, in which a man can be born again and share the life of Christ—he must first die.

Let us be very literal in the explanation of the metaphor. After confessing my sins and seeking their forgiveness I must tell Christ that I realize my total inability to live a Christian life. I do not wait to improve my condition.

"Nothing in my hand I bring," for I must ask Him to take me just as I am. With a purpose to forsake my old sinful ways I must choose God's way and ask Him to live in me and give me His life to live by His commands.

Most important of all we must realize that this is not a once in a lifetime experience, but one continually to be renewed. As long as this life lasts we shall have a sinful nature. Because of this, conflict, unending conflict, is the lot of every one of us. It can be resolved in one of two ways: I can walk in sin by self-indulgence and Satan will no longer trouble me. If I persist in this course God will, after long pleading with me, reluctantly withdraw His Spirit and the conflict will cease. God forbid that any should find such peace. But the true and living way to resolve the battle is to surrender to God by choosing to do His will. This I must do EVERY TIME I am tempted. This do, and live. This do and experience a repeated miracle.

But let us not fool ourselves. Satan will no more leave us alone than he left Christ in peace on Calvary. Gethsemane, Calvary, and the Garden of the Resurrection was Christ's experience, and every one of His followers must tread the same road. Gethsemane, the conflict of desire and divine will; Calvary, the place of voluntary death; the Resurrection Garden the experience of a new life of victory, the miracle of the resurrection.

You, a sinner, can then be a living miracle, but the cost is high—self-death, the sacrifice of your will. How easy it all would be if this could be one climactic experience! But such cannot be. As one writer puts

(Concluded on page 29)





**NONE OF THEIR BUSINESS?** What right has the church to interfere with a young person who is planning to marry someone not of the same faith? It's none of their business, is it?

No, I suppose it isn't—unless, of course, the young couple want to use the church for the wedding, and a Christian minister to officiate. Then again, the young person you mention is probably well known to at least some of the church members and perhaps they are concerned for his (or her) happiness.

You wouldn't expect a Christian mechanic who knew you were not in the "know" to stand by and say nothing, knowing full well you were going to purchase a clapped out old "bomb" and waste your money. He could say to himself, "It's his affair; why should I care if he loses his hard-earned cash? It's none of my business." That would be a pretty poor attitude, don't you think? Now apply the same principle to getting married, which you'll agree is somewhat more important than buying a vehicle. Sort of a life contract—we hope! Would you expect Christians to look on with complete lack of interest while a friend made what they considered a king-size mistake?

Maybe the church members you refer to have been tactless and overbearing. If this is the case, try to be a bit understanding. They've probably seen a lot of mixed marriages that were rather sickening, and who wants to see that sort of thing repeated over and over again?

By the way, you'll be interested in another question of a similar nature that we have received. I've answered it next.

**MIXED MARRIAGES.** Why does the Seventh-day Adventist Church oppose mixed marriages? I mean, you wouldn't marry an Adventist member to a non-Adventist, would you?

"Couldn't" would be a better word than "wouldn't." You see, there has

been a lot of heartache and misunderstanding on this subject. (I trust I don't add to it.) At the outset, perhaps we should confess to having been tactless on occasions, but having said that, let's see why we feel we are unable to unite a believer to an "unbeliever" in Christian marriage. (By the way, the term unbeliever is not meant to carry any disparaging connotations: it simply implies that the person concerned doesn't believe in the same basic attitudes to life as the "believer.")

When you come together in a Christian wedding service, you ask God to take your lives and make your marriage a success. This is really what we mean when we say we seek His blessing on a marriage. If people don't mean this, then they are making a convenience of the church, and are hypocritical in calling their marriage Christian.

But Christians believe God inspired the great Apostle Paul to write the following words, in 2 Corinthians 6:14: "Be ye not unequally yoked together with unbelievers." This passage surely must include marriage.

All right, here's a problem for you to work out. How can a minister ask God in all sincerity to bless a contract or union, that He has explicitly said He cannot be a party to? That's a question I couldn't attempt to answer. God says in His wisdom, "Don't do this thing; it is a mistake and will bring you unhappiness," but it almost seems as if some reply by saying "Just this once, Lord, you really didn't mean what you said did you? You meant that for the other fellow, I'm sure."

This kind of reasoning—if you dare call it that—is a one-way street to "you know where"! Marriage is a union that enters every aspect of life and this is why you can't unite two people who are so fundamentally different in outlook. Sexual compatibility is only one aspect of the business; never forget it!

One more thing. When life has taught us that mixed marriages are a

hazard, and that what Paul said makes a ton of good sense, a man would need to be wilful or stupid, to "tie a knot" that would almost certainly unravel, and finish up in a tangled mess that no one could sort out.

**PLAYING THE FIELD.** If you could help me by publishing this question in your column I would be most grateful. Most people in my church advise young people not to go steady with any boy until the age of twenty or twenty-one, and frown on you if this happens. And in the other case they tell you to mix with a lot of people. Why is it so, then, in my case, as with a few other girls I know, that I am slowly getting a bad reputation by going out with a boy for say, three weeks, then dropping him and going out with someone else for a similar period and so on. I am getting quite confused as to whether to follow my elders' advice, or go my own way.

Isn't it a shame that so many church members' tongues are hinged in the middle and wag at both ends? But if we get started on this problem you won't get an answer to yours.

As far as going steady is concerned, if you begin a couple of years before you anticipate marriage, this is probably the ideal. The ideal, however, doesn't always work out but it is good to at least have as a goal.

Now, as to dating different boys. If you go from one boy to another and kiss and cuddle each one, you will certainly dent your reputation in the eyes of a lot of people in the church. Boys will talk about what happens on their dates with girls and vice-versa. You might as well accept this as an unchangeable fact. If you are just being friendly in a platonic way with a number of boys you are certainly not eligible for criticism, but even here, people being what they are, you could easily get it. That may sound tough, but by and large people are not interested in facts where others are concerned. They just like to talk and the tongue, being in a wet place, is apt to slip.

Go out with groups of kids your own age but don't specialize with any boy until you're ready to go steady. That, as we said, is ideally a couple of years before you intend to settle down. Unfortunately we can't always boss our hearts on this matter. Assess any criticism that comes along. If it is valid, learn from it. That will show you are really mature. Few of us can do it. If it is eye-wash, forget it! No one escapes the poison from the pink arrows entirely, and remember, as a Christian you must please Christ first. You don't have to live with your critics, but you do have to live with yourself. Best wishes in finding a solution to the problem. Write again if I can help.





FORTY-SEVEN-year-old Russ Myer has just joined Twentieth-Century Fox. Until recently he was an independent film producer. The film which launched him into some kind of notoriety, was entitled "Vixen." It cost \$72,000, and returned \$6 million. After viewing this typical Myer fare (which included incest, lesbianism and adultery), Twentieth-Century Fox president, Richard Zanuck commented, "If Myer can get that kind of production quality out of simple equipment and \$70,000, think what he could do with proper equipment and budgeting."—*Newsweek*, January 19, 1970.

*Time* magazine recently wrote up the over-publicized film "Myra Breckinridge" featuring Raquel Welch. It said, "It is about as funny as a child molester. It is an insult to intelligence, an affront to sensibility and an abomination to the eye. . . . The movie took nine months and at least \$5,000,000 to make. . . . The result is an incoherent tale of sodomy . . . auto-eroticism and plain bad taste."—*Time*, July, 6, 1970.

Pauline Kael is a well-known film reviewer on America's East Coast. For seventeen years she has been writing her reactions to colour celluloid, and is currently writing reviews for the *New Yorker* magazine. Recently she published a book of reviews entitled—aptly enough for a regular theatre addict—"Going Steady." In it she exposes the world of the movies for what it really is. She calls it "a tawdry corrupt art for a tawdry corrupt world."—*Newsweek*, February 23, 1970.

A film just out of the editing room is called "Events." A reviewer summed it up by saying: "Although it sounds like the name of a pompous magazine, 'Events' is in fact a sermon: The wages of sexual indulgence are boredom, anxiety and spiritual sterility. Two

young film makers . . . seeking money to make a movie . . . agree to make a quickie pornographic movie for \$10,000. They hurl themselves into the project with such enthusiasm that one of their girl friends . . . becomes unnerved. After an orgiastic night of filming in a loft, decorated with silks and exotic lighting effects, Ryan has a bitter fight with Joy. She accuses him of enjoying the pornography; he claims that she "puts him uptight." He finally walks out, and she is left to weep alone. What gives "Events" some small distinction is its sense that young people can be destroyed by the very freedom they cherish and often exploit." (*Time*, June 29, 1970.) Is it any wonder that many Christians totally avoid movie theatres these days?

So much for movies, but what about live theatre? Last year Mr. Justice Little was led to say in the Melbourne Supreme Court, that the production "Oh, Calcutta," "was nothing other than an excursion into depravity," its promoters "seeking to peddle dirt for their own financial gain."—*Daily Telegraph*, February 24, 1970.

Broadway producer David Merrick contends that there is nothing quite like the hush of expectancy that settles over an audience at a live theatre, when the house lights go down, and the curtain is about to rise. But he also wonders where the current productions of sexual orgies—posing as plays—will take us. Is this entertainment? He says, "Since the days when Romans were entertained by hired actors performing scenes of sodomy, rape and incest, the theatre has laboured to shed the ancient stigma of immorality. Only within the past few decades has the battle been won. And now, this!"—*Reader's Digest*, March, 1970.



# THE ACTORS

Why has the theatre turned to depravity and pornography? Merrick says it is because this is an age of confusion, and playwrights do not know what to say. Should they be cynical? Optimistic? Does it make any difference? Is the world which stands in the shadow of the bomb, interested? He rightly contends that the world is interested. It has to be. The human species is fighting a battle for its survival. It is impossible to build a lasting society on moral depravity. How could anyone fail to recall the story of the inglorious collapse of Rome, sated as she was with incredible immoral orgies?

And this is not the only illustration. The Bible's brief, but eye-boggling account of the immoral world destroyed in the days of Noah, gives a sense of urgency for a re-evaluation of our spiritual and moral moorings.

Martin Collins, writing in the *Australian* newspaper, recently made the observation, "Cleanliness, godliness, and things like that seem to be coming back into fashion. . . . The swing back to 'old virtues,' is more than wishful editorializing by American family magazines." After visiting London and New York, Peter Grose from Curtis Brown, the literary agents, says he has "noticed a subtle but definite swing back to the conservative." He goes on, "The sex films and books have an inbuilt termination factor. Every new work on the subject depends for success, on going one step further. Soon there won't be anything new to write about it. . . . The mind can only boggle for so long. After that it's back to the wife [and] kids."—*The Australian*, February 4, 1971.

Maybe it is too late for a total reprieve. One cannot help but become increasingly pessimistic about the chances of the Western world pulling itself out of the contemporary cesspool called entertainment. But even if it is too late for the world at large, it is not too late for those who will use a little wisdom and sound judgment.

The home is one of the last bastions in which you can control the flood of filth posing as entertainment. What is needed are homes that have the so-called old-fashioned virtues of cleanliness, godliness, sound principles and morals. And there is only one place where you can find a complete, and totally reliable set of guidelines. It is God's code of living, His guidelines for happiness we call the Ten Commandments. If you leave God out, if you ignore God, then He'll have no option but to leave you out, and ignore you. This generation is rushing on as helplessly as a hijacked jet.

We are moving toward some obvious climax. History is repeating itself. For the Bible says, when people "think nothing of immorality," that it will be "the last days." 2 Timothy 3:1-3 (Taylor).

In Bible times it was written, "women turned against God's natural plan for them, . . . and the men . . . burned with lust for each other, men doing shameful things with other men. . . . So it was, when they gave up God . . . God gave them up to doing everything their evil minds could think of." Romans 1:26-28 (Taylor). Then the Bible goes on to say, "Well, you may be saying, 'What terrible people you have been talking about!' But wait a minute! You are just as bad. When you say they are wicked and should be punished, you are talking about yourselves, for you do these very same things. And we know that God, in justice, will punish anyone who does such things as these." Romans 2:1, 2 (Taylor).

The Bible also says every act brings its own reward. (Hebrews 2:2). Obedience to God's code brings happiness, and health, and life. Disobedience to the principles of purity expressed by Jesus in His Sermon on the Mount, bring unhappiness, depravity, ill-health and finally God's condemnation.

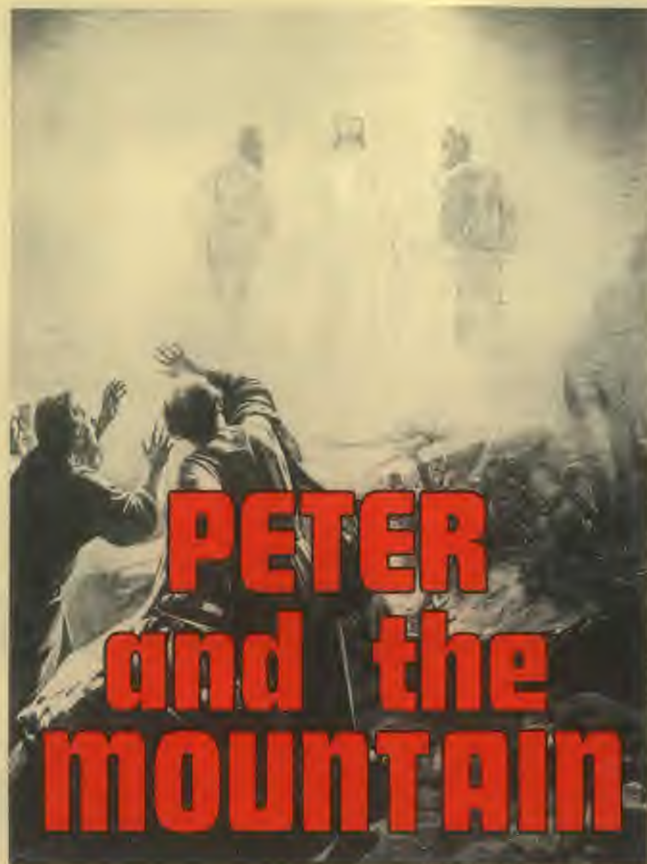
The home, you see, is the only possible starting point for the needed moral revolution. In many instances it may be that you young people will have to urge your parents into action. In other cases, where children are young, the parents will need to start practicing private censorship in their homes on television, magazines, books and novels.

Entertainment should be genuine recreation, that means building up the moral, mental, physical, social and spiritual faculties. Every act of life has an influence for good or bad. Nothing is neutral. So the Bible says, "Fix your thought on what is true and good and right. Think about things that are pure." Philippians 4:8 (Taylor).

It takes more than usual courage to stand up and be counted in this morally decadent age. But I believe—on the authority of Scripture—that we have little time left to decide which way we will turn, what standard we will accept, which direction we will go. The curtain must soon fall on the stage of our contemporary society. Meanwhile God is vitally interested in your decision. You will need His help if you decide to live the kind of life He has blue-printed for you, a life that can bring you total happiness now, and in the next life, too.

★★





By Lynden Kent

For as long as Jack could remember it had been more or less this way. But when he was a child the conflict was rather an impersonal business. It was more remote. There were two distinct groups—"us" and "them." Most of the things that his group valued, theirs despised, and most of the activities that they delighted in, his lot condemned. They seemed to have more fun, really, because he and his group went in for a programme which was not natural to enjoy. But their group's red-hot times were going to put them in a red-hot place one day, so that seemed to even things up a bit. But this was all in childhood.

That had been a phoney war. Nowadays it was the real thing. They seemed to have infiltrated all his fixed defences. He would never have imagined what a soul-stretching strain it all could be. His life was bitter and frustrated with incessant hand-to-hand fighting. Here in this world-renowned university, his bulwarks were crumbling under the assault. These seeming-wise men undermined with doubt almost everything that he valued and relied on. He was angry with himself because he had for so long accepted so many propositions he was unable to prove, and which these men seemed to be able to disprove. He was angry with his parents because they had taught him to believe so much that now seemed not necessarily true at all. And in a way he was angry with God, too, because he seemed to involve a man in a maelstrom of conflict and do so little to get him out of it, in fact to

leave Himself wide open to be misunderstood from the beginning of Genesis right down to the latest ecclesiastical scandal.

As he thought about it—and he did enough of that in all conscience—it seemed that he could no longer content himself with half measures. Either Christianity was right or it was a horrible hoax.

Peter, it seemed, had faced the same issues. "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty." 2 Peter 1:16. Peter had his experience to rely on—but this was just where the whole business seemed to break down. Was Jack supposed to have such confidence in Peter's say-so as to banish all doubts? Jack considered himself as a traveller in a desert sandstorm, blinded and half-choked by the stinging fusillade, wandering aimlessly about and haunted with the spectre of death through thirst if he didn't find an oasis. And he receives a message from Peter. "Don't be upset; I found an oasis myself when I was in your position." How cheering, Peter "does his own thing." BUT THEN IF PETER DID FIND ON THAT MOUNTAIN A BLESSED SPRING OF FAITH AND SOLACE FROM THE WINDS OF DOUBT AND THE STINGING SAND OF CYNICISM, WHY SHOULDN'T HE? Surely the very wording of Peter's statement suggests this. "And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place." 2 Peter 1:19. Peter is not saying, I found the answer and you'll just have to take my say-so for it. He is saying, What was revealed to me on that mountain is a sample of what you, too, can find. In fact your discovery is more sure and reliable than mine." How can this be?

"And after six days Jesus took with Him Peter and James and John his brother, and led them up a high mountain apart. And He was transfigured before them, and His Face shone like the sun, and His garments became white as light." Matthew 17:1, 2.

Some primitive Indians are told of a wonder light. They find the unlit lamp. They walk round and round it in the twilight. It is nothing. In their disappointment they are about to smash it. Suddenly it comes to life. Leaping across the chasm, the light irradiates the face of Mount Rushmore, where the awesome, majestic likeness of Abraham Lincoln is carved.

If we will humbly and prayerfully study the words of Scripture, we will see them turned as a great floodlight on the toil-seamed face and the dusty robes of the ex-carpenter of Nazareth. A wondrous transformation is wrought. His face radiates with the glory of God. "For it is the God who said, 'Let light shine out of darkness' Who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ." 2 Corinthians 4:6. This is how the individual is turned on. The light that illumines the face of Christ shines into our hearts and makes us realize how petty and mean and selfish are even our highest moments. And we long for and gladly receive the Spirit of love, the Spirit of Christ. "And we all . . . beholding the glory of the Lord are being changed into His likeness . . . ; for this comes from the Lord Who is the Spirit." 2 Corinthians 3:18. And His dusty robe, it



is lit up with a blinding glory. And we are acutely conscious of our robes—the front with which we face God and our fellow men. The robes are torn and filthy with evil. As in shame and embarrassment we hang our heads, Jesus offers us His kingly robe in exchange for ours, and we bow to acknowledge such gracious majesty.

As Jack pondered such things, the conviction strengthened in him that he should square up some of his past doings. He returned to the shipping line the items he had "souvenired" on his journey to his academic home. One issue was not undebated in his mind, minor though it was. In his youth he used to "nick" oranges from a neighbour's orchard. It was done purely for devilment. There were always plenty of them at home. He was convinced that he should write to the man and offer payment. And yet it seemed so silly and humiliating. What would it do to his image? Anyway, he wrote. The man, a grizzled old teamster-turned-truckie, had a face like a spalling hammer and an inexhaustible command of expletives. Yet after he received the letter he used to speak of Jack with misted eyes and a hush in his voice.

The next phase of Peter's prototype is found in verse 3 of Matthew 17. "And behold, there appeared to them Moses and Elijah, talking with Him." What they spoke about is told in Luke 9:30, 31. "And behold, two men talked with Him, Moses and Elijah, who appeared in glory and spoke of His departure, which He was to accomplish at Jerusalem." In this context Moses is the lawgiver who wrote one of the great divisions of the Bible. Jesus referred to the other divisions as the prophets, here represented by Elijah, one of the greatest of them. And in every chapter and verse, both the divisions of the Scripture are concerned with the great deliverance (the Greek word is *exodus*) which Jesus wrought on the cross. It is because, like the disciples, we are spiritually asleep that we miss their message. If we will only listen and let the Book speak we will be captivated with its celestial insights into this, the most glorious and exalted theme for meditation. For several days Jack gave himself to this contemplation.

The final episode. "Lo, a bright cloud overshadowed them, and a voice from the cloud said, 'This is My beloved Son, with whom I am well pleased; listen to Him.'" When the disciples heard this, they fell on their faces and were filled with awe." Matthew 17:5. Many of Jesus' contemporaries said He was insane. Most of them rejected Him. Yet in the mountain all may hear the Monarch of the Universe acknowledging Him. Glorious beyond telling is the Father's purpose for us. If we will but yield our wills moment by moment to Jesus He will control us where we cannot control ourselves, and set us free from our shameful and self-destructive slavery to sin. Those who are thus surrendered to God in Christ walk the earth as kings before God, fulfilling the Royal Law. "And hath made us kings unto God and His Father."

This was Jack's hardest struggle. It brought him squarely up to an issue which he didn't want to face. But he had determined to go all the way without baulking. He surrendered that issue to God with all the rest. Then the power and majesty of Jesus was re-

vealed to him in such fashion as he had never thought possible. He found the wondrous abiding company of the living Christ in Whose presence there is "fullness of joy." The "Do's" and "don'ts" of Christianity were no longer a restrictive fence to keep him in, but a blessed barrier against the voracious hordes of evil which would drive out the Gardener of Gethsemane and obliterate all the new green shoots He was cultivating. It was as though the last few days were the last bitter blizzard of winter and the thaw had come and spring revealed the wonder of it all so long hidden under drifts of doubt. He marvelled at the patience of God who had come down out of His throne light years away to meet him at Calvary—Jack in his blindness and unbelief unwilling to take his few steps to the meeting place even in the face of such a sacrifice, and berating the God Who had waited for years.

No longer a slave to human authority, human philosophy, human fashion, like Peter when he came down off the mountain, Jack "saw no man, save Jesus only." Most of the old difficulties were still there. In the presence of the One who was guiding and would guide him into all truth they had lost their menace. In fact in the very place where he had gone about with his head bowed down like a bulrush in doubt and perplexity he bore positive witness to the power and majesty of the living Christ and won several of his fellows for Christ. Truly could he say, "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty." Jack had found Peter's mountain. ★★

All texts quoted are from the Revised Standard Version.

## YOU CAN BE A MIRACLE

(Concluded from page 24)

it: "So long as Satan reigns we shall have self to subdue." Since Satan is still the Prince of this world we have a continuing battle on our hands. But, if we will pay the price, we can also know the thrill of victory. Admittedly the price is high. We so desperately want our own way, and we never grow old enough to get rid of the desire. But if with Christ we will say, "Not my will but Thine be done" we are then more than conquerors, we are modern demonstrations of the miraculous.

Nothing so frustrates Satan as surrender. He cares not how much we fight sin. He will even help us to do so because he knows we are engaged in a hopeless battle. But let us surrender at the crisis moment of temptation, and his power is finished, his hold on the human heart broken. But remember—only till the next temptation.

Paul expresses this vividly in Galatians 2, verse 20: "I am crucified with Christ." Not "I was" but "I am," an ever-continuing experience in the present tense. Die by surrender and having shared Christ's death, know "the power of His resurrection." It is real; it is practical, and it is miraculous. Join the band of miracle demonstrators. ★★





# BIBLE QUESTIONS ANSWERED

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

## Unscriptural?

*You declare that we are sinners from birth and filled with evil tendencies that inevitably lead to bad habits. Do you realize that Augustine was the father of this doctrine and that it has no place in the Bible?* R.

There are two pillars of the Christian gospel. One is the sinfulness of man, and the other is the goodness of God. Only those aware of the first will seek for the second. Thus the burden of the Protestant Reformers and of Christian teachers in every age has been to convince men of their sinfulness by nature, and of the remedy available to them through the gospel offered by a loving God.

The Scriptures very plainly teach that men are sinners from birth. The New Testament affirms that all of us are "by nature the children of wrath." Ephesians 2:3. This expression "by nature" can just as well be translated "from birth." Scripture declares that we are each "a transgressor from the womb." Isaiah 48:8. It is plainly declared that we have been "shapen in iniquity" and "conceived in sin." Psalm 51:5. Describing every man born of woman, the writer of Job says, "Who can bring a clean thing out of an unclean? not one." Job 14:4. We have the plain words from our Lord, uttered to Nicodemus and thus to all of us: "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." "Except a man be born again, he cannot see the kingdom of God." John 3:6; 3:3.

The Book of Romans is a systematic presentation of the plan of salvation, and the first three chapters are devoted to showing the innate sinfulness of all men, and therefore the universal need of redemption. The very first chapter shows the sinful nature of those who are without religion. The next chapter shows the sinful nature even of those who have religion. Then in the third chapter there are fourteen affirmations of man's fallen state, and after this sketch it is said, "All have sinned, and come short of the glory of God." Romans 3:23. Note the description given in this passage:

"There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Romans 3:10-18.

Man is so far gone by nature that he is unable of himself to do any spiritual good whatsoever. See John 1:13; 3:5; 6:44; 8:34; 15:4, 5; Romans 7:18, 24; 8:7, 8; 1 Corinthians 2:14; 2 Corinthians 3:5; Ephesians 2:1, 8-10; Hebrews 11:6. Thus the evidence is abundant that Scripture, and not Augustine, is the source of the doctrine concerning human depravity.

## No Hope?

*If God made man a sinner to begin with, what hope does man have?* R.

God made man upright as the Scripture clearly declares, but He also made him free. Every privilege brings responsibility, and the privilege of freedom brought the responsibility of right choice. The Scriptures plainly teach in Romans chapter 5 that Adam was a representative of the human race, and that when he sinned the whole human race was affected. When Adam disobeyed, he lost the indwelling of the Holy Spirit, and all men thereafter have been born bereft of the indwelling God—thus the necessity of that Spirit's return in conversion when man is born of the Spirit. See John chapter 3. Just as men were ruined by their representative, Adam, so all men have been redeemed by Christ, the second Adam. Though we have lost much through the first Adam, we have gained immeasurably through the second.

We are all counted in the first Adam as regards guilt, but if we believe in Christ, we are all counted in Christ the second Adam as regards righteousness. Note the words of Romans 5 on this matter:

"Mark what follows. It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race, inasmuch as all men have sinned. For sin was already in the world before there was law, though in the absence of law no reckoning is kept of sin. But death held sway from Adam to Moses, even over those who had not sinned as Adam did, by disobeying a direct command—and Adam foreshadows the Man who was to come. But God's act of grace is out of all proportion to Adam's wrongdoing. For if the wrongdoing of that one man brought death upon so many, its effect is vastly exceeded by the grace of God and the gift that came to so many by the grace of the one man, Jesus Christ. And again, the gift of God is not to be compared in its effect with that one man's sin; for the judicial action, following upon the one offence, issued in a verdict of condemnation, but the act of grace, following upon so many misdeeds, issued in a verdict of acquittal. For if by the wrongdoing of that one man death established its reign, through a single sinner, much more shall those who receive in far greater measure God's grace, and his gift of righteousness, live and reign through the one man, Jesus Christ. It follows, then, that as the issue of one misdeed was condemnation for all men, so the issue of one just act is acquittal and life for all men. For as through the disobedience of the one man the many were made sinners, so through the obedience of the one man the many will be made righteous. Law intruded into this process to multiply law-breaking. But where sin was thus multiplied, grace immeasurably exceeded it, in order that, as sin established its reign by way of death, so God's grace might establish its reign in righteousness, and issue in eternal life through Jesus Christ our Lord." Romans 5:12-21, N.E.B.



## The Great Difference?

Is it not true to say that to teach that Christ had a sinful nature identical to ours is the great difference between Protestantism and Catholicism?

No, it is not true. The leaders of the church evangelical in all ages have asserted the sinless nature of Christ, with some few exceptions who have ever been regarded as being mere eccentrics in the area of theology. Some have misunderstood 1 John 4:2, 3 which says "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist . . ." Some have understood by this text that John was asserting that whoever taught that Christ did not come with a sinful nature belonged to the antichrist. This is certainly not what the verses teach. John is rather countering the gnostic heresy which declared that matter is so evil that God could never assume it in an incarnation. This is a different position altogether. The New Testament clearly teaches that Christ did take human nature, but it just as clearly teaches that it was a human nature filled with the Spirit of God as was Adam's in the beginning, whereas all other men have been born without that indwelling spirit. The second head of the race spiritually was akin to the first head of the race—otherwise it would have been impossible for Him to have lived a sinless life.

## What About Hebrews 4:15?

Does not Hebrews 4:15 declare that Christ was tempted in all points like as we are and yet without sin? If so, is it not evident that Christ too had a sinful nature?

We should note that the text declares that Christ was tempted in all points like as we are, not just as we are. He was tempted in every area that we are tempted, namely, lust of the flesh, the lust of the eyes, the pride of life. See Matthew 4. But He was not tempted as a married man is tempted; He was not tempted to watch pornographic movies; He was not tempted with the many specific types of temptation that confront a twentieth-century person, although he was tempted in principle in every area of seduction.

Furthermore, it should be kept in mind that where the text says "yet without sin" the Greek form means "without sinfulness" or "sin excepted." Christ's temptations were like ours except for this one thing: that He was never tempted from within. Most of our temptations grow out of our evil desires. Romans chapter 7 makes it very clear that an evil desire reveals sinfulness. Paul says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. We are filled with such evil desires from hour to hour, but Christ knew them not. He could say, "Which of you convinceth Me of sin?" John 8:46. Thus Paul in Hebrews 4:15 is saying that Christ, like the first Adam, was tempted in every area of His being, and He felt the full force of temptation just as we have to experience onslaughts from Satan, but there was this difference: none of His temptations grew out of an evil nature; His temptations were without sinfulness.

## The Same Flesh

Do you not know that Romans 8:3 "in the likeness of sinful flesh" has always been understood to mean that Christ took the same flesh that we have?

On the contrary. Romans 8:3 has only ever been understood in that sense by some eccentrics in theology. The Greek does not permit it and neither does exegesis. The word "likeness" never means "sameness." Christ was truly human but He was not sinfully human. He looked like us, but He was not one of us so far as sin was concerned. The word "likeness" has to do with appearance, not identity.

## And the Same Blood

Have you read Hebrews 2:14, 17 that declares that Christ took part of the same flesh and blood as we have?

This text makes it clear that the Son of God added to His divine nature a truly human nature. But as we can see from the example of Adam at creation, sin is not part of true human nature.



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MY NAME is Simon Jones, and I have a small brother by the name of Daniel Jones. He's really something, and I don't say this just because he's my flesh and blood. Well, take what happened the other day, for instance and example.

He came up to me, and out of a very clear blue sky he said, How many friends do you have?

I don't know, I said, Five or six, I guess.

That's all? he said.

Well, maybe I got a few more, I said. You think all I got to do is go around counting my friends?

I got hundreds of friends, he said.

In a gnat's eye, I said, Nobody has hundreds of friends.

I have, he said.

Even the president doesn't have all those many friends, I said, or a movie star for that matter.

Maybe they don't, my brother Daniel said, but I do.

Why do you want to be so ridiculous? I said. Even small boys should watch themselves about that.

I'll show you, he said. Seeing is believing, you know. That's what they say.

All right, I said, show me.

O.K., he said, come along with me then.

So we started walking down Efil Street. We walked for about a couple of blocks and nothing happened. That part of Efil Street is awful still and quiet-like. Suddenly though we were at Market Street and then things began livening up.

Hi there! my brother Daniel called out to the first person passing by.

Hi there, this person said, smiling back.

See? my brother Daniel grinned at me.

Hi there! he called out at somebody else coming along.

Hi there, yourself! this somebody else came back with.

Then a couple of sisters, you know, nuns, came walking along. Hi there, both of you, my brother Daniel greeted them.

Why, hello there, young man, they answered back. One even stooped down a little and patted my brother Daniel on his head.

He beamed at me from ear to ear and back again now. That's four, he said. And I just started! One day, he said, I made 109 friends. I kept count.

Well, all you do is say hi at people and they say hi back to you, I said. Big deal.

That's the best way to make friends, he said.

But Daniel—I said.

And don't forget, he said, I don't just say hi there but I smile at them and wave a little, too. And another thing, he said, this is a free country, don't forget that, and they don't have to be friendly back to me if they don't want to.

I know I always start things off by saying hi there first, he said, but that's all right. Somebody's got to. I don't mind.

Hi there! he called out to another man.

Hi there, he got back.

Five, he grinned at me.

One day, he said, I made twenty-five friends in one single block. That's hard to beat. I think it's a record.



## MY BROTHER

By Harold Helfer

Well, Daniel, I said, if you want to look on all these people as your friends—

They are, he declared. When people smile and wave and say hi there at each other, why that's being the best of friends. It always makes you feel extra special good inside and out.

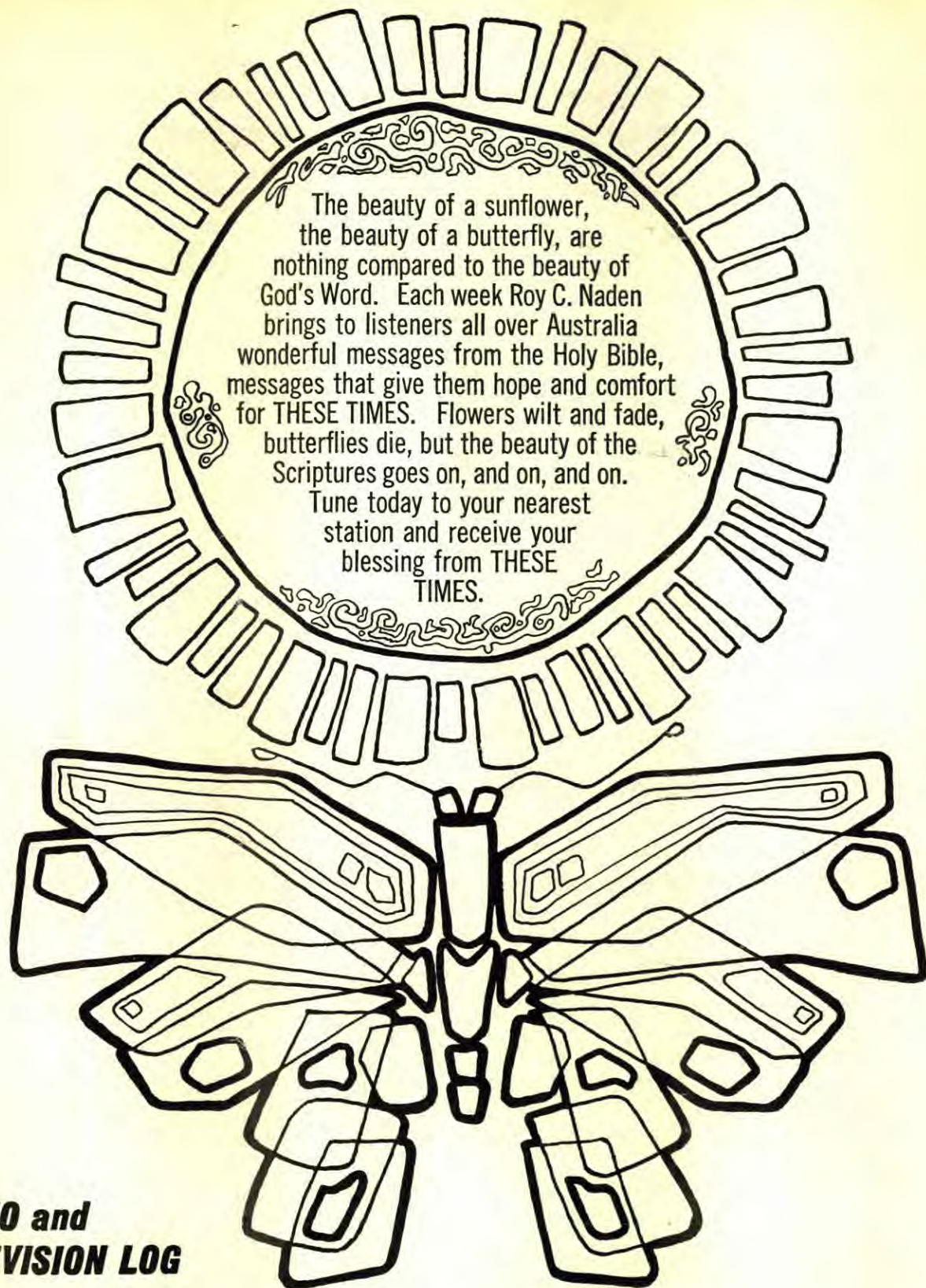
O.K., O.K., I said. Let's go back.

I decided there was no use arguing with a stubborn, hard-headed small brother.

I think I'll keep going down Market Street for a while longer, he said. I'll come back sixty or seventy friends later.

So I walked back by myself. I don't guess it's a record or anything, but I said thirty-two hi theres on the way back. And, you know something, I found out it does give you an awful good feeling, through and through, as well as inside and out. In fact, once you get started, it's kind of hard to stop. ★★





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