

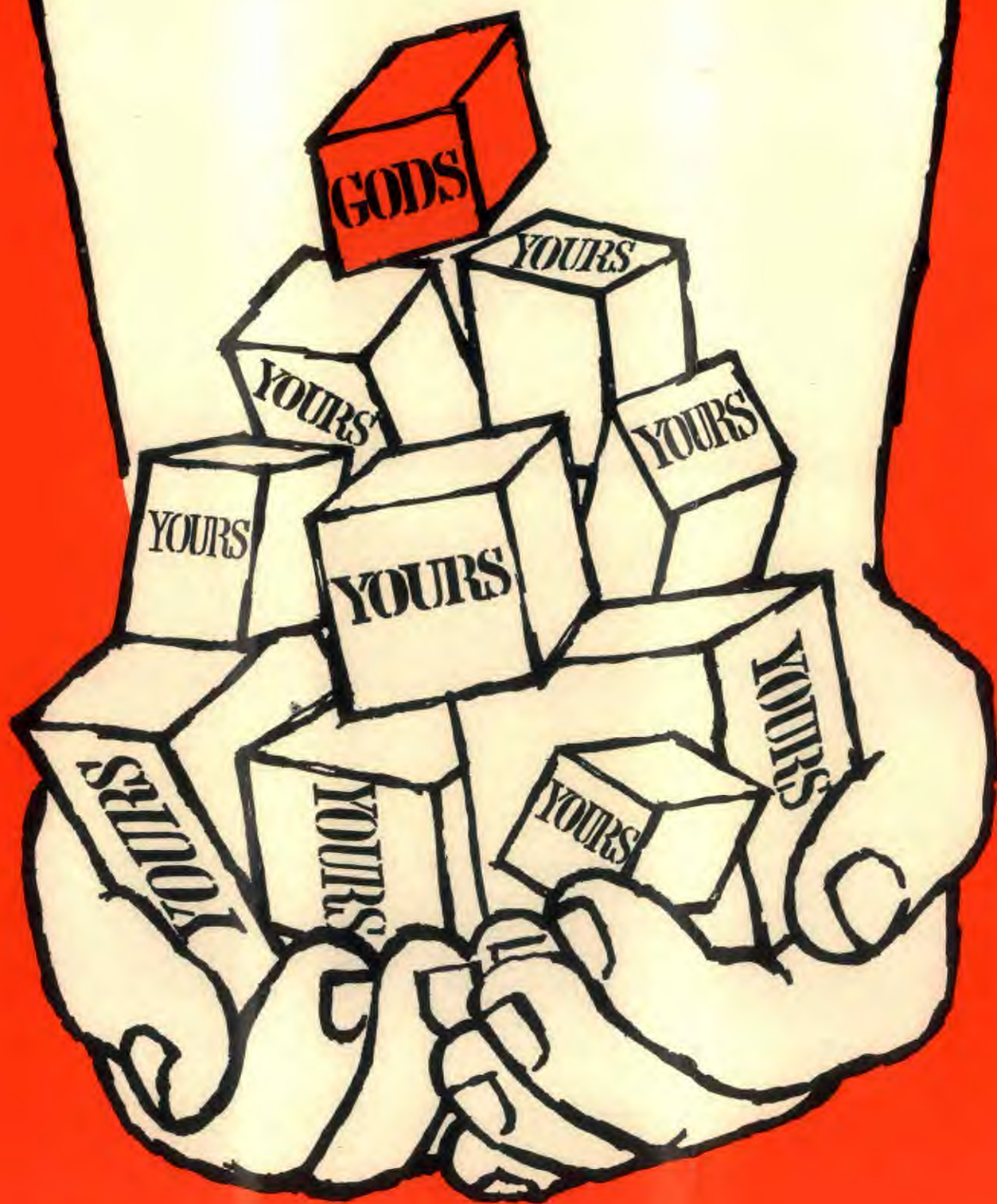
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# SIGNS SIGNS SIGNS OF THE TIMES



## GOD'S TENTH





"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Malachi 3:10.



# THE CHRISTIAN AND HIS MONEY

by Robert H. Parr

LET ME MAKE SOMETHING CLEAR. It is not the purpose of this magazine to separate you from one cent of your money. If you pay for your subscription, you do so without any duress from anyone. The most we do is send you a notice when it is due for renewal. If you like to send us a cheque for a year's subscription, well and good; and if you elect to let it lapse, you will not be put under any pressure to continue.

If, on the other hand, you receive this magazine, as many people do, as a gift subscription, we are glad to have you on our subscription list, and we hope that you enjoy what we present from month to month. Sometimes folk do not agree with all that is contained in our pages; we do not expect they will. If we printed only what everyone believed, our journal would hardly be necessary. What we do try to accomplish, however, is the dissemination of Bible-based truth. We earnestly and honestly believe that we are basing our every belief on what God's Word teaches. If we happen to cut across what you or your church teaches, it does not mean that we are deprecating your beliefs or that we are down-grading your denomination. If, however, you are convicted that what we are saying is Scripturally true, then we are pleased.

Now, what has all this to do with the title above? Well, the next three pages deal with one of God's plans as outlined in Scripture; we call it tithing. Simply expressed it is this: The Word of God teaches that God's plan for the support of the gospel and its preaching is not to be a haphazard affair. He ordained in His Word that "they which preach the gospel should live of the gospel." (See 1 Corinthians 9:14.) His plan was simply that every believer in God's ownership of all things should recognize this by returning to God a tithe—one-tenth—of his increase (which is the Biblical expression). This means your wages (if you are on a salary or wages) or your net income (if you are in business for yourself).

To the uninitiated, this may seem an unfair method of coping with a fairly complex problem. It may even seem quite unfair that a person with an income of \$40 a week must pay \$4 out of that income, whereas a person who has \$400 a week pays only \$40 a week. After all, it is what you have left that counts. Manifestly, that is hardly an example of what economists would call "progressive taxation." Surely the person with the greater income ought to pay a greater percentage. Or the person with the lower income ought to pay only a smaller percentage—or even be excused.

If tithe were a tax, that would be so, but tithe isn't tax. It is not even a payment, even though I have used the word "pay" above. The correct term is "return" tithe—which recognizes that God owns it all in the first place. We are merely His stewards. We know that "the cattle upon a thousand hills" are His, and that the wealth in every mine belongs to Him. Whatever we have is from Him, and we acknowledge this by returning to Him that portion which is His.

But, you may still object, this is an inequitable method. Surely the rich man ought to be able to do better than the poor man. Quite so. The rich man makes up the leeway in the payment of freewill offerings. Naturally, a poor man would not be able to give on the same scale as a rich man. But the tithe is the tithe. It is holy, God says. It belongs to Him. Malachi speaks of us as "robbing God" if we do not return it to Him. But if we do return the tithes God promises to "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

What a promise! But some people are not prepared to take God at His word. They look at their pay packets and reckon up their outgoings. Then they tell themselves that there is no way they can balance their budget if they tithe. They reckon without the wonderful promises of God. It all comes back to the question, "How big is your God?"

But how do you return the tithe to God? Before you are next in church—your church—calculate how much your tithe is, put the amount in an envelope and then, when you are in church, place it in the offering plate, having labelled the envelope "TITHE." Your obligation ceases there. God's blessing begins to work from that moment.

Perhaps you do not go to church for some reason. You could then mail it to the church organization of your choice, indicating exactly what the money is for. Churches which follow the Bible plan know that the tithe is sacred money; it is God's, and thus is to be used only for the preaching of the gospel. When I return my tithe to my church, I know that it will be used for this purpose. It is not used to sustain the publishing house where I work; it is not used to sustain the hospitals that we operate around the world; it is not used to finance schools, worthy as all these things are. It is used to preach the gospel of a soon-coming Saviour.

Adventists are not the only ones who return a tithe of their increase to God. Many denominations are nowadays adopting the tithing plan for the financing of their denominational operations. They see in it God's method of funding their propagation of His kingdom on earth. They also see in it a dignified way of giving to Him that which is His own.

From the *Baptist Record* I cull these lines—which indicates that the Baptists are in favour of tithing . . .

Thank God for the tithe;  
Thank Him for the chance of it;  
And for the expanse of it,  
And for the advance of it.  
Thank Him for the right of it,  
Thank Him for the might of it,  
And for the delight of it.  
Thank God for the tithe.

One thing more I must say. It is this: if you give yourself to God first, there will be no difficulty in returning to Him what He has indicated to be His own. ★★



# THE WINDOWS OF



WHEN I WAS A CHILD, my mother was a Seventh-day Adventist, and my father often said he would like to be. A few things prevented him from joining the church, however. He couldn't see why the Adventists were so particular

about "keeping the Sabbath"; he chewed tobacco and didn't want to give it up; and he was sure he would never have enough money to feed our large family if he "paid tithe." So he remained a brother-in-law of the church for many

years. Eventually the love of God won. Dad decided it was important to keep the Sabbath, but he couldn't see the importance of "giving the church" 10 per cent of his increase.

We children grew up, and Dad and Mother were left alone. But the financial struggle continued, convincing Dad it was impossible to pay tithe. Finally Dad realized that the 10 per cent God asked for was not his, and that he was actually robbing God by keeping it. The Bible says, "Will man rob God? Yet you are robbing Me. But you say, 'How are we robbing Thee?' In your tithes and offerings. You are cursed with a curse, for you are robbing Me; the whole nation of you. Bring the full tithes into the storehouse, that there may be food in My house; and thereby put Me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing." Malachi 3:8-10, R.S.V.

It took faith, but the next Sabbath at church Dad put his first tithe into the offering plate. Mother and he tried to remind each other that God would take care of them, because He had promised to "open the windows of heaven for you and pour down for you an overflowing blessing."

They were not prepared for what happened that very week. Dad was working in a state facility at maintenance. His income was small and hardly adequate, but he had decided that he must put God "to the test." He had no idea that the state legislature had studied for some time to give those workers a rise in pay. Imagine his surprise when his next cheque contained a substantial rise plus retroactive pay for many months. Suddenly he had more money at one time than he had ever had at any previous time. He was certain the "windows of heaven" had been opened.

My parents knew that God had proved true to His promise concerning the tithe. From then on the "windows of heaven" stayed open for them sufficiently to assure comfort and security for their remaining years.

## "Nine Dollars Short, Unless . . ."

Nancy Norman (name changed) proved the promise of God under other and surprising circumstances.

One of her fellow workers in a small hospital—who later told me all about it—invited Mrs. Norman to an evangelistic meeting in a nearby town. Her small



# HEAVEN

daughter was away attending a parochial school, so she decided to go, just to have something to do. The church was not large, but the people were friendly; and the message was very interesting. So, in spite of the long ride, she agreed to go each evening.

And each evening brought new surprises that were discussed on the way home. Both Mrs. Norman and her fellow worker agreed that everything they were learning was truth from the Bible, and that they would have to accept it as God's expressed will.

Then came the message about tithing. The language was strong and startling for one not familiar with the Bible and God's plan. "Will a man rob God? Yet you are robbing Me. But you say, 'How are we robbing Thee?' In tithes and offerings."

The next verse pronounced a curse on all who rob God of His tenth, and verse ten gave the reason for the tithe, and a wonderful promise to those who are honest with their Creator.

"Put Me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing."

The first part of the ride home that night was very quiet. Finally Mrs. Norman said, "It's all true, and I can do all the other things, even the Sabbath, but I can't pay the tithe."

In the discussion that followed—my friend told me—Mrs. Norman enumerated all the reasons why it was impossible for her to pay tithe. But the more she talked, the more she seemed to argue herself into tithing. She ended by saying, "Every penny of my ninety-dollar cheque is spent before the next one comes, but I've got to be honest with God now that I know about it. My tithe will be nine dollars, and I will be nine dollars short, unless—"

The statement was not finished. As the friends separated it was evident that Mrs. Norman was much in earnest, trying to develop faith enough to implement her decision. As soon as she received her cheque, she bravely put nine dollars marked "tithe" into the offering plate.

And she would have been nine dollars short, but God had said, "Put Me to the test," and He proved true to His promise.

by Dr. Lawrence E.C. Joers

Dr. Joers served as a medical officer in the U.S. Navy during the war and saw active service. He now practises surgery in Oklahoma.

Before the month was over a letter brought ten dollars, and this continued without explanation for a number of months. Then a letter brought an explanation from a conscience-stricken husband and father who had deserted his wife and small daughter. Asking to be forgiven, he promised to support and educate his daughter. He did just that. Again God had opened the windows of heaven.

## The Windows Opened for Me

It seems as though I have known about the tithe all my life, but it did not become important to me until I was baptized at the age of fourteen. Coming up out of the river at Jamestown, North Dakota, I solemnly realized that I had taken the name of Christ and pledged all to His service. And that included the tenth of my increase. There were many years when that tenth was small, but it was always sacred, and God helped me never to default on that part of my pledge. And although it was very small at times, it was always large enough to open "the windows of heaven" to meet specific needs.

I am convinced that God proved true to His promise with one miracle after another to help me prepare for and to get through medical school. One Friday afternoon during my third year, my wife and I discovered that we had no money to buy food for the week-end for our two little ones. We knelt in our parlour and prayed earnestly. While we were praying, the mailman brought some mail. There was nothing of interest in it, so our concern continued until my attention was directed to a small package that we had ignored. It was from New York and contained samples for tailor-made shirts and socks. There were order blanks and a tape measure. The instructions included how to measure the customer and how to fill out the blanks. And they clearly stated that I could collect one third of the price of the order as my profit. I knew I couldn't sell shirts anywhere, certainly not in Los Angeles, but there was nothing else to try, and the situation was urgent.

With a prayer and the sample book I started out. One hour before the sun went down and the Sabbath began that Friday afternoon, I returned home with five dollars cash and my arms filled with groceries. The whole family knelt again to thank the Lord.

Later that year I was stymied for a place to live and money with which to

pay for it. Dr. P.T. Magan, president of the medical college, sent for me. In his delightful Irish brogue, he said, "Joers, I know about your problem. The widow who owns those yellow cottages is my neighbour. Go see her and maybe she can work something out."

I went, and she received me graciously. When I explained my problem, she said, "Young man, I've lived near this school for many years, and I've never known one of your people to be dishonest. Move your family into that corner cottage and stay there as long as you need to. When you get to practising and have the money, pay me."

It was more than I could believe, but that was the way it worked out. I was more convinced than ever concerning the importance of faithfulness in returning the tithe.

Finally the medical course was completed and my internship finished. I was ready to start my practice of medicine. But I was still without finances. I was acquainted with one of the older doctors in Tacoma, Washington, where I wanted to practise, so I asked him if there was room for another doctor, and how soon one could expect to make expenses. "There is always room for a good doctor," he replied, "and one can figure to make expenses in about three years."

The three-years prediction was most discouraging, and in addition I had nothing to start with, but everything had indicated that Tacoma was the place. In spite of the discouragement, things began to happen. Dad had an old car that he said I could use. I was offered a loan of two hundred and fifty dollars for equipment, and a pharmacist offered free office space for six months.

I was in business! My first patient came before my furniture did! During the rest of that month I collected about one hundred and fifty dollars. Instead of waiting three years, I made expenses and better from the first. Numerous patients came for surgery. One day as we were leaving the hospital, the older surgeon who helped me operate said, "Young fellow, you must have someone pulling for you."

I replied, "Yes, Doctor, I believe I have," and I pointed upward. I was in partnership with God. He supplied everything and asked only for a tenth of my increase for His share.

If you are not returning your tithe to God, put Him to the test. He will open the windows of heaven for you too. ★★



Tithing . . . one woman's testimony

# THE MARGARET PATE STORY

THE PEOPLE of Florida will never forget the freezing weather of the winter 1957-58. Not once, but many times, the cold winds from the north swept over the land. Winter vacationers from the North were surprised to find low temperatures in Florida where the winters are usually warm and balmy. Farmers, fruit growers, and vacationers alike had to accept the "freeze," and they suffered in their respective ways.

One woman, however, did something about it, something unusual to most people. She is a Christian who takes religion seriously, and who accepts the promises of God at face value. Margaret Pate lives thirty miles south of Jacksonville, in an area which suffered severely from the cold. Her orange grove is surrounded by many others, and her trees looked exactly like the rest. Yet, while the orange trees were the same, the owners of the groves were different.

A few years before the freeze Margaret Pate read these words in the third chapter of Malachi: "Bring ye all the tithes into the storehouse. . . . And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

She could not find a good reason for side-stepping these plain statements, and she told the Lord that she would do her part and that she expected Him to do His part. Thus she and the Lord entered into a contract.

For three and a half years she was faithful and honest in her obligation to God, and she was at peace with the people in that community. When the heavy freeze came, most of the orange crop in that area was ruined. Leaves and fruit fell to the ground; the trees were frozen.

In Margaret Pate's grove the temperature on the thermometer stood at 17°F above zero one night for twelve hours. She listened to the weather reports for the northern part of her state. It sounded serious for all the farmers and fruit growers in Florida. Margaret Pate tells the experience in these words:



"I want to tell you of the marvellous experience we have had here. So far as I know, our orange grove is the only grove that is green anywhere about us, from here to Jacksonville, or, as far as I can learn, for many miles south of us. Our trees are green and the oranges are still good and not frozen. When the papers announced that a heavy cold wave was to sweep over the country, I fell on my knees and told the Lord that I had obeyed His word and that I now claimed the promise of Malachi 3:10. It was an anxious hour that night when I saw the thermometer going down and down, but I am glad to tell you that not one of the trees was frozen."

For the benefit of some of my sceptical readers and to strengthen the weak faith of believing church members, I hasten to add that one of my friends drove from Atlanta, Georgia, to Jacksonville to see for himself. Here is the signed statement of E.L. Cardey:

"Every tree that we could see from Jacksonville south was dry and dead. What a surprise it was to drive on a few miles farther, and discover that around this woman's home the trees were as green as they ever were, just loaded with good, precious fruit! This is evidence that God honoured His servant for faithfully paying her tithe and giving the Lord His own."

Margaret Pate adds one more reason for being faithful in our obligations to the Lord. She bought the farm with three pecan trees on it some eight years ago and found an army of young squirrels living in the old oak trees nearby. For the first five years she lived there, she did not harvest a single pecan off those trees, for the squirrels took them all.

When this woman made her agreement with the Lord on the terms of Malachi 3:10, 11, she prayed a simple prayer. "Dear Lord," she said, "I claim your promise that You will rebuke the devourer for my sake. I know that these little squirrels need food, and there are two small trees at the side of the grove, which they can have; but please let us have the nuts from this one large tree."

For over three and a half years since, the squirrels have confined their nut gathering to the two smaller trees. And, mind you, they had to pass up the big tree in order to get to the two small trees. The bushels and bushels of pecans from the big tree go to the family in harmony with the agreement.

If God is so careful to make good His promises, surely every Christian will want to receive His wonderful blessings. Ask one who has put God to the test, and he will tell you his own particular evidence of why it pays to take God at His word. There is a blessing for you. Why not begin tithing today?

—from "God's Gold in My Hand,"

by Denton Rebok.



## comment



JAMES RABE

## I DON'T CALL IT THAT

THESE DAYS they try hard to make waiting-rooms cheerful places. There is canned music competing with the hum of the air-conditioning, and there are out-of-date magazines to divert your mind from the prospect of impending pain.

On my most recent visit to such a place, my room-mates were a young mother with two pre-schoolers. Clearly the little girl of perhaps twenty months had met with a dreadful accident, most likely a scalding, to judge from the disfiguring red weals on her forehead and one apparently nearly sightless eye.

I felt a great ache of compassion for this little girl, and hoped with all the earnestness I had that the quiet, competent man on the other side of the surgery door could alleviate her suffering and eventually help her to regain normal life.

By contrast, her self-assured brother of probably three-and-a-half years had no real worries. Lying full stretch on the carpeted floor, he thumbed through the *National Geographic*. A colour plate, close up, of a zebra, caused him to pause. "What's that, Mum?" he asked. "It's a zebra," came the quiet reply. This piece of information, entirely accurate as far as I could observe, made his brow wrinkle as he studied the picture with renewed concentration. "Nah," he declared finally, "I don't call it that. I call that an elephant." With an air of one having settled a contentious issue, he turned the page.

Probably many more interesting variations and aberrations of zoology would have come my way had the nurse not summoned me to the surgery at that moment. The memory of a tow-haired little boy with absolute certainty in his voice went with me, and I often find myself, when disagreeing with a point of view being expressed, saying to myself, "I don't call it that." And with all fairness, I must admit that I stand every chance of being wrong as often as the young man whose expression I have borrowed.

The world seems to have a glut of the "I don't call it that" philosophy these days. This goes much further and deeper than the euphemisms we employ to make our work or our social situation sound more agreeable than it really is. Could it be that God, in His infinite power and infinite wisdom, is saddened by the spectacle of strutting human beings, abysmally ignorant of the secrets of the universe, in the very midst of a suffering and dying world, yet placing faith in their own finite understanding? Isaiah suggests that He is:

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:8, 9.

In so many places in Scripture the Lord patiently explains to man that he is placed on the earth with limitations, that there are many mysteries he cannot aspire to unlock, that in fact he is on dangerous ground when he attempts to tamper with the gifts offered to the world. Romans chapter 1 describes homosexuality as "vile affections" (verse 26), and states strongly that in the judgment God will deal severely with such practices. Twentieth-century man says, "I don't call it that. I campaign for gay liberation. I believe there is a place in the ministry for such people. I believe that society generally must re-think its attitudes. More than tolerance and acceptance are called for. People must discover for themselves how bisexuality can add to the development and expression of the personality." A classic case of calling a zebra an elephant!

God once accused His people of robbery (Malachi 3:8). He pointed out that they had robbed Him in withholding tithes and offerings. Modern man wouldn't call it that. Modern man would say that looking out for Number One is really sound business practice in a world where corners are cut and the concept of integrity in financial dealing is

completely out of fashion. Modern man would see the practice of returning a faithful tithe to the Lord as being impossibly above and beyond the call of duty.

Ananias thought he could walk with the heroes of the early church, and feather his own nest at the same time. This made him a liar and a cheat, even though he chose not to call it that. In attempting to deceive the apostles, he had "lied . . . unto God." Acts 5:4. There is no record that Ananias attempted to justify his behaviour before the charges of the Apostle Peter. Punishment and retribution came suddenly for him.

But what of those today who are consumed by greed, who are obsessed with the making and keeping of money, who are totally given over to dishonesty, and seem to get away with it? They don't recognize any of these terms of opprobrium; quite simply, they don't call it that. But just as a small boy's pronouncement does not change a zebra into an elephant, so man's refusal to accept the concept of sin, and responsibility to God, does not alter the realities of the situation. There will be a time of retribution.



God no longer winks at man's ignorance, but commands all men everywhere to repent. When we accept the idea that everything we are and have belongs to the Lord, we will truly discover "the depth of the riches both of the wisdom and knowledge of God!" Romans 11:33. This discovery is connected with the Lord's promise that we shall not have room enough to receive the blessings of heaven in return for faithful tithes and offerings. And once having received a glimpse of God's ways we would never again find it necessary to go along with the ignorant pronouncements of a perverted world. The psalmist called the law of God a delight, and with him we would indeed call it that.

James H. Rabe.



# Shaping the Will Without Breaking the Spirit

by Dr. James Dobson



Self-esteem is not only vital to a child's emotional and physical health; it is also important to his spiritual well-being. Those children who feel inferior are usually more vulnerable to destructive group pressure and often conclude, "Even God hates me!" The article which follows is one of a series on this topic, quoted from Dr. James Dobson's new book, *"Hide or Seek"* (Fleming Revell, Co.).

**Question: Does parental discipline, and particularly the use of spanking break the spirit of a child?**

The answer to this question depends entirely on the manner and intent of the parents. The issue is not, "To spank or not to spank"; it is "How, in what way, and for what?" While this subject was discussed in my book, *"Dare to Discipline,"* it needs to be re-examined here specifically in relation to the child's self-concept.

A spanking is a very worth-while tool when used properly, and I strongly urge its periodic application to the bottoms of our youngest generation. However, like any tool, it can be applied correctly or incorrectly. Belief in corporal punishment is certainly no excuse for taking out

your frustrations and anxieties on little Johnny; it won't justify your cracking him behind the ear for his mistakes, accidents, and childish irresponsibility; it offers no license to punish him in front of others or treat him with general disrespect.

I counselled one unfortunate teenager whose brutal father had beaten her throughout childhood. On one occasion after she had accidentally wet her bed during the night, he wrapped her head in the urine-soaked sheet and pushed her into the toilet, upside down. Her self-concept will never recover from the



nightmares he inflicted on her tender mind. No one can doubt that this kind of fierce, hostile, undeserved, and whimsical punishment can be devastating to a youngster, particularly when he knows he isn't loved at home. There are, then, many psychological dangers to be avoided in this area.

### The Undisciplined Child

On the other hand, another highly effective way to damage self-esteem is to go to the opposite extreme—avoiding disciplinary control altogether. When a child knows he has done wrong, being selfish or offensive to others, he expects his parents to respond appropriately. After all, they are the symbols of justice, law, and order which every child loves. Their refusal to accept his challenge is viewed with disrespect, making them unworthy of his allegiance. But more importantly, he wonders why they would let him do such harmful things if they really love him. In the Book of Hebrews, chapter 12, verse 8 (Revised Standard Version), this bit of wisdom is stated explicitly: "If you are left without discipline, in which all have participated, then you are illegitimate children and not sons." How true this is! An undisciplined child feels as though he does not belong in the family, despite the "love" of his parents.

Dr. Joseph Bobbitt, the well-known child psychologist, expressed this same concept as follows: "There have been studies showing that the child who has the lowest self-esteem is the one who isn't permitted to say anything at the dinner-table. The one with the next lowest image of himself is the child who is allowed to dominate conversation. Highest on the list is the youngster whose parents tell him, 'Yes, you can speak up—when it's your turn.'" That statement reveals the important balance between love and control which produces emotionally secure and healthy children.

If good discipline is so important to the building of self-esteem, then let's discuss its ingredients. Returning to the subject of spanking, when and under what circumstances is it appropriate to use this form of discipline? You will not damage your child emotionally if you follow this philosophy: (1) Establish the boundaries in advance. Tell the child before he breaks the rule just what the rule is. Make sure he knows what you expect and why. There should be no

guilt after the deed has been done! (2) When he defiantly challenges your authority by disobeying your instructions, then he will expect you to act. Don't disappoint him. A spanking, therefore, is to be reserved for that moment of conflict when the child dares you to defend your right to lead. It should come in response to his impertinence, haughtiness, or outright disobedience. **WHEN WILFUL DEFIANCE IS INVOLVED NO OTHER FORM OF DISCIPLINE IS AS EFFECTIVE AS A SPANKING.**

In this sense, corporal punishment is not a "last resort" to be applied after you have screamed, yelled, cried, begged, deprived, wept, and stood him in the corner. It is to be used any time he chooses to stiffen his neck, clench his fists, and thrust his little toe across the line you've drawn in the dirt.

(3) Do not spank the child for mistakes and accidents. Do not spank him for forgetting to feed the dog, or make his bed, or other acts of immaturity. Do not spank him to help him learn his lessons. (Flip Wilson said, "Spanking a child to help him learn is something I cannot defend. How can you 'spect him to learn anything when you're whacking upon his rear end?") I agree.)

Do not spank him for something today which was ignored yesterday. This kind of behaviour does not represent wilful defiance on the part of the child, and he will resent being punished for triggering your wrath accidentally. (4) After the spanking, Johnny will probably want to be loved and reassured. By all means, open your arms and let him come! Hold him close and tell him of your love. Rock him gently and let him know, again, why he was punished and how he can avoid the trouble next time. You cannot talk to a child in this heart-to-heart fashion while you are still in conflict; understanding and closeness are not achieved by sending an angry, defiant child to his room to pout. This moment of communication is created by the emotional ventilation brought on by an appropriate spanking, and it does not destroy self-esteem. It builds love, fidelity, and family unity.

(5) Your spankings should be completed by the time a child is eight or nine years old. Never spank a teenager! Since the self-esteem of an adolescent is in serious doubt anyway, a spanking is the ultimate insult, making him feel like a baby.

### Does it Break the Spirit?

There are many specialists in child development today who say that a spanking teaches your child to hit others, making him a more violent person. Nonsense! If your child has ever bumped his arm against a hot stove, you can bet he'll never deliberately do that again. He does not become a more violent person because the stove burnt him; in fact, he learned a valuable lesson from the pain. Similarly, when he falls out of his high chair or smashes his finger in the door or is bitten by a grumpy dog, he learns about the physical dangers in his world. These bumps and bruises throughout childhood are nature's way of teaching him what to fear. They do not damage his self-esteem. They do not make him vicious. They merely acquaint him with reality. In like manner, an appropriate spanking from a loving parent provides the same service. It tells him there are not only physical dangers to be avoided, but he must steer clear of some social traps as well (selfishness, defiance, dishonesty, unprovoked aggression, etc.).

Finally, I must refer back to the original question: does punishment, particularly spanking, break the spirit of the child? It is very important to understand the difference between breaking the *spirit* of the child, and breaking his *will*. The human spirit is exceedingly fragile at all ages, and must be handled with care. It involves a person's view of himself, his personal worth, and the emotional factors to which this book is dedicated.

A parent can damage his child's spirit very easily—by ridicule, disrespect, threats to withdraw love, and by verbal rejection. Anything that depreciates his self-esteem is costly to his spirit. However, while the spirit is brittle and must be treated gently, the will is made of steel. It is full strength at the moment of birth, as any midnight bottle-warmer knows. Even a child whose spirit has been crushed can present the most awesome display of wilful power. *We want, then, to shape the will of a child, but leave his spirit intact.* This is done by requiring reasonable obedience to pre-determined commands, and then winning the battles he chooses to initiate. If you permit your youngster's will to remain unbridled, the result is often extreme self-will, which makes him useless to himself, others, or even to God. ★★



After Nairobi, what . . . ?

# ROCKING THE ECUMENICAL BOAT or the "UNACCEPTABLE FACE" OF THE WORLD

THE SEVEN YEARS from Uppsala, 1968, to Nairobi, 1975, marked a critical turning-point in the history of the World Council of Churches. "Winds of change" from the Third World began to blow the ecumenical bark far off its original course and sent it, rocking violently, in an entirely new direction. The Fifth Assembly, with thirty-one churches from the underdeveloped countries added since Uppsala, did nothing to stabilize it or bring it back on course. It only served to reaffirm the new priorities and infiltrate them into every aspect of the Council's activities. And if there was less tension and fewer "fireworks" than had been expected, it was because of the precarious financial situation and the fear of losing the support of some of the churches.

## Quest for Ecclesiological Unity

When the one hundred and forty-seven founder churches of the World Council gathered for the First Assembly at Amsterdam in 1948, their primary aim was to seek together a way of ending the centuries-old divisions of Christendom and bringing to realization the prayer of the Lord, "that they all may be one," for the final accomplishment of His divine purpose, "that the world may believe." John 17:21.

The churches at the First Assembly were predominantly Protestant, and were thinking in terms of a unity based on the initiative of the Word of God and the response of faith, but right from the beginning the Orthodox, Anglican, and other "episcopal" churches stressed the

necessity also of a unity of "order" in the visible continuity of the church through the "historic succession."

The differences set forth were not resolved at Amsterdam, and as the time of the Second Assembly in 1954 approached, the opposing concepts of unity were becoming so divisive that an attempt was made at Evanston to steer discussion into less controversial channels. The vast influx of Orthodox churches at New Delhi in 1961, however, gave the "Catholic" or "episcopal" forces such a majority that Dr. Michael Ramsey, then Archbishop of Canterbury, came back from the Third Assembly jubilantly asserting that the World Council of Churches was "no longer an exclusively Protestant show," while voices from across the Atlantic urged the Catholic forces to "assume the leadership of the reunion movement."

## Demand for Reassessment of Priorities

But at this critical stage in the debate on the nature of unity, something new and entirely unexpected happened. After New Delhi, pressures from the increasing representation of the churches of the Third World began to call for a fundamental reassessment of priorities in the aims of the World Council. Spokesmen from the underdeveloped countries demanded that the problems of "denominational" or "ecclesiological" unity should be relegated to a secondary place, and the World Council should make its first priority the involvement of the world churches in a "secular ecumenism" to free the peoples of the Third World from

the exploitation and oppression to which they had been long subjected.

At first many thought that the change of emphasis was simply from "Faith and Order" to "Life and World," but it soon became clear that the change was to be more drastic. In 1969 the Central Committee set up a "Programme to Combat Racism," and the next year a Special Fund was created "to support organizations that combat racism" in Africa, Central and South America, and elsewhere, even though it was recognized that some of the organizations supported were "combating racism with violent means."

Before long the new "secular ecumenism" had been given a theological basis by the development of a "theology of liberation" in which Jesus Christ was presented as a political revolutionary justifying armed rebellion, guerilla warfare, and even terrorism with its attendant cruelties. "Only by the acceptance of this 'theology,' we have been assured," comments the Rev. George Austin, "can we possibly show 'solidarity' with our oppressed brothers' struggle for social justice."

Many churches in the World Council reacted strongly against the idea of giving Christian approval to the use of violence and giving money to terrorist organizations, and in Germany, Britain, and the United States some went so far as to denounce the World Council of Churches as "antichrist," and to press the churches to withdraw from the organization. Shortly before the Nairobi Assembly, Oliver Beckerlegge in the *Methodist Recorder* urged that "in view of the departure of the World Council of Churches from the basic Christian faith

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# COUNCIL OF CHURCHES

by W. L. Emmerson,  
Our London Correspondent

and basic Christian ethics the Methodist Church should leave the Council."

Little wonder, therefore, that by the time the representatives of the churches gathered for the Fifth Assembly in November, 1975, the relation of Christianity to violent revolutionary change was the principal item on the agenda.

## **Socio-Political Issues Take Precedence**

From the outset, the keynote speeches sought to justify the new "theology of liberation" and its socio-political implications. Special visitor Michael Manley, Prime Minister of Jamaica and a Methodist, while conceding that "the churches must first be concerned with Christian witness" and "personal salvation," went on to say that "salvation without works is a mockery of God's holy Word." In consequence, he asserted, "the churches must be prepared to take their stand against . . . all the forces that militate against man's need for self-expression and freedom in a context of equality, security, and social justice." "The challenge before the churches today," he added, "is to fight in a united and co-ordinated fashion to eliminate the symptoms and causes of domination, both nationally and internationally—to fight racism, imperialism, and colonialism, to advance the cause of poor, developing nations, and to help in the achievement of a new international economic order."

Dr. Robert McAfee Brown in an address on "Who Is this Jesus Christ Who Frees and Unites?" confessed





himself "deeply ashamed" of his own country, the United States, "particularly of what it has done, and what it continues to do in so many of your countries." He then entered upon a lengthy exposition of "liberation theology" and urged those of his hearers who had focussed only on "Jesus, the personal Saviour" to be willing to meet "Jesus, the Liberator, whose social message" now gives hope to millions in the underdeveloped countries.

In his report to the Council, and in a subsequent press conference, General Secretary Dr. Phillip Potter likewise set out to justify the new priorities of combating exploitation and repression everywhere—except apparently in the Soviet Union—and he told the Assembly of the proposed enlargement of the aims of the World Council of Churches to include not only the goal of "visible unity," but also to promote "one human family in justice and peace."

### Deep Divisions Manifest

In the discussions which followed the keynote addresses, the deep divisions among the delegates on the socio-political involvement of the church were quickly manifest.

The Rev. Gordon Gray, an Irish Presbyterian, declared "that the Christian church must not ignore the issues of social and political injustice. To expose them," he said, "will cause division and pain—but to ignore them is to invite a holocaust that will destroy both church and society."

Allan Shaw, a representative of the Methodist Church, asserted that his church, by putting the Programme to Combat Racism into the missionary society's regular budget, had pledged itself to support and encourage the "freedom fighters" of Africa and elsewhere, and added his belief that those who were fighting for liberation did so "in love and not hate."

But speaking for the Church of England, Dr. Graham Leonard, Bishop of Truro, declared categorically that "the church cannot support violence as a way of coping with the situation," and many others of the delegates agreed with him.

One day a feature was presented which was intended to set out the nature, scope, and motives of the ecumenical movement, but as Canon Bernard Pawley reported to the *Church Times*, "the selection of speakers was 'heavily loaded' on the side of what is the current World Council view," namely, the



redemption of "the world in which man lives," rather than the saving of "his soul."

Appropriate to the season, an "Advent Rally" was included in the Assembly programme, but again, as Canon Pawley reported, this was less concerned with the Biblical conception of the Messiah than with "the coming of the Messiah as delivering men from starvation, exploitation, and other forms of domination. There was not much mention," he said, "of the Last Things, or the Second Coming."

### New Priorities Infiltrate All Deliberations

So, as the Assembly divided into sections for the committee stage of its work, the overriding demand carried to the various groups was for the diversion of the energies of the World Council from the problems of ecclesiological unity to the more urgent political and social priorities. Said M.M. Thomas, chairman of the policy-making Central Committee, the future of the ecumenical movement lay in a "theology and spirituality for combat."

In Section 1 an attempt was made by Methodist Bishop Mortimer Arias of Bolivia to bring Christian "Mission" back to its primary purpose of preaching the "whole gospel" in all the world. He appealed to the Council to give "heartfelt commitment" to this as the "permanent task" of the church. But when Evangelical John R.W. Stott of All Souls, Langham Place, London, rose to welcome the eloquent plea of the Bishop, he had to admit that evangelism had "now become largely eclipsed by the quest for social and political liberation."

In Section 4, on "Education for Liberation and Community," the idea was pressed that religious education had too long consisted of "indoctrination" in abstract theological dogma and

Biblical exegesis, and the demand was made that all teaching should have the practical aim of encouraging pupils to "be aware of the root causes of injustice" and to "have a special concern for education in political awareness." So completely were spiritual values excluded from the proposed programme of education, that the Anglican Bishop of Truro led a temporary walk-out from the committee in protest.

Section 5, dealing with "Structure of Injustice and the Struggle for Liberation," approved the Programme to Combat Racism, while stressing the importance of non-violent action. But when a vote was taken later affirming grants to organizations of liberation, an amendment suggesting the withholding of grants to organizations committed to violent action was lost.

Indeed, the only section which did achieve unanimity was Section 6 which agreed on a recognition of the gifts of the Creator and the Christian duty of enlightened stewardship of the earth's power and resources in the interests of all peoples.

Attempts were made time and again in the closing sessions to stress that the primary object of the churches must be to witness to the work of Christ to free from sin, and that the achievement of the unity of the church to effectively give this witness was not to be set aside as ancillary to the achievement of the socio-political unity of mankind. But at the end of the day it was clear that the World Council of Churches in its Fifth Assembly was committed to its new priorities and direction, and that all other aspects of unity would have to take second place.

### Third World Majorities on Executive Bodies

Significantly, three of the new presidents of the World Council are from the Third World—Ghana, Indonesia, and the Argentine; one is Metropolitan Nikodim of the Russian Orthodox Church, and only two, U.S. Episcopalian Dr. Cynthia Wedel, and Swedish Lutheran Archbishop Olof Sundby, are from the West.

Archbishop Edmund Scott, Primate of the Anglican Church in Canada, was elected Moderator of both the enlarged Central Committee and the Executive Committee, but both these committees now have a majority of Third Worlders. And Third Worlder Dr. Philip Potter continues as General Secretary.



Canon Pawley, at the end of the Assembly, optimistically suggested that "we must learn to ride the storm" with "patience," confident that the "tide will surely turn," but the view of the majority of those who were there was that the World Council of Churches would never be the same again. Indeed, an editorial in the *Church Times* suggested that the time might come when "there would be little point in keeping in being an expensive ecclesiastical organization which allowed itself to degenerate into a futile imitation of the United Nations Organization in its least attractive aspects."

### Search for Unity Will Go On

But this does not mean that the search for unity will not go on. It means that the movement for ecclesiological unity will go on outside rather than inside the World Council of Churches. As Canon David Edwards has commented: "While we certainly ought to be represented," and "we ought to insist that we have both the right and duty to discuss our problems . . . if the international meetings will not discuss them seriously, other meetings must be arranged."

Despite the relegation of matters of Faith and Order to a secondary place in the Assembly, Section 2 on "Unity," chaired by Kenneth Woolcombe, Bishop of Oxford, did manage to move the cause of church unity some steps forward. They redefine the role of the World Council of Churches as being "to call the churches to the goal of one visible unity in one faith and one eucharistic fellowship, experienced in worship and in common life." And they moved from the original conception of "one great church" to the new conception of "conciliar fellowship" as a more realistic plan for future church unity.

In his message to the World Council Fifth Assembly, the pope expressed the hope that collaboration "wherever possible" with the World Council of Churches would "continue and grow even greater with God's help." To this end the Roman Catholic Church sent ten Catholic advisers to the Assembly, including the new Director of the Vatican Unity Secretariat, Monseigneur Charles Moellen. Ten per cent of the members of the permanent Faith and Order Commission also are Roman Catholics and they will doubtless continue to insist on faith, communion, and ministry as the basic criteria for true unity. But whether collaboration with the World Council

increases or decreases in the years ahead, the Roman Catholic Church will certainly press on in its efforts to promote the ecclesiological unity of the churches.

Bilateral committees between the Anglicans and Rome, Lutherans and Rome, and others regularly meet to discuss doctrinal differences. Already "Agreements" have been reached with the Anglican Church on the "Sacraments" and "Order," and deliberations are proceeding on the subject of "Authority." Rome too has made it plain that she is no longer pursuing a policy of "absorption," but is ready for a unity based on some sort of "conciliar" or "uniate" principle.

Vast plans are now being made for the forty-first International Eucharistic Congress in Philadelphia in August this year, and the Primate of the Greek Orthodox Church in North and South America and the head of the Episcopal Church of the United States have been asked to join the committee charged with involving non-Roman churches in the Congress.

The Orthodox and Roman churches in particular are drawing noticeably nearer together. Recently parallel ceremonies were held in Rome and Istanbul to celebrate the tenth anniversary of the lifting of the mutual excommunication of 1054. During the mass in the Sistine Chapel in the Vatican, the pope declared that their two churches had achieved "such a profound communion that little is lacking for reaching the fullness that will authorize joint celebration of the Eucharist of the Lord." And at the end of the mass, as the procession was preparing to leave the Chapel, the pope removed his tall mitre and symbolically kissed the foot of the visiting Metropolitan Meliton of Chalcedon.

What the outcome of all these extra-conciliar activities and deliberations will be it would be unwise to predict, but from the point of view of this journal it needs to be pointed out that just as there is, for us, an "unacceptable face" of socio-political ecumenism, there is unfortunately emerging an "unacceptable face" of ecclesiological unity with which there can be no compromise. We are behind none in our desire for the unity of the church in harmony with the last prayer of Jesus, but at the same time we must insist that the only unity to which we could subscribe would need to be based not on "tradition," however ancient, but solely on the eternal "truth" of the Word of God. ★★

## "You Haven't Changed . . ."

"You haven't changed a bit!" How often has this been said? Yet people are ever changing. The influence of everyone about us is constantly being forced upon us, and our influence is consistently felt by others. It has been said that we take on the behavioural characteristics of those we habitually love and admire. How sad it would be for someone to say that we haven't changed despite our persistent contact with Jesus Christ! Are we not all striving to live a life of service for our fellow man, with Christ as our central pivot? If we are not changed, how can we expect to change those around us? We must take on His behavioural characteristics so that others can take on ours and learn of our Source, and thus the ripples will spread out in all directions in never-ending motion.

—Kerrie Griffin.





MYRTLE O'HARA

## A STORY FOR THE BOYS AND GIRLS

### THE WITCH

IT WAS a bleak, wintry day, and the cold rain, driven by a fierce wind, stung Jill's face, hands and legs as she hurried home from school. She tripped over the root of a tree that had pushed above the surface of the ground, lost her balance and fell flat with such a bang. Her case flew out of her hand, burst open, and her school-books fell into a puddle. She hurt all over and felt stunned. As she slowly struggled to her feet and saw her wet books and her bleeding knee, she burst into tears. It was then that the little old woman came running in the rain, gathered the books together, picked up Jill and carried her into her kitchen. Afterwards she wondered how ever she had managed to carry such a big girl.

Jill, like many of the children in her class at school, had always been afraid of the old woman who lived alone in an ancient house partly hidden by trees, hedges and tall weeds. There was a neat little garden in front, though, and sometimes some of the bigger boys and girls walked on top of the low stone wall separating the garden from the footpath. Then the woman, who generally sat by the window watching the children going to school, called out to them and asked them to get down. Some of the stones had come loose, and one day a boy had slipped and crushed her prized flowers as he fell.

"She looks like an old witch peering at us through the window," Harry said. "What does she always want to be watching us for?"

"Perhaps she is a witch," Bill suggested. "Anyway, she sounds a bad-tempered old thing, and I wouldn't like to have anything to do with her."

From then on the children spoke of her as "The Witch," and their imagination led them to believe all kinds of scary things about her. They never imagined that she was terribly lonely and that she really loved children and sat at the window, not to spy on them, but because of the pleasure they gave her. They made her think of the time when her own children were little, and she felt less lonely when she could hear them laughing and talking and see them playing as they passed by.

The woman sat Jill on a chair in front of her cheery fire and gave her a hot drink. Gently she washed and bandaged her knee and comforted her, just as her mother would have done. Wonderingly, Jill looked at her and saw how her lovely smile made her wrinkled face look attractive. Her voice sounded kindly, and her blue eyes looked lovingly at the child.

"The rain has eased, dearie," she said. "Do you think you could manage to get home now?"

"Yes, I feel much better," Jill said, "and thank you very much for all you have done for me."

The next day Jill called with some buns that her mother had baked for the old woman. She chatted for a few minutes, and as she left, her newly-found friend said: "Come again tomorrow, Jill." From then on Jill visited the old lady, whose name was Mrs. Ellis, each day on her way to school, and she wouldn't have missed seeing her for anything. Mrs. Ellis was a dear old woman, who always had interesting stories to tell and interesting things to show her.

"Mum," Jill said one day, "I saw Mrs. Ellis's picture album today, and you wouldn't believe how pretty she was when she was young. Her children were beautiful, too, but some died and others are in different parts of the world, and now she has no one to care for her. She said I remind her of her own little girl, and I know she really loves me; and I love her too," she added.

The time came when Jill left school, but she never failed to visit Mrs. Ellis at least once a week. The little old lady was frailer now, so Jill did her shopping and helped her with her housework and often brought her a tasty meal. Eventually Jill got married, and in time had two little boys. Mrs. Ellis loved them as if they were her very own grandchildren.

Then one day she closed her tired eyes and never woke again. In her will she left Jill all the money she possessed. The wording of the will said: "To Jill, for letting me love her." She didn't write, "because Jill loved me," but "because she let me love her," which is very different.

Jill always said that one of the best things that ever happened to her was when she fell down that wintry day and hurt herself so badly, for that was how she made the nicest friend she ever had. Although she was grateful for the money, which she really needed at the time, she valued still more the years of beautiful friendship given by an old lady who she once thought was a witch.

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W. A. TOWNEND

## HERE'S A PROMISE FOR YOU

THOMAS CHALMERS, described by Lord Rosebery as "the most illustrious Scotsman since John Knox," knew from personal experience the life-changing power in just one of God's promises. And for sure, that promise has lost none of its force.

In brief, the story, and then the promise for you, as it was for Thomas Chalmers.

At the age of twenty-three Chalmers was the minister at the kirk in Kilmany, his brilliance as an orator and his dynamic personality being very evident right from the start of his ministry. The simple country folk who were the congregation liked their young minister very much. But for the first eight years he preached they were somewhat puzzled about his sermons. Week after week he preached on the gross sins of theft, murder, adultery and the like, to hard-working, simple, honest, and trying-hard country folk there in Kilmany, Fifeshire! Sometimes he would break away from such themes to denounce Napoleon. And his congregation would still be wondering why. This went on from 1803 to 1811, eight years.

The next four years were different, very different, right up to 1815, the year of Waterloo and the year Chalmers accepted a call to a large and influential congregation where he came under the notice of the Prime Minister, W.E. Gladstone. What happened to Thomas Chalmers in 1811? For one thing he was seriously ill, and for another he found, accepted and resolutely began to live by the promise of Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." Of the promise-finding and promise-accepting experience he wrote to his brother, "I am now most thoroughly of the opinion that on the system of 'do this and live' no peace can ever be attained. It is 'Believe on the Lord Jesus Christ, and thou shalt be saved'! When this belief enters the heart, joy and confidence enter along with it."

Joy and confidence—the promise that can produce these is well worth accepting. Acts 16:31 is just such a promise.

Belief in Jesus gives the believer freedom from the penalty of sin (the past), the power of sin (the present) and then the presence of sin (the future). The past is

cared for by justification, the present by sanctification, the future by glorification. Jesus is the Justifier; Jesus is the Sanctifier; Jesus is the Glorifier. Believe on Him. Chalmers did. Jesus Christ has not changed since Chalmers' day, nor has this promise of Acts 16:31. It is there for acceptance and application by you just as it was there for acceptance and application by "the most illustrious Scotsman since John Knox."

And when some promised blessing seems

Too great, too wonderful for me,

I dare by faith to call it mine,

With "It is written" all my plea.

Acts 16:31!

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# familyfare



MARYE TRIM

## CHRISTIAN HOME-MAKING

### GOD'S BOOMERANG

WHEN I LIVED in New Zealand, some neighbours of mine were thrilled to receive a boomerang as a gift. One morning after breakfast, their small son, Jimmy, came running over to tell me about it. Eyes sparkling, almost breathless, he tried to explain with his hands how the boomerang would come back to the thrower after its flight.

In the afternoon he returned, very dejected. From his broken conversation, I gathered that Mummy had hurled the boomerang, but it had not returned. Please could he search in the paddock behind our house? He looked and he looked, and so did I, but we never found that boomerang.

However, I have discovered some boomerangs that are part of the Christian life, boomerangs that do return when used according to the Bible directions. Prayer, for example, is one of these. "The blessings come down when the prayers go up, so build your house on the Lord," say the words of a song our children sing at family worship time. And I know they are true words, for many times I have seen God's blessings come to my feet like a boomerang when I have sent my prayers whirling up to Heaven.

I have also discovered God's finance plan that works rather like a boomerang. Carol has too. She was five when she first received a piggy bank. It was a dazzling orange creature with a wide mouth that was ready to devour, for ever, any penny she placed there. When her first teeth popped out, and she received five cents a time, the orange piggy bank did brisk business. But in time the piggy bank cracked. It was then replaced by a pink Donald Duck, also with a greedy mouth. However, Carol had grown discerning, and now carefully put aside one tenth of her fortnightly allowance before considering her own needs or the pink Donald Duck. "One dollar—that means ten cents belong to God. There!" And according to the instructions and promise of Malachi 3:10, Carol has been blessed in many ways. In particular she is a talented and happy girl. For God's finance plan works like a boomerang, and there are certainly blessings for those who bank with the Bank of Heaven.

"Honey chile," said Martin's mother, looking into his dark eyes, "Don't you ever forget what I say about the three S's." Then she reminded young Martin about the theory of the three S's, whereby one third of money is for SHARING with the church or some worthy cause; one third is for SPENDING, and one third is for SAVING. Its spirit, like the tithe, puts God first and dispels selfishness.

Martin grew up to be a particularly caring person. When awarded the Nobel prize of thousands of dollars, he gave the entire amount away, for the habit of unselfishness had grown along with his height and shoe sizes. Finally he died as a martyr, for he was Dr. Martin Luther King.

Recently, I overheard a conversation between three seven-year-olds.

"We've got a new car—a VW," declared one voice.

"They're very good cars, and expensive," said voice number two. "We've got one of those. But we've got three cars."

"So have we," added voice number one.

"We've got two cars. One of them's a Volvo," contributed the third.

Their nonchalant conversation reminded me that today's children need a third dimension—a heavenly one—to shape their characters. Unselfishness is not an intrinsic human characteristic. It requires careful cultivation day by day, season by season, year by year, but if our children bank with the Bank of Heaven they will discover, as have their parents, that the promise of Malachi is true indeed concerning blessings: "There shall not be room enough to receive it."

For some this may mean overflowing piggy banks, or a second car, according to His wisdom, for "It is He that giveth thee power to get wealth," according to Deuteronomy 8:18. God's blessings may mean the bonus interest of mental and physical strength, or knowledge, or ability to meet deadlines and fulfil immediate needs. But certainly there will be a blessing, just as God faithfully promised; both now and hereafter. For sharing and banking God's way is always a boomerang.

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# Apples OF GOLD

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

## BE STRONG AND OF GOOD COURAGE

(JOSHUA 1:1-9)

Courage, courage, fellow pilgrim,  
Though the way seem rough and long.  
Listen, let me tell the secret:  
You can cheer it with a song.

Do you carry heavy burdens,  
Crushed beneath a weight of care?  
Let me whisper, weary pilgrim,  
He will hear the faintest prayer.

Face the battle, face it bravely,  
You've a helper, strong is He;  
Faithful is your God, believe it;  
Faith will bring the victory.

Faith can bring the shout of triumph  
In the long and darksome night;  
Faith can view the Land of Promise,  
Flashing forth its glory bright.

Courage, courage, weary pilgrim;  
Courage, we are almost home.  
Faith has caught the strains of music  
Wafting from that glorious home.

Lift your head; by faith behold it,  
Nearing now that happy shore;  
Soon, if faithful, we shall enter  
Heaven—our home for evermore.

—Mrs. T. Buckman ("Regular Reader")

## WOMAN'S RIGHTS

The rights of a woman, what are they?  
The right to labour, love, and pray.  
The right to weep with those who weep,  
The right to wake while others sleep.

The right her little ones to guide  
In simple faith to Him who died.  
With earnest love and gentle praise,  
To bless and cheer their youthful days.

The right to live for those we love,  
The right to die, that love to prove.  
The right to brighten earthly homes  
With pleasant smiles and gentle tones.

Are these thy rights? Then use them well.  
Thy holy influence none can tell.  
If these are thine, why ask for more?  
Thou hast enough to answer for.

Are these thy rights? Then murmur not,  
That woman's mission is thy lot.  
Improve the talents God has given.  
Life's duty done, thou'lt rest in heaven.

—Author unknown (Mrs. P. Izzard)

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





by W.A. Townend

# BORN TO BE BOLD

ASTRIDE THE LAND, from coast to coast and from north to south of old Scotland, there was for hundreds of years a divinely-powered man. Living, or dead, he was there!

He was bold.

He was called to boldness. It seems he was born for boldness.

Boldness put him on his course. Boldness kept him on course, right to the end of his battle against sin in the very place where sin should have been battled against, the church.

His fellow Scot, Carlyle, who lived long enough after him to get him in proper perspective, said of him, "This that he did for his nation was a resurrection as from death."

F.W. Boreham, who some readers may have heard preach, and many others have no doubt read, recalling the year of the bold man's birth, 1505, observed, "In 1505, therefore, Scotland was born again." Quite a claim that. And quite a man was John Knox, God's man of boldness.

When you look at the facts of history, telling what John Knox did in the interests of God's good causes, you really are not surprised if someone says to you that he believes it would please the devil if we all forgot about Knox. There even may be trends to that end. What a pity! For instance, in a certain big city in Australia I went into a bookshop bearing the sign "Reformation Bookshop" and asked them if they would show me their books on John Knox. They didn't have one; not one. And so I went to three more religious bookshops. Not a book on Knox, not one!

Then in 1972, the four hundredth year after the death of the man who brought Scotland up to, as it were, "a resurrection as from death" he was rejected as a worthy subject for a commemorative stamp. And also in our day: the Edinburgh Town Council decided the times deemed it expedient to remove the simple stone marking the site of John Knox's grave! What do these happenings suggest?

Mind you, even though Knox has always had his big haters, perhaps for reasons quite understandable, the position of esteem and appreciation for the man has not always been at today's apparently rather low ebb.

## "Knox Is Everywhere!"

Why, less than sixty years ago F.W. Boreham wrote: "When in Edinburgh it is impossible to believe that John Knox lived four hundred years ago. He is so very much alive today that it seems incredible that he lived so long ago. The people will show you his grave in the middle of the road, and the meagre epitaph on the flat tombstone will do its feeble best to convince you that his voice has been silent for centuries; but you will sceptically shake your head and move away. For, as you walk about the noble and romantic city, John Knox is everywhere! He is the most ubiquitous man you meet. You come upon him at every street corner. Here is the house in which he dwelt; there is the church in which he preached; at every turn you come upon places that are haunted by him still. The very stones vibrate with the strident accents of his voice; the walls echo to his footsteps. I was introduced to quite a number of

people in Edinburgh; but I blush to confess that I have forgotten them all—all but John Knox. It really seems to me, looking back upon that visit, that I met John Knox somewhere or other every five minutes. I could hear the ring of his voice; I could see the flash of his eye; I could feel the impress of his huge and commanding personality. The tomb in the middle of the road notwithstanding, John Knox is indisputably the most virile force in Scotland at this hour." Boreham felt there had been a few "deathless men" in history and that "Among such deathless men John Knox stands out conspicuously." Holy boldness makes that kind of man, books about him or not, commemorative stamp or not, memorial stones or not!

To clearly see God's man Knox, you have first to see his beleaguered homeland—Scotland—and then, when you see Scotland of the 1500s you can appreciate John Knox's prayer, "Give me Scotland, or I die." Indeed a bold prayer. Knox wanted Scotland for God, even at the price of his life. What a patriot! What a servant of God!

Go now to Scotland, the strangled Scotland of the sixteenth century. She is in the vice-like grip of France and dominated by a corrupt church. From history, available and documented for all to read, come not-so-nice facts that just cannot be avoided as you look at the life of John Knox, the man who under God probably did more than any other man to set Scotland free.

Opposed to England, we see Scotland attached to France with a French Regent, Mary of Lorraine, and the heads of the church engaging in practices that would shame even a non-Christian. Those who opposed these religious leaders were persecuted. Some, many, were put to death in Scotland as were millions in other countries wherever men and women dared to oppose or endeavoured to reform the church. The church rulers were often ruthless. Reformers, very bold ones, were needed. They appeared, on time. They were on time to save whole nations such as Switzerland, Germany, England and Scotland. Bold men were they. And few of them bolder than John Knox.

## The Reformer

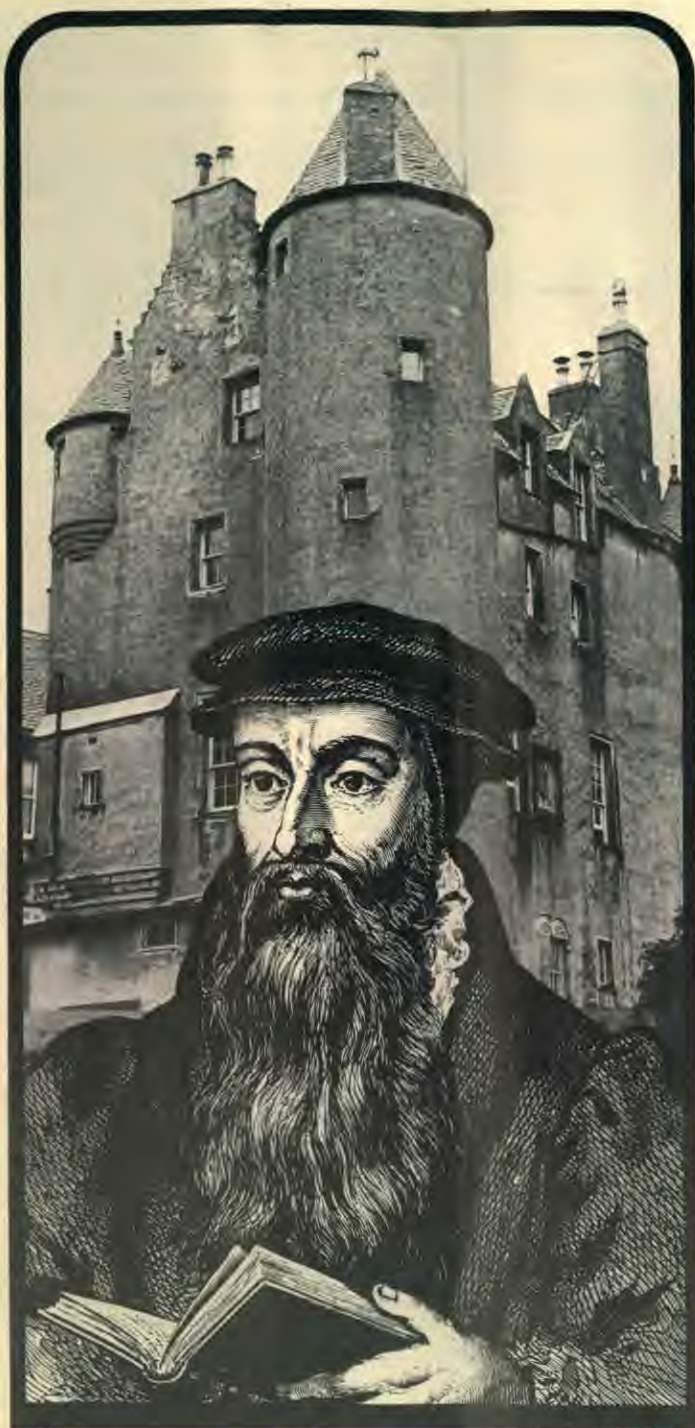
Just when did holy boldness first assert its force in the soul of Knox? When did it begin to happen, this boldness that marked this man for a place in history?

If you see a man called George Wishart being burned to death because he dared to oppose the church, you probably will be close to the starting-point of John Knox's experience as a Reformer. You may be somewhat confirmed in that conclusion when you observe that it is after the martyrdom of Wishart that Knox begins to come into focus as Scotland's bold man of those times of change-for-the-better. Knox was standing a few feet away from the fire as Wishart was burned to death.

What did Knox see and hear?

Knox saw a man renowned for his scholarship and his godliness, George Wishart, being led to the fire that would consume his mortal body there at the foot of Castle Wynd in 1546. Death by burning because the church said he was a





*John Knox*

"heretic" for daring to challenge the un-Biblical practices of the church with a "thus saith the Scriptures"! As Wishart gets near to the fire, he kneels, repeats aloud some of the most touching prayers in the Psalms and then, as an expression of his forgiveness, the saintly Wishart kisses his executioner on the cheek, saying as he does so, "Lo, here is a token that I forgive thee." Then into the fire they pushed Wishart and the hungry flames leapt up to and around his body. Knox, man of sensitive mind, yet bold spirit, saw it all happen. The heat from the flames flushed his cheeks. And something warm and something human-divine happened in his soul as he saw yet another brave man die a brave martyr's death; as did some 280 of Knox's friends ere the Reformation in Scotland did its work of setting the minds and consciences of Bible-loving Christians free from the shackles of superstition and human traditions.

#### **A Marked Man**

Knox, on from Wishart's death, it seems, is a triple-marked man. Marked by circumstances. Marked by his enemies. Marked by a bold conscience. And then, on reflection, there's a fourth mark on the man.

Marked by circumstances is Knox—circumstances God used. Knox's parents obtained for him the best education Scotland had to offer, including Glasgow University, where he later taught. He was ordained a priest at twenty-five. He became a professor of Logic. He became a Protestant minister. He had close association with John Calvin while studying and ministering in Switzerland. He was made chaplain to King Edward VI. His second wife, following the death of his first, was the daughter of Lord Ochiltree. Knox was for a time in close association with those scholars who translated the Geneva Bible, one of the great forerunners of our King James Version.

Enemies had Knox a marked man for much of his life. There was the French wife of James V of Scotland, Mary of Guise. There was Cardinal Beaton. There was the Mayor of Newcastle. There was Cuthbert Tunstall the Bishop of Burham. That's only some of them! And nefarious success often attended their efforts at stifling the voice and the influence of reformer Knox. He was, as you may know, chained to an oar as a galley slave for nineteen months in the French fleet. Half-starved, half-naked and ravaged with fevers, he drank "the bitter cup of corporal death" as he wrote of those long days, weeks, months.

And there is the mark of a bold conscience, made bold by a close study of the Bible and closeness, through prayer and service united with that Bible study, to the God of Scripture. This God-softened and God-emboldened conscience of Knox tells him the time has come for reformation in the church, the church he knew so well, having been in it a scholar and a priest, loving its people, but hating its pretences and its unscriptural ways. Boldly John Knox speaks out. Listen to him:

"Nothing in this religion will God admit without His own Word"—defending his stand on the Bible and the Bible only as the rule of faith and doctrine before the powerful Council of the North, April 4, 1550, when he challenged the validity of the church's chief and basic ceremony which had replaced the simple Lord's Supper of Scripture.

#### **"The Sword of God's Wrath"**

"I am more sorry that the common order should be contrary to the institution of Jesus Christ"—to the Privy Council in



London before whom he had been summoned to appear to defend the charge that he was preaching, writing and teaching against "the common order" of the church.

"I feel a sob and a groan, willing that Christ Jesus might openly be preached in my native country, although it should be to the loss of my wretched life"—writing of the urge in his soul to return to his work of reformation in Scotland. (And return he did.)

"My words are sharp, but consider, my lords, that they are not mine but they are the threatenings of the Omnipotent, who assuredly will perform the voices of His prophets, howsoever carnal men despise His admonition. The sword of God's wrath is already drawn, which of necessity must needs strike when grace offered is obstinately refused. You have been long in bondage of the devil, blindness, error and idolatry prevailing against the simple truth of God in your realm, in which God has made you princes and rulers. But now doth God, of His great mercy, call you to repentance before He pour forth the uttermost of His vengeance. He crieth to your ears that your religion is nothing but idolatry. He accuses you of the blood of His saints, which has been shed by your permission, assistance and power. Of these horrible crimes doth now God accuse you, not of purpose to condemn but mercifully to absolve and pardon you, as sometime He did those whom Peter accused to have killed the Son of God."—An address to the nobles of Scotland.

"I am in the place where duty requires me to speak the truth, deny it who will"—spoken to Mary Queen of Scots after her secretary had reminded Knox, and rebuked him, with, "Stop, you forget yourself, you are not now in your pulpit."

"O brethren, is not the devil, the prince of this world, vanquished and cast out? Hath not Christ Jesus, for whom we suffer, made conquest of him? Hath He not, in despite of Satan's malice, carried our flesh up to glory? And shall not our Champion return? We know that He shall . . . stand with Christ Jesus in this day of His battle, which shall be short and the victory everlasting! For the Lord Himself shall come in our defence with His mighty power: He shall give us the victory when the battle is most strong. . . ."—In an address to a crowd in London during the time when persecution against Reformers of the church was at its height.

#### The Fourth Mark

Little wonder, really, that we hear the regent, Morton, saying at the funeral of Knox, "There lies he who never feared the face of man." Knox, a man born to be bold, a man whose life was indeed marked by boldness.

But, on reflection, there was a fourth mark on the man, perhaps the clearest mark of all: he carried God's mark. When did it first appear? Who knows for sure? Was it at the burning of George Wishart? Or was it on that un-dated occasion when Knox "first cast my anchor"? A clue on that a little later.

Like his contemporary in Germany, Martin Luther, John Knox was successful as God's man, despite almost everything that the devil could hurl at him by way of obstruction and opposition.

What joy, no doubt, flooded the soul of John Knox as he saw men and women by the thousands, tens of thousands, touched by the hand of Jesus—freed from superstitions and traditions that had no place in the Sacred Scriptures!

This freedom that God used Knox to bring to his beloved Scotland, and beyond, was freedom indeed. This new

freedom found in Christ was indeed, as Carlyle put it when writing of Knox's work, "resurrection as from the dead." In fact, Carlyle in a sense went even further than that with, "In the history of Scotland I can find but one epoch; it contains nothing of world-interest at all, but this Reformation by Knox." Not to be put off lightly, or put off at all, Carlyle further declared, "The people began to live! Scotch literature and thought, Scotch industry; James Watt, David Hume, Walter Scott, Robert Burns: I find Knox acting in the core of every one of these persons and phenomena; I find that without him they would not have been."

Question: Do you think Carlyle would have voted a John Knox commemorative stamp? Another question: Do you think Carlyle would have left Knox's gravemarker there in an Edinburgh street? And one more: Had Carlyle run a Reformation Bookshop, do you think he would have stocked volumes on John Knox? There still are today people who believe that the work of Knox is worthy of such recognitions, and more.

Many students of church history see the Presbyterian Church as the outcome of John Knox's great boldness and the impassioned work of Reformers like him. Their influence spread. And it is interesting to note that the only minister signing the American Declaration of Independence upon which a bold new nation was formed was a Presbyterian, John Witherspoon.

#### What Did It?

But back to God's mark on Knox. Can we know what it was? Probably. We get the lead from something that happened late in the afternoon of November 24, 1572. John Knox is dying, in his sixty-seventh year. The end is very near. The Reformer calls his wife to his bedside, asking her, with laboured breath, "Go, read where I cast my first anchor." She knew where that was—in God's Word, John 17, and particularly verses two and three, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." There, in the words of John 17:2, 3, was God's mark stamped into the very soul of this man. That mark, living and ever-penetrating, never left him, never. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Was it at the burning of George Wishart that the mark was first made on Knox? That's likely. For of Wishart, Knox who saw him burned to death, said that he was a man of "such grace" that there had never been "the like of him in the realm," and something big and bold happened in the life of Knox that night, something that never left him—crusading zeal expressed in action.

And was there ever a man of God quite like John Knox? Does the world need such men today? Men who place the need for purity of doctrine and practice—Christian belief in action—above and beyond a sometimes shallow parade of what might appear as organizational unity. For the former—purity of doctrine and practice—John Knox was sure "the Lord Himself shall come in our defence with His mighty power; He shall give us the victory when the battle is most strong."

There is boldness there—John Knox boldness, from God. ★★





by Betty Bais

# "Mission

# Possible"

I WISH he had not said those words. They still haunt me. I can't get them out of my mind.

I was calling at his house on a survey. It was summertime, and I glanced around to see if there was some flower in his garden to brighten up the small cottage in which he lived. It seemed to me there should have been. A long trail of unruly grass curled around my ankle as I walked up what remained of the path leading to the house.

The door was ajar and I could hear voices and see figures moving inside. I ascended the shaky, rotting steps and knocked. I really expected to be confronted by some dishevelled sort of character, but found myself looking into the open, friendly eyes of a handsome youth. Not far behind was another just like him. "Is your mother in?" I asked. The smile faded and a shadow crossed his eyes as he answered, "I don't have one." "I'm sorry," I said. "Then is your father here?"

And then he came. His face was tanned and looked much older than he could possibly have been, although his hair was grey. The three seemed incongruous in this derelict shack. As I put the questions from my survey to him, he answered with tired interest. His voice was cultured and well modulated. Suddenly a sense of some great sorrow of theirs tugged at my heart, and I asked him if he ever read the Bible. "No," he said, "but my sons do. They get it at their boarding school."

And then came those tragically haunting words. "For me it is too late." "Oh, it isn't, it isn't!" I cried. I wanted to put my hand on his shoulder and say, "Please come to Him; He'll heal the hurt, I promise He will." But I saw that he was far away, and I had to go. There was a plane waiting.

I would love to try once more . . . but I can't. I am hundreds of miles away now. But still his sad face haunts me. He doesn't know there's Balm in Gilead.

"Oh, Lord," I pray, "You love him, I know You do. Please send someone to him; someone who can reach him; someone who can teach him; someone who can help him to know . . . it's never too late!"

★★





GORDON BOX

## THE GOOD AND THE BAD

Christians are often saying that no one is good and that we are all sinners, etc., etc. Well, what about those people in the Bible that are said to be good? Job is said to be a perfect and an upright man; Barnabas is said to be a good man, and full of the Holy Spirit. Don't you think that if we keep telling people they are bad they will live up to what they are told? Further, haven't you met many people who were just good to know? Sure, they had their faults, but they sure had their good points too. I'm afraid that the whole Christian message can be very depressing and negative indeed if you take this line of all men and women being totally bad, and it just doesn't seem to be true. Neither does it tell the whole story so far as the Bible is concerned, as the references mentioned indicate.

Water can be either liquid, solid, or a gas. This seems to be a contradiction, but of course it isn't, really. And the same is true of the matter you have raised. There are three things to remember when we think of how the Bible uses the term "good" as it applies to men and women.

1. There is the objective reality of man's goodness (or badness) as it is compared with *absolute* goodness and truth. Looked at from this viewpoint, man is accurately described as a sinner through and through. In other words, even the very best that he has to offer leaves a lot to be desired. In this respect he is hopeless and "lost."

2. Then there is the state man is declared to be in, when he is said to be "righteous," or perfect. From the Biblical point of view, when a person asks for forgiveness in the name of Jesus, he is declared "not guilty" and, even more, he is regarded as if he had never sinned in the first place. This was the condition of David, the adulterer and murderer, who was said to have been a "man after God's heart." It is also the explanation of the statement made by Balaam who said that God "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel." Imagine it! If ever there was a group of people who tried the patience of the Almighty it was this group, yet they are said to be without iniquity, or perverseness.

But that is how God looks at all who seek His forgiveness, and trust Him for it. To be treated this way may not make sense from a human point of view, but it is the way God says He will deal with us, and it must be said that it is just as well for us all that this is the case. (All this assumes that we believe in sin, morality, responsibility and accountability.)

3. Finally, there is that "goodness" that relates to our fellow man. In this case, a person may be well spoken of by his neighbours and friends, and so far as the Police Department is concerned, he's still a very good chap. They would have no complaints. This person is said to be a "good" man or woman. And if you are judging his goodness against the law of the land, and paying 100 cents in the dollar, then he is indeed "good."

Now then, it is not difficult to see how a misunderstanding could arise if these three "goods" are not kept in mind when we talk about people. It may also explain why some who present the "badness" of man, seem to give a rather negative impression of the Bible picture of the character (or nature) of man. Mind you, what is your impression of the person who says he's "good"? Would you not be inclined to have serious



doubts about it, no matter what standard was being used? This may give us some idea of what we really believe about the human race.

## HAVE I A PROBLEM?

**What can you do if a lot of people think you have a problem in your personality, and you don't? I just can't see what some people are on about when they talk to me, and even though there are some things I'd like to do but can't, I still don't understand why other people think I have this problem. Among other things that people seem to point out to me, is the fact that I can't get a job, or rather, I am too frightened to go for interviews and tests in order to get a job. Well, what do you think? Who is right? Do you think I have a problem?**

If you really don't have a problem, then why bother to ask someone about it? People have a problem if they can't do the things they want to do.

If this does not describe your situation, then you are quite right: you do not have a problem. On the other hand, if there are some things that you would like to do, and you find that you just can't seem to get them accomplished, then to be sure you do have a problem. Do you want to work? At a job that pays, I mean. If you do, and you can't find such a job, then, along with a lot of others, you may need help.

But here is another thing. Why are you so upset about someone saying that you need help in some area of your life? Why be defensive about having problems? Everyone has problems! Even those people that are said to be very well adjusted to life (i.e., the people with the fewest problems), acknowledge that they need help on many issues, which is just another way of saying that they make mistakes and are less than perfect in the things they attempt to do or are involved in. Many of these successful ones seem to be able to face what to most of us would be unbeatable problems, with calmness and an attitude that faces one day at a time, knowing that they can deal with what comes, so long as they don't panic and try to live their whole life at once. This sense of composure and confidence is greatly assisted if a person has the belief that their life is not just floating on the great ocean of chance and luck, but that there is a real purpose to the experiences that come to us all. That is not the easiest conclusion to come to sometimes, but the alternative is far worse.

Do I think you have a problem? If you would rather be alive than undead there is nothing surer. But being dead, or just undead, and not really alive, is a problem in itself—don't you think so?

## NOT CHRISTIANS AT HEART

**The other day I was in a situation where there were a lot of Christians (young people) who belonged to a city church. Many of these are supposed to be consistent Christians. But to me, when talking to them they are not really Christians at heart. They don't really love Christ, it seems. Cars, clothes, customs, popularity, etc., seem to be over-emphasized. I guess if a solution to this apparent problem had been reached, I would not be asking this question, but how would you tackle this city church situation?**

Came on this story of a chap who had the same sort of problem that you describe, and after a lot of thought he came

to the following conclusion. Decided to go into his room, draw a circle on the floor, and step inside the circle, and pray, "Lord, show the person inside this circle what the really important issues of life are all about, and how to reveal Your character to the world, beginning with his immediate circle of friends. And Lord, please show the person in this circle how to do all this without feeling superior or making other people think they are despised."

There are no doubt other ways of tackling the business, but this is not a bad way to try for starters.

## SHOULD I HELP?

**Do you think it is wise to assist a young person financially when they are married? My daughter is going to marry a young chap who has no trade, no money and little prospect of getting any. She wishes to finish her education and would like my help. I could afford it, but like most people, I haven't too much to throw around, and there are other children in the family to consider. I don't want to be mean or foolish. Any suggestions?**

I am presently in the field of rehabilitation, and the name of the game there is independence. This philosophy is based on the assumption that strength and dignity are the product of effort and achievement, and few things are so destructive to the human personality as to place a person in a position where he/she is dependent on others indefinitely. Sure, weak limbs need the support of a plaster cast for a while if they are broken, but the long-term aim is to get those limbs working on their own and make them strong enough to do their work without the assistance of artificial support.

The same principle applies so far as developing the independence of a young person. If they want the freedom and responsibilities of running a home of their own, then that is fine. But let them pay for the whole basket and not try to help themselves to those things in it that take their fancy. Only thieves do that sort of thing.

There are one or two ways of applying these principles in the case you raise. The young people are getting married, and presumably you will give them a wedding present. This could constitute a portion of the educational fees that are needed. Another way would be to draw up some sort of contract, whereby you do something for your daughter in return for some service on her part. This may not be possible, of course, but if you are in business or have contacts, then it just might.

The whole situation as you have presented it doesn't sound too wonderful, I must agree, but it isn't mean or foolish to attempt to persuade young people to stand on their own feet if they wish to marry.

Another form of contract would be to offer assistance *after* the young couple have shown their ability to look after themselves for a year or so. Let them go without some things, and save some cash for themselves first, then you can add your gift to finish the deal. Making a living takes effort, and that kind of thing doesn't come naturally with most of us. Getting out of bed on a cold morning isn't the happiest part of the day, but it is necessary, and the same applies to providing for yourself when the time comes to leave home and become a self-starting adult. Sounds tough, maybe, but brother, that's life, and of all people, the Christian is not called to be soft.

★★





ARCH HEFREN

# plaintalk

## THE OTHER SIDE OF THE CROSS

COUNTLESS hymns have been sung and poems written about the glory, the love and the hope that shine from the cross of Calvary. Strange, isn't it, that we stand there looking upon it and never think to go beyond it and see what the back of the cross looks like? It is almost as though we were mesmerized by the picture of Christ hanging there to the point that our natural curiosity is stifled. Well, let me lead you to look upon the other side.

It is dark, its gloom unrelieved by any of the rays that we see shining from the familiar side, but as my eyes accustom themselves to the gloom I make a surprising, a frightening discovery. It is quite clear that it awaits another victim. Peering through the threatening darkness I find that just as at the top of the cross on the familiar side the words were written, "This is Jesus, the King of the Jews," to denote the man who hung there, so on this darker side I see letters carved into the wood. They seem to form a name and I shrink from reading it for I already have seen enough to know that the name is my own. There is a complete assertion of the fact that the cross is awaiting, not any occupant, but ME.

The temptation to retreat to the glory side which is now, of course, empty, is almost overpowering. I feel both safer and more comfortable there. Why not stay there where I can compose songs about an event that happened two thousand years ago? But whenever I attempt to make such an escape and to find in its history an assurance of my salvation, the words of the One who hung there come back with frightening insistence, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

There are three uncomfortable demands which are imperative. Take up HIS cross. So that is why my name is inscribed there. If I want to follow the Lord to heaven I must first follow Him to His cross. I must make it mine. Let us not escape into the comfortable domain of metaphor. What does taking up the cross mean? We have so sentimentalized it over the ages that it has lost its real force and meaning for us. To Roman and Jew alike the cross meant one thing and one thing only . . . DEATH. Yes, death, both shameful and painful, but no idea of escapism. It was the end of the road. From it there was no possibility of relief. That is why the other side of the cross is so dark. I can look on Christ's side and delight in His vicarious sacrifice, and I certainly have no desire to minimize the importance of that. BUT IT IS NOT ENOUGH.

"Whosoever will, may come," but unfortunately there are many who won't. Multitudes would be willing to go into the kingdom knowing nothing more than the acceptance of the sacrifice of Christ, but His demand is that if I would follow Him to glory I must first follow Him to Calvary. Nothing can obliterate my name from that cross. To be brutally literal I must give up ALL my right to live, to act, to indulge self, and count

myself as a dead man. The dead cannot be angry, so I cannot indulge that passion. When I am impatient I merely advertise the fact that I am not dead to self. When my feelings are hurt and I cosset them, I simply show that self and self-indulgence are very much alive and need crucifixion.

"He died unto sin once" (Romans 6:10), because the only sin He knew was my sin and yours imputed unto Him. I must also go to Calvary, must die to sin, but because it has had a dwelling-place in my very nature, and will have till the Lord glorifies me, I must die to sin continually. My name stands on the cross every day because I must die every day. No! More than that. I must die many times a day—every time I am tempted to sin, in fact. Every time that self rears its ugly head I must die again. That is why Christ said in our text above, "die daily." That is why Paul, using the same metaphor, put the experience vividly in the present continuous. "I AM crucified with Christ." Galatians 2:20. "With Christ." That is why, when I go round the back of the cross, I find my name written there. As you stand there with me, you of course will not see my name but your own. Each of us has a cross to fill.

Beware of misreading the injunction, "Deny himself." How much nonsense has been read into these words! With our delight in euphemisms we interpret "deny" as "Go without things." That is the reason that lies behind the hair shirt, the ostentatious offerings or the well-advertised service. But all such things are not even the palest shadow of the real thing. Let us state what self-denial is in the most positive way possible. It means GIVING UP YOUR OWN WILL even when you feel it is justified. If we have gone to the cross and died there, then clearly we have no self-will, no self desire, no "darling sins." You say that is impossible. Yes, it is as long as self is alive, and if my experience counts for anything, self can reassert itself within seconds of having died. The only solution is BACK TO THE CROSS.

It is paradoxical but true, that the only way to lead a Christian life is to live a life of constant death. While self lives, Christ does not reign in our hearts. Do you want your own way? I do with all my heart quite often, but the message of the cross that waits continually for both you and me is spoken by Christ in Gethsemane with a heart breaking at the thought of what it meant. "Nevertheless not My will, but Thine, be done." Luke 22:42.

Yes it is true, gloriously true, that the way to eternal life is by the way of the cross. "There is no other way but this." Go round, my friend, to the dark side of the cross, and join me there in the death of self, for beyond the darkness lies the glory of heaven. Jesus came out of the great darkness into the assurance of His Father's acceptance, and so may we. But it is death first.

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# FATHER'S DAY

What can I say to him? What can I say?  
He shows no trace of sentiment;  
He just shrugs off a compliment,  
And this is Father's Day.

How can I let him know? How let him see  
Just how much he means to me?  
What noble tribute can I pay  
On this, his special Father's Day?

I've thought of handkerchiefs and sox—  
If only he had a glory box!  
I've tramped through each department store  
Until my feet are blistered raw.  
I've looked at wallets, belts and tools,  
And cuff-links studded with fake jewels;  
He doesn't smoke, he doesn't drink;  
The problem's bigger than you think.  
I've searched the length and breadth of town  
And all I've got's a puzzled frown.

What can I give this dad of mine?  
A gift that's handsome, big and fine,  
That's wrapped in tissue coloured gay  
To give to him on Father's Day?

And so I pondered, paused and thought  
Until I saw whate'er I bought,  
Cheap or costly, plain or gay,  
If it was given with all my love,  
That's all he'd want on Father's Day.

So I shall get some little thing,  
But with it all my love I'll bring;  
And not just now on Father's Day  
But all the year, my life shall say;

"I'm very, very thankful, and my thankfulness is due:  
When God was making fathers, He made my father . . . YOU!"

—Robert Craythorne.





FAITH

NEARLY two thousand years ago, Paul, that most penetrating of the New Testament writers, began to hear disturbing reports about one of the churches he had set up. The people of Corinth had become so preoccupied with what they called "spiritual gifts," like the power to foretell the future and the power to speak in strange-sounding, but completely unintelligible, utterances, that they had quite overlooked the essence of all Paul's teaching: the Christian's secret of living effectively in the service of his own community.

In his efforts to put all these things in their proper perspective, he produced a passage that was prized so highly by subsequent generations that children who only vaguely grasped its meaning were required to commit it to memory in primary schools all over the Western world.

It is a pity that it is beginning to be forgotten. As children, we knew it simply as "the Thirteenth Chapter of Corinthians."

I mention it because it contains in essence all that I want to say in this article. It highlights the three mighty positives that make the life of the individual happy and healthy, and keeps society like a purposeful, integrated system of living cells as they function in a growing body.

In the presence of these positives, the spiritual gifts of the Corinthians were pygmies.

These positives are faith, hope and love. And, if ever there were a society that needs to think about these things, it is ours. For our society is well nigh passive before the onslaught of the most powerful negative forces that have ever menaced the soul of the individual or the nation, or, for that matter, of the whole world.

#### The Place of Faith

Faith, of course, is one of the mighty invincibles. All the New Testament writers recognize this, but none of them put it more emphatically than did John,



HOPE



# The Invincible Positives

LOVE



by Dr. Lionel Turner

Dr. Turner writes for us regularly. Though retired, he is never idle, even when merely staring out the window.

one of the least analytical and philosophical among them. "This is the victory that overcometh the world," he wrote, "even our faith." 1 John 5:4. Faith lies somewhere in the solid foundation of every society, and indeed of every individual. This is true even in the case of individuals who feel so uncertain about some of the ultimates that they list themselves as agnostics. And a man or a society is reinforced by that faith even when what the individual or the society believes in so fervently proves to be false. From earliest childhood we feel a strong need to believe in something ultimate, something authoritative, something absolute. Without it we are like a blind person fumbling for a rail.

Religious faith is obviously the most powerful of all faiths to unite and stabilize a society, or regrettably to isolate and divide nations from each other. The more pervasive and unchallenged is this faith, the more content and stable is the society. During the Middle Ages, when the church ruled supreme over the hearts and minds of men, the English nation was content, for the most part, with its lot. It accepted with admirable stoicism the cruel distinctions between the lettered and the unlettered, between the commoner and the aristocrat, and between the serf with no leisure, no comforts, no rights, and the feudal giants who lived in luxury and were accountable to no one for their behaviour so long as they did not encroach on the power of their king. It is true that this condition did not promote growth or change. Each century lived very much like the last. No one, of course, could think of those as halcyon times but, for all the injustice and all the suffering, there was a spiritual serenity that we might well envy. Because of their unshaken faith, men lived and died within boundaries that for them were satisfyingly safe.

But today real religious faith is a rarity. Agnosticism has, to some degree, penetrated into the very heart of the



church. What men proclaim as their faith is held with a loose hand. It is a tenuous thing. It is ready to anticipate continual modification. It follows rather nervously in the footsteps of science.

As for the world at large, it is sure only of its doubts. Most people who claim to be Christians are not prepared to denominate a perimeter of absolute belief. Indeed, few are prepared to discuss or even think about such things. And, as the great positive of faith has steadily shrivelled, the devastating negatives have taken over. We have become a society prepared to live in a continual state of flux. There is no cohesive national purpose and no sense of personal destiny in the individual. Indeed, in too many, there is a jungle preoccupation with personal menace, and behind the years there is a haze in which anything might be hiding. We are divided into groups with nothing to tie us together but miserable material ends. And each group feels itself in competition with the others.

Yet there is an inner hunger for a stabilizing faith. And this is illustrated by the growth of strange, semi-religious cults with their adherents exciting themselves into trance-like states that permit them to believe in all that is illogical, unfounded, mystical and unproductive. At the same time a new generation has arisen with apparently no function but to condemn what is, with no suggestion for rebuilding—at least no suggestions that are practicable or even widely accepted by their peers.

Jesus, who alone had the capacity to look forward to this age, once cried in despair, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

Oh, that we still had that invincible positive to overcome this present world!

#### A Link with the Future

Hope holds a secure place among the invincible positives. It is the only worth-while link with the future. Without it, there is no allure in the face of tomorrow. The faintest glimmer of hope kept England going when the war was at its lowest ebb and thousands were dying from a menace against which there was no defence. As the New Testament puts it, she "hoped against all hope." And that attitude changed the course of history.

And the tragedy of today's world is that it is getting too hard to hope. We have seen too many mushroom clouds. We have seen too many spectacles of

hungry, dying millions who have forgotten the taste of food. We have listened to too much scathing criticism of everything that is done, or proposed to be done. There is nothing convincing that might give a touch of magic to the dawn of tomorrow. The abrasive code of selfishness is making democracy more and more unworkable. The taste of freedom has grown flat without the sharp condiment of self-discipline. Worst of all, there are fewer and fewer that can see beyond the grave. In short, for too many, today has no sense of spring and tomorrow has no solid substance. It has become an unspoken creed to wring the most out of the moment before it is annihilated by another just as fleeting and unrewarding.

Paul saw all this very clearly. "We are saved by hope," he said. He saw the magic link between faith and hope. "Faith," he said, "is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1. His vivid imagination could capture the realities of tomorrow given actual substance by his faith, and pull them back into the realms of today where he could almost sensibly touch them and taste them and so enjoy them. He spoke of many heroes of the past who counted the hardships of an early life as nothing when measured against this pre-enjoyment of life beyond the grave. This is the highest kind of hope, and the dedicated Christian still has that supreme key to contentment.

#### The Greatest of All

But for Paul, the greatest of all the positives is love. For, "now," he says, "abideth faith, hope, [love], . . . but the greatest of these is [love]." It is unfortunate that we have no satisfactory English word to translate the Greek word he used here. It is an altogether different concept from the other Greek word we translate as love, the *eros* that expresses the love between the sexes. Friendship, love, charity, tenderness and sympathy all hover round the meaning of the word Paul used here, and the translators of the Authorized Version chose "charity." It refers to an attitude like the love of God for a man. It appreciates humanity for its own sake. It does not assess the qualities of a man and reward him with esteem, and there is no hint of sentimentality in the word. It does not select those whose characteristics conform with our own and draw them into a kind of exclusive friendship. It sees humanity itself as something rich

and desirable, and something to be concerned about and responsible for. It is the most godlike of all human attributes.

It would be naive to expect that this kind of concern for others will be born again in the present society. There is no place for love in the jungle of the business world where unrelenting ambition and poisonous greed make every man into an island of self, wary of known competitors and suspicious of friends whose very intimacies are suspect in the unhealthy climate of materialism. It certainly cannot breathe in the suffocating atmosphere of politics, where men are trained to have a keen eye for weaknesses and scandals and a quick tongue to present only so much of truth as will serve themselves and vilify their opponents. It cannot take root in the bitter soil of minority groups that have forgotten all the emotions but anger and hate and bitterness and frustration. Affluent nations cannot look with cold indifference on starving millions till they have forgotten how to love. And how can so-called Christians of different persuasions undertake carefully planned programmes of indiscriminate destruction while they remember even a vestige of their Master's words and ways?

But how different would be the world if only the scales could fall from our eyes and we could see men and women and children just as men, women and children; and if we suddenly saw the paltriness of possessions and pride in possessions! How magical would be the dawn on which we became genuinely in spirit part of the human race, all of whom mattered because they hungered and were filled, because they knew suffering and joy, because they could despair and thrill with hope and they all mattered!

That, in essence, is what Jesus tried to achieve when He tried to introduce us to His kingdom of heaven. And His disciple John, who knew more of fishing than of philosophy, seemed to understand His Master best of all. "Little children," he said, "love one another." He never felt the need to elaborate, because, as he said, "God is love."

Paul, knew this, too, in his own way. That is why he proclaimed love as the greatest of his positives. "Faith, hope and [love]," he said, weighing them in his mind, "but the greatest of these is [love]." ★★

[Next month: "The Devastating Negatives"]



## comment



ROBERT PARR

## HOORAY FOR PRESIDENT NIXON!

IT IS SOMEWHAT unfashionable to offer plaudits and panegyrics to the former president of the United States. When he blotted his copy-book over the Watergate issue, it became, overnight, a contest to see who could say the nastiest things and who could heap yet another newly uncovered vilification upon his defenceless head. It is a pleasure, therefore, to reverse the trend and to offer a word of hearty approbation to the man who had some values that some of his detractors apparently do not have.

Before I reveal this rather amazing Nixonian strength, let me say that the last thing I want is to get involved in politics of any kind, most of all American politics. Therefore, what I am about to say is in no way directed at political considerations; it is rather to uphold the integrity of a man who exercised the power of veto, rightly his, over an issue which was—and is—DYNAMITE!

Early in President Nixon's occupancy of the White House there came to his desk for signature a bill called "The Child and Family Service Act." It should also be noted that, while President Nixon smartly vetoed the whole thing and gave admirable reasons for doing so, the same bill, with "1975" added to it to update it and to show that it was still active, is currently before Congress—or was earlier this year and probably still is. (House of Representatives HB2966; Senate S626.) In the Congressional Record this bill is described thus:

"If in the judgment of those who are in charge of such a programme, the State by way of the Secretary of Health, Education, and Welfare, [feels that] parents are not doing a good job, the advocate [a specialist appointed by the government] would enter the home and direct the education, even within the home. And if the parents would object, the authority of the home, *de facto*, [would] be transferred to those advocated."

If that doesn't frighten you with its tacit implications, read on. Here are four of the several items proposed in the Charter of Children's Rights of the National Council of Civil Liberties which clauses are becoming part of the Child Development Act. I quote "Congressional Record" pages 44,138:

1. "All children have the right of protection from and compensation for the consequences of any inadequacy in their homes and backgrounds.

2. "Children have the right to protection from any excessive claims made on them by their parents or authority."

(The question was asked, by way of example: "What do you mean by the term 'excessive claim'? The example was given: "If a mother or a father asked the child to take the garbage out and the child doesn't want to, the parents have no right to insist on it.")

3. "Children have the right to freedom from religious or political indoctrination."

(This means that parents could not insist on children attending church or Sunday school or synagogue. It also means a parent could be reported to authorities for expressing himself in his own home before his own children regarding politics and religion if the child felt so inclined.)

4. "Children shall have the freedom to make complaints about teachers, parents and others without fear of reprisals."

As I indicated, this bill passed through both houses of the American system in 1971, but President Nixon's eagle eye saw the dastardly implications in it and he refused to sign it into law with the following memo:

"This bill would weaken the American family by committing the vast moral authority to the National Government to the side of Communist

approaches to child rearing, over and against the family-oriented approach of America." The matter at issue is whether the parent shall continue to have the right to mould the character of the children or whether the state, with all its power and magnitude, shall be given the decisive tools and technique for moulding the young lives of the children of America. Say the proponents of the bill: "As a matter of the child's right, the Government shall exert control over the family because we have recognized the child is not the care of the parents, but the care of the state. We recognize, further, that not parental but communist forms of upbringing have an unquestionable superiority over all other forms. Furthermore, there is serious question that maybe we cannot trust the family to prepare young children in this country for this new kind of world which is emerging."

Do you understand what this bill is saying? Do you understand what these people are trying to do? Do you understand that this is a blow at the very root of the family tree? Do you understand that there are evil forces at work trying to wrest the control of children from the parents and make them virtual wards of the state, whatever the integrity of their parents? And if it happens in America, how soon would we expect a similar proposal in our part of the world?

What kind of society shall we have where children are encouraged to report their parents for making them do what they are told? What kind of society will emerge when children will not allow themselves to be directed—in other words, when they are told to take out the garbage, and they can put their foot down and tell their parents just where they get off?

Imagine what chaos there would be in the basic unit of society, the family, when authority was virtually in the hands of immature children! Imagine what impossible situations could arise when a parent could be reported to the authorities merely because the parents insisted that the child be obedient to the parents' reasonable and "lawful" requirements!

The family, with all its weaknesses and susceptibilities, is still the strongest unit of civilization and of our society. When that weakens and crumbles, the whole fabric will moulder into tatters. When the state takes over the authority that is presently vested in the home, society as we know it will reap a bitter harvest.

We congratulate those people in America who are openly opposing this vicious legal measure; we are unqualified in our commendation for the former president for applying the veto to this bill when it came to him for signature. We can only trust that future presidents will show the same strength when it comes to them for signature. We are vigorously opposed to anything—whether legislation or social pressure—that weakens the authority and sanctity of the home and the right of parents to bring up their children in the way that they deem to be right.

President Nixon may have made his mistakes, but this wasn't one of them. That's why I'm leading the cheers today. HOORAY FOR PRESIDENT NIXON!

Robert H. Parr.



# A LOOK AT OUR FAR NORTH

Typical Edwards River country in the far north of Queensland.



This happy station "policeman" and his family have been transported to a remote spot for their annual "walkabout." They will live off the land for three weeks and then return to this spot (where their clothes will be) and meet the Land Rover for their return journey.



A stockman and his two wives are on the left, while two "constables" are shown at the right.



Roll-call at the Edwards River State School.



An organized picnic day.



One meal a day for the children is provided in this community kitchen and feeding centre at Edwards River Settlement.





# signs

## INTERNATIONAL

### LIBERATION

"Good News Liberated" was the theme of this year's National Bible Society Week from July 25 to August 1. The liberation spoken of was the unlocking of the Scriptures from a few select languages into the languages of men everywhere. The Scriptures—either wholly or in part—have now been translated into 1,577 languages, into Braille, and on to cassettes. At present the United Bible Societies are working on about 600 translation projects world-wide.

### VISIT

Mr. Malcolm Muggeridge, at the behest of The Bible Society, will visit Australia in October, giving lectures in Canberra, Sydney, Melbourne and Adelaide. He will deliver a series of four lectures in relation to the Olivier Beguin Memorial Lecture entitled, "The Authority and Relevance of the Scriptures."

### BAN

The Israeli Supreme Court upheld the authority of police to ban Jews from praying on the Temple Mount in Jerusalem, a site sacred to Muslims also (according to legend, Mohammed ascended to heaven from that place). The Jewish religious establishment forbids Jews from setting foot on the former temple ground, but some Jews have held prayer meetings in adjacent areas, infuriating devout Arabs. Police last year arrested eight young Jewish prayer demonstrators.

### PERCENTAGES

About 58 per cent of Catholics responding to a National Opinion Research poll said they believe in life after death—fewer than the 69 per cent of Americans expressing no religious preference and 72 per cent of Protestants who affirmed such a belief.

### CRASH

*Christianity Today* reports: "A preacher known as John 3:16 Cook ran into some trouble in St. Petersburg, Florida, one afternoon last month. Cook, 43, who bills himself as the reformist model for drunken derelicts and drug addicts, was charged with drunken driving after his silver 1975 El Dorado Cadillac ploughed through two service stations, mowed down five gas pumps, and smashed two other cars. The roof of one service station caved in, and a fire broke out. One witness who barely missed being hit exclaimed, 'He was coming like the devil.' A police spokesman said it took three officers to wrestle the uninjured Cook to the floor of an emergency room so that blood samples could be taken. . . . Asked how the charges will affect his skid-row ministry, he [Cook] replied, 'I'll always be in God's business.'"

### INDECENT

Three Appeal Court judges recently told the Greater London Council that it was breaking the law by allowing grossly indecent films to be shown in public cinemas "to the shame of its citizens." Mr. Raymond Blackburn, a former Labour M.P. who, with his wife Tessa, as concerned parents of five children, brought the case against the Council, said in court, "The effect of films on those who see them can be very great. Grossly indecent films must be, in the words used by Lord Denning in the Soho porn case, 'powerful propaganda for promiscuity and perversions.'"

### RESIGNATION

Sir Cyril Black, a former Conservative M.P. in England, has resigned from the board of his local theatre because of its plans to stage the musical "Hair." Sir Cyril decided to leave once he knew that the musical would include full-frontal nude scenes.

### JEW

The world's Jewish population is estimated at 14.2 million, according to the 1976 American Jewish Year Book. Of these, 5.7 million live in the United States, 2.9 million are in Israel, and 2.7 million are Soviet citizens.

### CIRCULATION

The leading religious periodicals in Britain have suffered a loss of 500,000 in circulation in the past decade, according to a recent study. Only the Salvation Army's *War Cry* showed an increase. Higher prices because of rising costs were blamed.

### FIRE

According to the National Fire Protection Association in America, one church, synagogue or other church building catches fire every five hours, and another is damaged in the U.S. The loss amounts to \$30 million annually.

### MURDER

Preliminary reports from police departments of twelve selected cities of the U.S. indicate that the murder wave of the 1970s has subsided. The reports show that murders have declined in nine of these cities, but have increased in New York, Houston and Los Angeles.

### ECUMENISM!

Mrs. Pam Kerr of South Hawthorn, Victoria, was recently ordained a full minister of the Presbyterian Church. She is only the third woman to be ordained to the Presbyterian ministry in Australia. She is married to the Rev. Harry Kerr, an Anglican priest. This is believed to be the only case of clergy of different denominations being married to each other in this country.

### VISION

It is reported in the *Melbourne Age* that Margaret Court, the former Wimbledon champion, has found a new faith in God after receiving a series of visions some few months ago. "I had my first vision five months ago. I was going up to the children's room one night and I saw Our Lady above the door."





DR. DESMOND FORD

## PSYCHOSOMATIC COUNSEL

**Does the Bible offer counsel regarding psychosomatic troubles?** **Anon.**

The Bible is undoubtedly the most reliable and effectual guide in this area, among the whole world of books. Note, for example, the following admonitions which, if heeded, would keep our vagrant imaginations from the fears, guilt, anxieties, and unruly passions which are responsible for nine-tenths of our physical ills:

### *Worry*

"So do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills." Matthew 6:34, Goodspeed.

"Banish all worries from your mind, and keep your body free from pain." Ecclesiastes 11:10, Moffatt.

### *Other People*

"So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13:6.

"I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass?" Isaiah 51:12.

### *Death*

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both body and soul in hell." Matthew 10:28.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Psalm 23:4.

"And deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:15.

### *Nature's Upheavals*

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalm 46:2.

### *War and Terror*

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." Psalm 91:5.

### *Subjective Fears and Anxieties*

"Be not afraid of sudden fear." Proverbs 3:25.

"These were in great fear, *where no fear was*," Psalm 53:5.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1:7.

### *Guilt*

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"All manner of sin and blasphemy shall be forgiven unto men." Matthew 12:31.

"Him that cometh to me I will in no wise cast out." John 6:37.

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.



## MEAT-EATING

**Does the Bible forbid the eating of meat?** A.

No. But it does portray flesh food as emergency rations rather than as a constituent of the ideal diet. The original diet was fruitarian—fruits, nuts, and grains. After sin entered, vegetables with their curative properties were assigned as an addition to man's dietary regimen. Following the Flood, flesh, but not blood, was permitted for food. When God delivered Israel from Egypt He placed that nation on a non-flesh diet until complaints from the people brought concessions in this regard, and with those concessions came disease as well. See Exodus 16:3-13 and Numbers 11:4-6.

The Mosaic laws forbade the use of ruminants (cud-chewers) that did not part the hoof; fish that lacked fins or scales or both; certain birds including eagles, vultures, ravens, etc. (most birds which did not themselves eat fish, flesh, or carrion could be eaten), and invertebrates without jumping legs and creeping vertebrates, and all that went upon their bellies. Many modern dietitians believe that liability to take disease is greatly increased by the use of flesh food. A heavy meat-eater almost inevitably ingests excessive protein and cholesterol, and arteriosclerosis is but one of the many maladies which ensue in consequence.

## GOD'S IMAGE RESTORED

**Does the power of the gospel mentioned in Romans 1:16 extend to the restoration of God's image in our unglorified bodies?** P.M.

The gospel certainly promises the complete restoration of the image of God in man. The work is begun in this life, but it is consummated only at glorification when Christ comes. Notice the following Scriptural statement on this point: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Romans 8:18-23.

"For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:53. Thus the Bible clearly teaches that in this life we have only the first fruits of the life to come. Through fellowship with Christ, eternal life and heaven begin now, but the full fruition of His glorious redemption will not be seen till sin and death are destroyed at His return.

## THE PAUSE THAT REFRESHES

**Is there any evidence, scientific or otherwise, that the tempo of life moves a little slower on the Sabbath than on the rest of the week?** J.V.T.

Later in your letter you restate the question thus: "Does the whole of creation move in a little slower tempo on the Sabbath?" The answer is "No." There is nothing inherent in the seventh day which distinguishes it from other days. The weather can still be abominable, mosquitos still annoy, and the

demands of nature for food, etc., remain as insistent as ever. It is this fact which makes the Sabbath what the Scriptures often declare it to be—a test of a right relationship to God. It would be no test whatever if even the atheist found that rest on the seventh day was more rejuvenating than rest taken on any of the other days of the week.

God has purposely selected a recurring phase of time for His sign of authority because time is not tangible or visible. It cannot be handled, bought or sold, or placed on display. Only that person who wishes above all things to please God by doing exactly what his Creator requires, will choose to observe the seventh day of the week as the Sabbath. There is nothing to encourage him so to do except the expressed word of God in Scripture. He obeys therefore "by faith alone," and such faith is pleasing to God. Thus the Bible affirms that a person who truly observes the Sabbath will gladly abstain from all known evil and strive to fulfil every known duty:

"Blessed is the man who does this,  
and the son of man who holds it fast,  
who keeps the Sabbath, nor profaning it,  
and keeps his hand from doing any evil."

Isaiah 56:2, R.S.V.

Because the Sabbath is a sign of a spiritual relationship between God and the believer, it is referred to as the emblem of God's everlasting covenant. See Exodus 31:12-17; Isaiah 56:4; Ezekiel 20:12, 20.

## DAYS OF THE WEEK

**How were the names of the days of this week arrived at, especially Saturday? Also, if one were placed in a desert alone, without any means of reckoning the days, how would one arrive at or know which day was the Sabbath?** K.G.

All the names of the days of the week reflect ancient pagan worship, and have been handed down from the Roman Empire. While four days now carry the names of northern European deities, the other three reflect superstitious adoration of heavenly bodies including the sun and moon. Saturday gained its name from the planet Saturn, and was commonly employed from about the beginning of the Christian era.

All laws must be so worded as to meet the generality of cases, otherwise law-codes would be as large as the world itself. This is true even of the Ten Commandments. There are times when even a Christian doctor "kills" a foetus lest the mother's life be endangered, but we do not think God views him as a murderer. The Sabbath is intended as a day for corporate worship, and it is not at all likely that any Christian community should ever as a whole forget the sequence of the days of the week. Your question could be extended to the problem of amnesia, etc. In such unlikely cases the dilemma would be solved by restoration to fellowship with other human beings. God did not intend that any person should live to himself. We would also point out that such an unusual situation as you have suggested would not be limited in its effects only to Sabbath keeping, but also to our positive duties towards our fellow men as implied by the second table of the law. "Service is the rent we owe for the space we occupy." How then would a man lost in the desert pay this type of rent? Obviously, duty is not to be determined by extreme situations. It is the common everyday normal challenges which reveal what stuff we are of, and whether we are wholly committed to God. ★★



# miscellany

## IN OUR NEXT ISSUE . . .

. . . we talk about one of God's most precious gifts to us: **HEALTH**. Several top-flight writers will give counsel on this important topic. In addition, there will be several articles dealing with spiritual health, such as . . .

"The Devastating Negatives," by Dr. L.H. Turner, which is the other side of the coin from the article this month, "The Invincible Positives," and . . .

"Apostasy and the Advent" by Desmond Hale, a writer new to our columns.

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# **“HERE’S LIFE” IS CHANGING LIVES**

**A young mother from Victoria wrote to tell us of the changes the “Here’s Life” Bible study guides are bringing into her life. Her letter and her experience are typical of hundreds.**

**She writes:**

*“I first became aware of this Bible correspondence course when I got a card in the mail telling about it.*

*“I have always been interested in the Bible, but I just never understood what it all meant, so I just gave up trying to understand it. It was not until I had lost my ‘Nana’ and then my ‘Pop’ that I found that I needed some comfort and also needed to understand why God lets people we love suffer and finally takes them away from us. I just thought that ‘Nana’ and ‘Pop’ would just go on living for ever. I didn’t really want to face the fact that they would one day leave me. I thought by learning to understand the Bible and God’s Word that it would comfort me and help me to realize that some day we all must lose the ones we love. And I would like to say that this correspondence course has helped me to understand a lot, and I am learning more all the time as the lessons keep coming.*

*“When my little daughter (17 months) gets a little older, I will be able to help her to understand what I can now understand. I can’t praise your course enough; I feel somehow as if a change has come. I feel different, but can’t really explain the feeling except that it is a good one.*

*“After these last few lessons, I feel really excited because I know that I am going to see my ‘Nana’ and ‘Pop’ again. One day we will meet in heaven. I really feel so good about this. I never before believed in such a thing as the second coming of Christ, but I do now, with all my heart.*

*“Do you know what I got for Mother’s Day? I got a pair of slippers (as most mothers do), but something else—my husband gave me a beautiful new Bible. I was really thrilled. He says he wants me to learn about Christ so that I can teach him and tell him everything I have learned.*

*“I will treasure my Mother’s Day present because I know I could never receive anything equal to it. I do hope that you can read this writing. Thank you for your help so far in my finding God.”*

**Now isn’t that a heartwarming letter? And wouldn’t you like something like that to happen in your home—or the home of a friend of yours, or in the home of someone you love?**

**“HERE’S LIFE” Bible guides can be yours simply by writing to either of these two addresses. They are free and post free, and without obligation of any kind. You can read them at your leisure in your own home. Write to:**

**“HERE’S LIFE,”**

**Box 4112, G.P.O., Sydney, N.S.W. 2001, or  
P.O. Box 10-125, Balmoral, Auckland 4, New Zealand.**



# GROWING UP?

Teenage time can be a problem time in so many homes. That is why a well-known Sydney doctor has written a companion set of books just to give professional assistance when it is really needed.

The colourful volumes **"EVERYTHING A TEENAGE GIRL SHOULD KNOW"** and **"EVERYTHING A TEENAGE BOY SHOULD KNOW"** have been widely acclaimed in Australia.

The text is written in an easy-to-read question-and-answer style that is tailor-made for teenage reading. Colourful pictures and graphic line illustrations add to the overall pleasure of these books.

You will appreciate the chapters on education, health and fitness as well as the frank discussions on sex. We would like to think that no home with teenagers should be without these two important volumes.



Write for further information with no obligation to:

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