

AFRICA'S

Registered at the P.O. as Second-Class Matter

HOPE

JAN 4 1960



6th

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- RESOLUTIONS FOR 1960
- THE PROBLEM OF UNCONVERTED CHILDREN
- UNITY OF THE CHURCH



JANUARY, 1960



AFRICA'S HOPE



"... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" —

(Heb. 6:19)

Registered at the G.P.O. as a newspaper.

JANUARY
1960

EDITOR: A. B. GAMEDE, M.A.

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VOLUME 6

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Dear Brother,

Greetings in the Name of the Master.

Your monthly magazine, "Africa's Hope" reaches me every month, and it affords me great pleasure to inform you that I find it a source of great spiritual inspiration — especially the "Ministers' Page."

May the Lord bless you, and keep you, and use you, to the glory of His Gospel.

J. MALGAS.

Sincawu Avenue,
Langa, Cape Town.

Dear Sir,

As a reader of Africa's Hope which comes to Mr. Mwambi, I wish to make the following comment: In reality all men know that the end of earthly life is death. What comes after death is a question that has resulted in all kinds of speculations, all of which explain in different ways some sort of immortal life. Africa's Hope is the only useful magazine which gives a reader a clear-cut Biblical explanation of life after death. Those who want eternal joy at the end of life's road should read Africa's Hope. It keeps on pricking the reader's conscience and promotes fear of doing evil; it inspires one to do good; it keeps one's feet on the path of spiritual discipline.

I am enjoying a new and happy life now that I follow the words of Africa's Hope. My soul gets freedom from life's cares and entanglements. I wish this magazine to spread all over the world.

L. R. PASIPRANODYA.

Marendellas,
S. Rhodesia.

THESE GIVE US HOPE

Dear Mr. Gamede,

I have read through the October issue of Africa's Hope and at the end of the first article I said to myself, "I will tear out this page and keep it in a file for future reference." But at the end of every other article I have read, the same thought came to me, and the result was that I had to file the issue as a whole.

It is an excellent paper for missionaries, ministers, teachers and all Christians who hunger and thirst after the truth. The paper brings a challenge to the reader; it exhorts men and women of all races to live a positive and aggressive Christian life in Africa; it exhorts us all to "trouble our cities" (Acts 16:20) so that the world may be "grieved" by our witnessing (Acts 4:2) and that our "Jerusalem" may be filled with pure doctrine and the Blood of Jesus Christ may be brought on all (Acts 5:28).

I have just come back from a missionary tour visiting some of our 800 out-schools where the Gospel of Jesus Christ is preached. I am impressed by the aggression of the Roman Church, proclaiming that they are the only true church and that there is no salvation outside the Roman Church. They take advantage of political conditions in Africa and try to discredit all Protestant work in the eyes of the people. I realised that we who have the true message — the

message of the infallible Word of God — we who preach Jesus Christ, the only Saviour, are far too moderate and apologetic. After I have read Africa's Hope, I was strengthened in my faith and realised that there is Hope even for a Roman Priest to come to the Light. We should not be dismayed by their progress but proclaim through the Power of the Holy Spirit, the only Way, the narrow Way, the Way of Life — Jesus Christ, the Lord.

May God bless your work.

ATTIE LABUSCHANE.

Dzenza,
Lilongwe,
Nyasaland.

Dear Editor,

I certainly am enjoying the Africa's Hope and am very pleased with the articles that are being written for it. I particularly enjoy the editorials. May the Lord bless you in this effort and may many souls learn to know the Lord Jesus Christ as their Saviour through the reading of this magazine.

We would like two extra copies of the November issue of the Hope. I am enclosing 1/- and shall appreciate receiving them just as soon as possible.

M. NILSEN.

Mhlotsheni,
Swaziland.

Dear Mr. Editor,

Please receive my congratulations on your magazine. As a prisoner, serving a long term sentence, I was given a copy of Africa's Hope by our Priest on Sunday. Although I am a prisoner for my sins, I have turned my faith loose to Jesus Christ.

I pray for a wide distribution of Africa's Hope.

OUR COVER PICTURE



This is Novuyo Monakale of Bloemfontein, a messenger of Africa's Hope towards all her readers. May the Lord bless you in all that you may lay your hands on in 1960.
GOD BLESS YOU EVER



EDITORIAL

RESOLUTIONS

FOR 1960

BY OUR READERS

CONCERNING MY SPIRITUAL LIFE

1. I shall read my Bible with my family morning and evening everyday. If devotions are not possible in the morning, at least every evening I shall have them with my family. I shall definitely pray every morning and evening with my family. I may even knock off at lunch time to be alone with the Lord in prayer, or even at tea-time—depending upon circumstances. If I am too busy to pray, then I am busier than God intended me to be busy.

2. I shall forgive all those who do me wrong; I shall ask for forgiveness from those I have wronged, pray with them and be healed. I shall confess all my sins of omission and commission to God immediately after the Holy Spirit has convicted me. I shall stay pure and holy before God and before man.

3. I shall attend church punctually every Sunday; be faithful in payment of my church dues and responsibilities. I am aware that God has a claim of at least one-tenth over my income each month, for the propagation of His Kingdom on earth. Communists last year spent over £570,000,000 for the spread of Communism by literature throughout the world; they support over 400,000 missionaries of Communism in Africa and 400,000,000 throughout the world, whereas the Church supports only 20,000 missionaries throughout the world. I shall definitely give more for the propagation of the Gospel of Jesus Christ, my Lord and Saviour.

4. I shall not criticise my pastor for purposes of spite or for boosting my own popularity; rather, I shall pray for him and do my best to help him in the great and delicate task to which God has called him.

CONCERNING MY SOCIO-POLITICAL LIFE

1. I will not be so conditioned as to accept group values that I find it hard to put God's values in their place. I shall accept God's standards without twisting them to suit my selfish prejudices.

For each racial relationship I shall try and consult a Scriptural moral basis. I shall have no authority for inventing my own set of morals to go against God's set of morals. I realise that my relationship with people of other races is determined by my relationship to people of other races.

I shall be an instrument for peace and unity because "a kingdom that does not stand." I shall also teach my children to treat people of other races with respect. I shall not harm the conscience of my children by teaching them our "social ways of life" without question, lest they be misled.

I shall be first political and then Christian, otherwise I will find myself in a state of confusion in the relationships of our social structure.

I shall be servants to Christ, have devotions with them, under their leadership; do my best to help where necessary; pray for them; show love, friendliness and firmness.

I shall not use destructive measures — unless in the case of diplomatic negotiations. Whatever happens in world politics, God is still almighty; God still answers prayer; and God, it is His responsibility to get right all our



CONCERNING MY BOTTLE, MY PIPE, MY BIBLE

I realise that if Socialism, Communism and Capitalism can co-exist peacefully within a state, my bottle, my pipe and my Bible can also co-exist peacefully within me. But the Holy Spirit whispers: "Impossibility". Although I love my bottle and my pipe dearly, I am sure that they do more harm than good to my body, which is the temple of the Holy Spirit. I shall ask God's grace to help me get rid of them as soon as possible. I believe that "I can do all things through Christ which strengtheneth me" (Phil. 4:13). I know that Christ can save from the guttermost to the uppermost.

CONCERNING MY MISSION (THE CHURCH OF CHRIST SPEAKING)



1. I shall sound the Gospel trumpet and not merely be a tin tied to the tail of some political Party's white horse. I am here to lift Christ, not human beings and their organisations.

2. I shall make it a point to find the basic causes of social maladies and present Jesus Christ as the cure.

3. To defeat Communism I must be more aggressive in my witness, practical in the daily applications of my Christian principles and guide the State in shaping its democratic government along my Christian principles

4. I must stop deceiving people that repentance from sin, regeneration and holy living have any substitutes. I must tell people that God cannot be bluffed with pretty and modern church buildings with spires pointing heavenwards while the hearts of worshippers within point hellwards.

CONCERNING MY ATTITUDE TOWARDS MY PARENTS (YOUTH SPEAKING)

1. I shall endeavour always to obey them.
2. I shall not leave home for any function without permission from my parents.
3. After every approved function I shall return straight home.
4. Except on certain function days of parental approval, I shall be home every evening.

CONCERNING MY ATTITUDE TOWARDS GIRLS (A YOUNG MAN SPEAKING)

1. In view of the facts that: (a) I want to be married to a pure girl; (b) I do not want other boys to turn my sister to a harlot or a mother before marriage; (c) I do not want to contract any venereal disease nor do I want to marry a V.D. case, I shall also live a pure life. I shall treat girls as I would like other guys to treat my own sister. I shall respect girls, be chivalrous and sociable towards them.

2. I shall not lead them to the scarlet sin for personal gratification which is only temporal. After all said and done, I may enjoy the sin for 5 minutes and suffer for 16 years or more for it in the following ways: (a) I might end the girl's scholastic career by putting her in a family way before marriage; (b) I might hurt



the girl's pride and the feelings of both her parents and mine; (c) I might hurt my own reputation for life; (d) the girl might die while giving birth — a development that might class me with the criminals; (e) if I had contracted some venereal disease before meeting the innocent girl, the baby might be born blind or deformed or dead — a development that would make me a sexual criminal; (f) I might have to support the baby for sixteen years — unless I decide to marry the girl; (g) if I do not marry the girl, I might spoil her chances of marriage for life (what young man would like to marry a secondhand?); if I do not marry her, she may develop to be a sexual football of the street in her attempt to find a prospective husband; (h) if I decide to deny that I am responsible for the crime, it means that the poor girl must see to the support of the baby and the baby must grow without a father—a very cruel and an unnatural act; (i) if I do not repent from my sins, I will definitely be condemned into eternal destruction by God (I Cor. 6:9; Gal. 5:19; etc.). I realise that sex is probably the strongest instinct in man, but I have never heard of anyone who became ill or who died through abstinence. Leading sexologists have established that it is healthy for young people to lead a life of abstinence — provided they observe laws of mental and personal hygiene.

3. I shall not view movies, read literature, surround myself with pictures of pin-up girls, attend jive or dance functions that are designed to condition me for immoral acts.

4. As a steward over my body, the Temple of the Holy Spirit, I shall see to it that I do not abuse the reproductive organs before marriage, that I do not turn my God-given lungs into a kitchen by filling them with tobacco smoke instead of fresh air; that I do not touch the liquor bottle; that I exercise my body and feed it with a balanced diet.

CONCERNING MY ATTITUDE TOWARDS BOYS (A GIRL SPEAKING)



1. I shall maintain my "girlhood" until I marry. I understand that every-time I commit immorality, I get "married" in the sight of God (I Cor. 6:15, 16 ff.). Marriage is essentially private — a unity of two people before God. The public ceremonies are only a show of what has already been concluded by two people in the sight of God. I shall make it a point to be "married" to one man only — the one of God's choice for me.

2. Purity of life is the only qualification for the word "girl". I shall endeavour to maintain my title, until I marry. I am God's steward to guard over it, for the honour and glory of Jesus Christ, my Lord and Saviour.

3. I shall seek advice from Mom about the type of boys to associate with.

4. I shall not allow boys to pat, kiss and fondle me because, as a weak vessel, I may reach a point where I cannot resist the boys' immoral advances. If I allow boys to turn me to a taxi, they will eventually despise me and refuse to marry me. If, by any chance, I do succeed to get married, it will be with some third grade man. Furthermore, once I start a habit of illicit love with boys, it will be very hard for me to stick to one man even after marriage. The worse thing that might happen to me after contracting various venereal diseases, is that I might produce deformed children or produce none at all. Some diseases have a way of destroying the vital parts of the reproductive system.

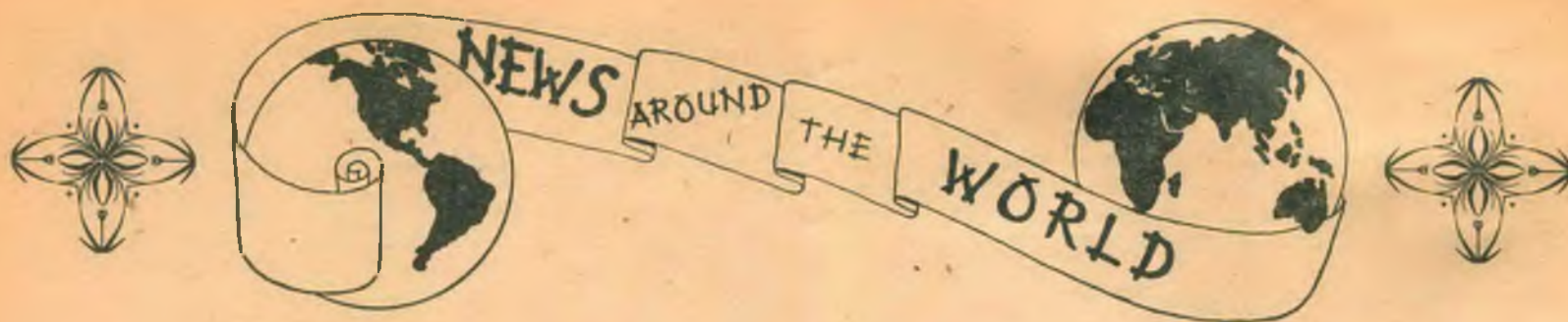
5. I shall always be home every evening. I shall not go to doubtful places without a chaperone. I am expensive; I do not want to be cheapened by every Tom, Dick and Harry.

6. I shall not be blinded by the dance and the jive craze into thinking that they are social recreation, whereas they are ingenious conditioning gymnastics for immorality. After having danced "to the nicity"—cheek-to-cheek, breast-to-breast, leg-to-leg-steaming up and down in "graceful movements" of "sandwiched bodies", immorality is the logical step. To try to explain away this biological law is to be lamentably dishonest. I cannot imagine the morals and sanity of a man who would enjoy watching his wife dancing with another man in this fashion without any tinge of jealousy. Perhaps this is a mad world after all. If it is mad, it cannot be mad on the precious me! No, never!



CONCERNING MY ATTITUDE TOWARDS SOCIETY (YOUTH SPEAKING)

1. I shall try to improve my educational standard this year.
2. I shall not just drift, but I shall try to be something. I shall strive to make this world better than it was before.
3. I shall not gamble but try to be thrifty.
4. I shall attend Sunday School or Church Youth meetings and be loyal to God, to my parents, to my school, to my church and to the State.



● **GERMANY: Church of the Reformation.** — In a letter from the Protestant Community of Worms (Germany) we learn that the reconstruction of St. Trinity Reformation Church is nearly complete, and was being consecrated on October 30th and 31st.

It was here that Martin Luther stood before the Diet of Worms and the institution of the world empire and the church of that time, and "on this occasion God bestowed on him a confession, having enriched the whole spiritual and ecclesiastical life of the accident."

In remembrance of this great occurrence, St. Trinity Church (Church of Reformation) was built from 1709 to 1725 in the town destroyed by war. After being severely devastated in 1945 it has now been rebuilt. It as a symbol of the large ecumenical union serves not only a single parish but stands of all Protestants.

Built in a time of distress, destroyed in a time of spiritual misery, it has been reconstructed in a time of seriousness.

Gifts are invited towards the cost of reconstruction and should be sent to a Protestant Community of Worms, 31 Steinstrasse, Worms/Rhine, Germany. — **Christian Recorder.**

☆ ☆

● **KOREA.** — Christian Encouragement from a Korean Ambassador. — It is not often that we hear or read of a vigorous pronouncement in favour of genuine Christianity from a man high in the governmental circles of Asia. But such a pronouncement has just come from Dr. You Chan Yang, Korean Ambassador to the United States, in a speech to the delegates at the National Conference of Christian Crusaders in Tulsa, Okla. These are his words, in part:

"The whole world badly needs a more constructive, aggressive, deliberate confrontation of International Communists. . . . With Khrushchev angling for a visit to the United States for the purpose of a Summit Conference, nothing could be more timely and appropriate for the Christians of this country than to hold their own summit conference. I hope that out of this meeting, and those which I trust will follow, a great new Christian crusade will be mounted." — **S.S. Times.**

● **NYASALAND SWAMP.** — Elephant Marsh, a vast swamp area in the Shire Valley of Nyasaland, has been surveyed by Dutch polder experts who have put forward a £5 million scheme for turning it into fertile land producing £2 million worth of crops a year. The proposed crops would include sugar cane, cotton, rice and maize. The scheme would possibly supply all Nyassaland's needs.

The survey team does not anticipate any great technical difficulties in the construction of the polder which would be surrounded by dykes. In the first instance, a 5,000 acre polder would be constructed within the potential 60,000 acres which the team considers could be reclaimed.

The final scheme would accommodate about 5,000 African families on small holdings, in addition to the main sugar estate which would need about 2,000 labourers. — **Christian Recorder.**

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● **ENGLAND.** — Two hundred and eleven British Congregational Union of England and Wales reported that more than seven hundred churches have only twenty-five members each. — **Herald of Holiness.**

☆ ☆

● **IRAQ.** — During the last six months practically all the Protestant missionaries in Iraq have been forced to leave. Only a few Roman Catholics have been expelled. — **Gospel Herald.**

☆ ☆

● **MISSION FIELD.** — Last year the sect known as "Jehovah's Witnesses" spent an estimated one hundred million hours preaching their anti-church, no-hell, Jesus-came-in-1914 false doctrine to the man on the street, in homes, factories and wherever they could find a listener. They delivered seventy-six million copies of their magazines, "The Watch-tower" and "Awake". While we sleep "an enemy is sowing tares." — **Glad Tidings.**

☆ ☆

● **ROME.** — Five Latin American cardinals, eighteen archbishops and nineteen bishops met in Rome last year to consider two main problems: (1) a shortage of priests; Latin America has 35% of the world's Catholics but only 8.5% of its priests; and (2) rapid growth of Protestantism in Latin America — from 170,000 in 1916 to nearly 5,000,000 today. — **The Bolivian Indian.**

● The interference of churchmen in politics has driven many religious people away from the church.

Some Scottish churches in Nyasaland have lost as much as 95 per cent. of their congregation. The angered faithful have either resigned or stopped attending the services.

A great number of Europeans in the Federation deplore this "selling the Church to politics" attitude of many ministers." — **The Citizen.**

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● **U.S.A.: For the thinking man.** — Dr. Alton Ochsner, world famous and recognised cancer specialist with a clinic in New Orleans, and also a director of the American Cancer Society, suggested a chest x-ray every three months — four times a year — for everyone who has smoked for 25 years or more. He further insisted that every smoker who continues smoking will eventually develop lung cancer, adding, "The only reason some smokers will not develop cancer is that they will die of something else first." — **The Word and Work.**

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● **VATICAN: Forgotten Woman.** — In August Pope John told 10,000 pilgrims at a general audience at his summer residence that "Protestants, who go on calling themselves Christians, have forgotten a Virgin Mary. It looks to us as if they have thrown her out of the house". (The Seattle Post-Intelligencer).

The implication of the Pope's statement, of course, is that Protestants should repent, open the door, and invite Mary back into the house. Yet the basic question is not how prominent a part does Mary play in the Roman Catholic system, but what place does Mary occupy in the New Testament record. It is not ritual, but the written record and revelation that must be consulted in this matter.

● **ISRAEL.** — Israel has just exported her first shipment of copper since the days of King Solomon! A German refining firm bought 618 tons of the dark reddish-brown copper cement. — **Prophetic News.**

☆ ☆

● **Religious Cold War.** — Argentina, Paraguay, Spain, Ireland and Portugal deny Protestants the post of president. England, Denmark and Norway specifically require a Protestant chief of state — **Bible Advocate.**

● **It may come on a surprise** to some to learn that Mary, the mother of Jesus, is not mentioned in the Scriptures after Acts 1:14 — and there no special prominence is given to her name. That means that there is no reference to her in the epistles of Peter, Paul, James, John and Jude — the men who were recognised leaders in the early Church. They, too, seem to have forgotten Mary.

One incident that is recorded in the Synoptic Gospels (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21) is of major importance in discussing this question. We quote from Matthew:

While He (Jesus) yet talked to the people, behold, His mother and His brethren stood without, desiring to speak to Him. Then one said unto Him, Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren! For whosoever shall do the will of My Father which is in Heaven, the same is My brother, and sister, and mother.

We might with equal justice say that Jesus had "forgotten" natural kinsfolk and relationships. But certainly it is clear that which was spiritual claimed pre-eminence in His life and ministry. ("Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" — 1 Cor. 15:46). Protestants, therefore, honour Mary as the mother of Jesus, but not as the mediator between themselves and their Lord. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). — **The Prairie Overcomer.**

★
● **NORTHERN RHODESIA: African Journalism.** — A course in Journalism will be held at the Africa Writing Centre from January 4 to March 28, 1960. Instructions will be in the hands of professional journalists in the newspaper and magazine fields.

The course will include news, feature and editorial writing, magazine work, the make-up of the magazine, writer-editor relationships, writing for special groups, writing with a Christian purpose, and Church publicity.

At the Centre in Kitwe, Northern Rhodesia, there is accommodation for thirty students in two completely equipped new buildings. A regular laundry. The cost of board is £2 per week. There are no other charges, but each student should bring a sum of money with him for personal and incidental expenses.

Applicants must have had at least 8 complete years of education and be fluent in English, and they must have had experience in journalism or plan to enter that profession at least part time.

Those who would like to have more information or wish to apply to attend the course should write to Dr. Wesley Sadler, Director, Africa Literacy and Writing Centre, Box 1319, Kitwe, Northern Rhodesia.

● **NIGERIA: Anti-Tobacco Campaign.** — The Anti-Tobacco Society of Eastern Nigeria has called on the youth of Nigeria to stop smoking and snuffing. The six year old society claims to have stopped the smoking habits of 2,000 Africans and its main object is to liberate "the potential powers of Nigerian manhood from the enslavement of the evils of tobacco."

The Lagos Press in Nigeria has reported that the University College in Ibadan is shortly to apply for a charter making it independent of London and conferring upon it full university status with power to award its own degree. — **African Features.**

★ ★
● **CHICAGO: Origin of Man.** — Dr. Louis S. B. Leakey, British anthropologist, said recently that the recent discovery of fossil evidence shows that man originated in Africa. — **SAPA-Reuter.**

★ ★
● **ACCRA: Duke's Tour** — The Duke of Edinburgh drove to Tema, Ghana's harbour town, 20 miles east of Accra, to see work being done on a £10 million seaport. He was accompanied by Dr. Nkrumah. — (Sapa.)

★ ★
● **BELGIUM CONGO: In the fight against Polio.** — The Health Department in Leopoldville, Belgium Congo, has undertaken to vaccinate all children under the age of five against the dread disease of poliomyelitis, otherwise known as infantile paralysis, which, when it strikes, invariably leaves the patient partially or wholly disabled.

Out of 75,000 children living in the city 44,000 had already been vaccinated during an intensive campaign carried on for nine months. In the rest of the country over 263,000 Congolese in regions exposed to the sickness have been vaccinated, and about 74,000 will be given vaccinations in the next few months. Thus, many lives will be saved, and many children spared the terrible crippling effects of polio.

The Koprowsky vaccine has been used, the base of which is the attenuated living virus. The vaccine was perfected in the U.S.A. in collaboration with the research laboratories in Stanleyville and the Lindi Camp. — **African Features.**

★
● **NIGERIA: Nigerian Policewoman.** — What began as an experiment is now a growing organization in Northern Nigeria. Sokoto was the first city to recruit policewomen in 1954 and when the experiment proved so successful, two other towns followed suit — Kano and Katsina.

Recruits, who must be literate in English or Hausa (or both) must be between 18 and 30 years of age. Their duties mainly cover offences by women, though some of them have even engaged in work which led to the arrest of male criminals. Occasionally they have to assume disguise in their work.

Like the men, they must do classroom work, attend lectures and take part in exercises and parades. They sit for the same examination and draw equal pay. — Based on **Commonwealth Today.**

● **HUNGARY.** — On the Senate floor during June, Senator Thomas J. Dodd said, "The great triumph of the Hungarian revolution is that it destroyed for all time the myth that Communist regimes can enjoy at least a measure of popular support. — **Selected.**

● **SPAIN: Letter from Spain.** — Here is a first hand report of conditions in Spain, sent us by one of our subscribers. We quote his letter:

"As of now, I'm in the U.S. Navy in Spain. As you know, the country is under bondage of Roman Catholicism. I've been going occasionally to the only Protestant church around here. It's about 15 miles from here. I've been told that there are children who cannot attend school because their parents are Protestants. No Protestant can go into a government position or become an officer in Spain's armed services.

"The only cemeteries Protestants may be buried in are those reserved for foreigners, suicide cases and murderers. There are Protestant people who cannot get married because the Roman church will not recognise it." — **Selected.**

★ ★
● **COMMUNISM.** — Communism now holds dominion over nearly one billion people. Two tremendously large groups of people in the earth today — the Slavic and the Chinese — are denied the message of the Gospel as God wants them to have it. Among them God's children suffer under the pressure of Satan as he wars against their faith. The great desire of God — who would have all man including the Slavs and the Chinese, to come to the knowledge of the truth — overshadows the political implications of these two mighty governmental machines which have millions of lives in their disposal. — **Prophetic Word.**

★ ★
● **MISSION FIELD: Too many Generals.** — Two boys were playing soldiers. Their father asked them, "What are you doing, boys?" "Oh, we are playing war." "But I don't hear any guns, nor do I see any clashing with the enemy," replied the father.

"Oh, but we are generals, Dad!" proudly answered the boys.

In the Lord's army, are there not too many generals? Are there not altogether too few slogging foot soldiers who battle the enemy and storm the forts of wrong and the "spiritual hosts of wickedness?" — **Selected.**

★ ★
● **NEW YORK.** — One cigarette company sent packets of their products to a number of high school boys with a letter which reads: "Dear Friend, we are sending you a package of purest cigarettes. We hope you will use them to your satisfaction and want more." One boy replied as follows: "Dear Sirs, I received the package of cigarettes and used them to my satisfaction. I steeped them in a quart of water, and sprayed our bug-infested rose bushes. Every bug died. These cigarettes are surely a good poison. I may want more next spring if any bug survive." — **Selected.**

● **ACCRA: Ghana starts its own canning Industry.** — With the probable boycott by Ghana of South African products, it is interesting to note the steps taken by Ghana during the past few years to encourage local production and the establishment of industries to enable the country to rely less on outside sources for some of its supplies. First experiments were carried out over twelve years ago, when a fish canning experimental station was established at Osu, near Accra. It was soon realised that fish cannot be canned all the year round, so other possibilities were examined.

Fruits were considered to be a good substitute, and different types of them were put to the test — guava, grapefruit, pineapples, as well as meat and poultry products.

After eight years of hard laboratory work of trial and error, pineapples were accepted and the first Ghanaian fruit canning enterprise came into operation in 1948. It was run by the fisheries Division of the Ministry of Food and Agriculture until 1956 when, as in any other democratic country where most industries are expected to be run by the people rather than the Government, it became a joint enterprise between the Ghanaian, run under the supervision of a United Kingdom trained technician. But the equipment is imported. The machines came from America and the cans from Britain. One hundred and forty thousand cans from Britain. One hundred cans were imported in 1957.

It has an annual output of 50,000 cans at an average rate of 3,000 cans daily.

Between July last year and April 1959, 36,707 cans of pineapple-juice were produced, and from September 1958 to April this year, 3,445 cans of pineapple slices came out from the work shop.

Pineapples are among the indigenous fruits of Ghana. They grow over large areas in thick forests and are so common that nobody really takes the trouble to cultivate them for commercial use. Pineapple supply in the local markets usually exceeds demand by a wide margin. — **Contact.**

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● **U.S.A.: Evidence.** — From the U.S. News and World Report (August 17) we quote the latest report on the connection between smoking and cancer:

From the study of the deaths of 200,000 veterans whose smoking habits were known, the U.S. Public Health Service reported these findings: Death rate from lung cancer among regular cigarette smokers was about ten times that of nonsmokers; from coronary heart disease, it was 63 per cent greater; the rates for deaths from certain respiratory disease, ulcers, and cirrhosis of the liver also were greater. But a spokesman for the tobacco industry charged the reports' conclusions were "unsupported by clinical evidence." — **The Prairie Overcome.r**

● **WEST BERLIN.** — One think in the Iron Curtain that the Communists would love to close is that provided by West Berlin. More than 50,000 people fleeing from Communism have arrived in West Berlin since the first of the year — almost 1,700 a week. — **U.S. News and World Report.**

★ ★

● The Eastern European Mission maintains a work among these refugees, contacting them in their hotels as they await transportation from West Berlin to West Germany and other parts. God is blessing this work as these men, women and children, who have left all behind them in their desperate flight to freedom, are contacted with the Gospel. — **The Prairie Overcome.r**

★ ★

● **RED WORLD: Before he's five.** — Communists have no misgivings about starting the training of their children too soon. "The Reds are beginning the formal training of children at the age of two. The Communists know that small children can be taught much earlier than we teach them here in the West. The characters of most of our children are formed by the time they enter kindergarten. The Reds are seeking to insure that the coming generation of Chinese will know nothing but Communism. Christian parents should remember that they need to train their children as soon as they enter the family. A report from a refugee is that while some churches are opened for worship, Sunday schools have been abolished." — **Good News Broadcaster.**

★ ★

● **RUSSIA.**—The British and Foreign Bible Society is distributing a new translation of the four Gospels in colloquial Russian. A group of Russian scholars had worked eight years on the project. — **Christianity Today.**

★ ★

● **U.S.A.**—Nine Congressmen have sponsored the "Christian Amendment" to the Constitution. This amendment would add the following statement to the U.S. Constitution: "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God." — **Selected.**

★ ★

● **U.S.A.**—Billy Graham Evangelistic Association has opened its fourth office — this time in Sydney, Australia, with a staff of twelve persons. The other offices are in Minneapolis, Winnipeg, Canada and London, England. — **Selected.**

★ ★

● **MOROCCO.** — A Recent Decree of the Moroccan government forbids all radio transmissions in the country, beginning next January, except those of the state radio. A number of religious programmes of mission groups are affected by the order. — **Gospel Herald.**

● **MOSCOW.**—A new supply of Bibles is being sent by air to Moscow to supplement the collection on display at the United States Government's exhibition there. The American Bible Society arranged the Bible exhibit. — **The Life of Faith.**

● **U.S.A.**—Although the death rate among the American Indians is relatively high, in the past ten years their number has increased 50,000. There are now about 400,000 Indians in the United States. — **Selected.**

★ ★

● **RUSSIA.**—Touring Russia with a group of governors, Governor Luther H. Hodges of North Carolina attended a dinner at which a local official "launched into a tirade against churches, saying they were absolutely no good." That was too much for Governor Hodges who arose and said, "I thought that since we were guests as tourists and friends, that some respect would be shown our own feelings and beliefs. We have listened patiently and politely to your propaganda about atheism. These Americans you are entertaining believe in God . . . whether Christians or Jewish. I am weary of hearing you berate the church and God." — **Selected.**

★ ★

● **SPAIN.**—Spain's Tiny Minority of Protestants (about 5 per cent. of the 3 million people) has formed an "Evangelical Defence Commission to fight, by local means, the "oppressive" acts of the Roman Catholic government." — **The Wesleyan Methodist.**

★ ★

● **OREGON—U.S.A.** — Governor Mark Hatfield of Oregon said, "The truths which I learned in Sunday School are the very principles which I must apply day by day in managing the affairs of the state." — **S.S. Times.**

★ ★

● **SPAIN.**—One of the First Acts a young man entering the armed forces of Spain must do is to bow before the statue of the Virgin Mary. Refusal to do so means six months in prison. — **Greater Europe Mission Reporter.**

★ ★

● **U.S.A.**—Because Robert Hill, a Negro boy, read of Dr. Albert Schweitzer's work and sent a bottle of aspirin to the commander of the allied forces asking that it be "dropped from a plane to Dr. Schweitzer's hospital, an Italian radio made an appeal which brought in four and one half tons of medical supplies, Dr. Schweitzer said, "I never thought a child could do so much for my hospital." — **Herald of Holiness.**

★ ★

● **U.S.A.**—Two Baptist Churches in Cambridge, Massachusetts, one white and one Negro, are holding two Sunday evening worship services together each month. — **Selected.**



Our picture shows Staff Nurse Gladys Mamepe of the Welkom Provincial Hospital who has since been promoted to a position of a Sister. The Welkom public heartily congratulate Sister Mamepe on her promotion. Sister Mamepe passed her J.C. at Kroonstad and trained for the Nursing Course at Holy Cross and Livingstone Hospitals.

THE



S O C I A L

P A G E



The 18th October, 1959 was their red letter day, for on it they were declared man and wife. They are Mr. and Mrs. Philip Mosokwane of Lesetlheng, Rustenburg.



Lerotholi Technical Students at Tuaring School, Maseru, Basutoland.



When the photographer was leaving the house, the half-year-old Aggrinette (centre), who had never crawled before, crawled for the first time behind the photographer, crying and asking him to take her a picture also. This first successful attempt at crawling made by Aggrinette was celebrated by the family as a whole. On the left is Kausyne and on the right is Blanche—children of Mr. and Mrs. A. Mokoena of Bloemfontein.



Lady Teachers of Bloemfontein correcting Standard II examination results.



This is the National Union of the Basutoland Students Executive Committee which had its first Conference at the Basutoland High School on the 11th up to the 13th of July this year. Back Row (from left to right): Mr. C. Mushonga (Director of Relief and Welfare), Mr. P. Sekgoma (Committee Member), Mr. B. Mokoena (Director of Research and Studies), Mr. G. Kooroha (Committee member), Mr. R. Mpawose (Director of Agriculture). Middle Row: Mr. M. Moeletsi (Treasurer), Mr. J. Moitse (General Secretary), Mr. N. Samkange (President), Mr. Pakose (Vice President), Mr. M. Masoga (Assistant General Secretary). Front Row: Mr. B. Taole (Committee Member), Mr. N. Chitsiga (Secretary of Relief and Welfare), Mr. J. Nkolongwane (Director of Publication and Publicity).



This proud bride is Miss Ellen Moise of Welkom whose grand wedding was the talk of the town even for a period long after the wedding day. She was married to Mr Alfred Mokoboko of Odendaalsrus, O.F.S.



THE FIELD-STAFF — BLOEMFONTEIN-NORTH CIRCUIT 1959. Left to right: Mr. J. G. Mocoancoeng, Mr. S. W. Kalane, Mr. W. M. Kgware, Mr. S. T. Magoane, Mr. A. M. Nyokong. The photo was taken during the correction of the Standard VI Examination Scripts.



MAKING CANCER ORDINARY

Address by

DR. LEWIS S. ROBERTSON,

President of the National Cancer Association of South Africa.

Cancer continues to be the second leading cause of death in the Union of South Africa.

One of the objectives of the National Cancer Association of South Africa, is to change the public attitude to Cancer by a carefully conceived and tactfully executed programme of education. Such a change of attitude would, it is hoped, lead to a greater readiness to seek treatment promptly for the curable forms of cancer, and so materially reduce the number of those needless deaths that are caused mainly by delay.

Cancer as a disease, is becoming a major impediment to the health of the Nation. We know some of the ways in which the situation could be improved — for example, by tackling the problem of air pollution. We can also devise better methods of treatment, but that is a purely medical problem. The real problem, however, is that the public's attitude to cancer is wrong. Cancer is still too widely regarded as incurable. A hundred years ago all cancers were fatal, but now the situation is very different. The facts are these: some cancers are serious and some are still incurable; some become serious if not dealt with in time; and some taken in good time, are curable. The medical view of cancer is that it is just one of the many serious diseases that afflict man, and should be regarded as an ordinary disease. We need

to change the popular attitude to cancer in the way that the attitude to consumption has been changed over the past few years.

When a disease is looked upon with fear, delay in seeking treatment is inevitable. When public opinion changes and comes to regard cancer as an ordinary disease, improvements in the number of cures will follow. Our aim is to give positive and hopeful information about the disease.

Here are some incontrovertible matters of fact about Cancer. Cancer is not a new disease. It is a disorder of growth to which all growing things may be subject, and evidence of cancer. In fossilised remains shows us the disease is as old as life itself. Cancer is a general term which covers many different diseases, so that cancer of the brain differs from cancer of the stomach or the skin, or the blood. Each may have a different cause and respond to different methods of treatment. But cancers of all types have this in common — that if treatment is not given, the patient dies. Cancer starts in one part of an organ or tissue. The malignant process starts in a few cells — possibly in only one — and by successive cell division the tumour increases in size and becomes a palpable or even visible lump. It spreads locally at first, then invades surrounding structures, and this is a characteristic of cancer. Sooner or later malignant cells invade blood

vessels and are swept off into the circulation to be disseminated through the body to form secondary tumours each growing locally and invading other structures.

Cancer of different kinds may grow at different rates. It is not really surprising that cancer which affects one type of tissue, might grow and behave differently from cancer of another tissue. There are, for instance several different kinds of malignant tumours which may start in the skin. One of these, the so-called rodent ulcer, may take 10 to 20 years to reach the size of a half crown and never spread into nearby glands. Another type of skin tumour, the malignant melanoma may develop rapidly and spread throughout the body within a few weeks. **Time** is vital. This is perhaps the most important single matter of fact.

Many cancers are curable, but only when we are able to treat them at an early stage. There are two main methods of curing cancer. Surgery by which the malignant growth is completely removed, and radiation — by X-rays etc., which has the property of destroying many forms of malignant cells whilst causing no permanent damage to healthy tissues nearby. But whatever method of treatment is best for a particular form of cancer, it is vitally important to treat at an early stage. Curability depends on how early and localised the disease is at the time of treatment. Many people are prepared to concede that external cancers may be curable. There are, however, internal cancers which are highly curable if treated early.

More patients with cancer are cured each year. It would be nice to think this was due only to improvement in treatment techniques, but though this is true in part, the changing climate of opinion about cancer has played an important part, and some of the general improvement in cancer cures must be attributed to the fact that more people are seeking medical advice at an early stage of the disease.

Some cancers grow insidiously and by the time they give rise to symptoms they are

usually too far advanced for successful treatment — of these, cancers of the stomach and lung are typical examples.

Having stated some of the facts, let us consider some opinions. Delay in seeking medical advice seems to be due either to **ignorance** or to **fearful resignation**. Most people are ignorant of the early signs or symptoms which may be caused by cancer. The resigned patient is one who is aware of the sinister possibility of cancer, but feels that if it is a cancer, nothing can be done and there is no point in seeking treatment promptly. How are we to combat this attitude? Shall we spend money on education or on research? They are not mutually exclusive alternatives. Research is going on over a vast medical and scientific field, and it will go on until we have all the missing answers about cancer. Education is, however, clearly necessary to overcome the ignorance and fearful resignation which together lead to delay in seeking treatment. It has been shown that with our existing methods of treatment many thousands of patients who now die could be cured simply by being educated to seek earlier medical advice. I believe that the impact of fuller education on the curability of cancer, is potentially more vast and more immediate than any foreseeable results of basic research.

The National Cancer Association in its contact with the public has discovered how various and how strong are the mistaken beliefs people hold about cancer. Many of these ideas are so deeply ingrained that they are accepted as common knowledge though they would be better described as common ignorance.

There is the belief that cancer can be caused by any of the manifold knocks and bangs housewives suffer; that it is inherited from parents in exactly the same way that one's cast of features or size of ears may be, and that it is catching as infectious diseases are. Whilst beliefs of this kind remain unchanged, each new generation will reach maturity infected with the same harmfully distorted view of cancer. It is not that such old wives' tales are deliberately passed on; they are so generally accepted as true that they go unquestioned and young people unwittingly absorb them in their daily life. Because of them a considerable number of those who are children now, will die needlessly in a few years time of curable forms of cancer.

I believe that the question we should ask, therefore, is not "dare we give older children information about cancer?" but "dare we take the risk of depriving them of knowledge that may later save their lives?" Surely it is the responsibility of those of us who are better informed to pass on our knowledge and so defend our young people against the terrible effects of ignorance and irrational fear.

A small addition to the teaching of biology in schools would provide the basic knowledge that would enable older children to accept or reject views they will later hear expressed by older people. The teaching of certain general health rules would protect

them against incautious delay in seeking medical advice when certain symptoms arise. Children should be taught that deviations from the normal should not be ignored; that lumps which appear anywhere on the body should be shown to the doctor. The same applies to sore places whether on the skin or in the mouth, which don't heal in a reasonable time.

The young must come to regard cancer as just another disease — serious but curable or controllable as other serious diseases are. The ignorance of older people must not be allowed to elevate cancer in the minds of our children to the special and terrible place it holds in their minds. It is the lack of confidence in the usefulness of treatment that makes over half of all patients delay for three months or more before seeing a doctor.

The National Cancer Association is making every endeavour to reach the public by direct talks, by pamphlets, by material supplied to local newspapers, and we hope to reach more by the use of mobile units.

Education in the schools will be a great help. The National Cancer Association considers that some form of instruction to help the youth in their later dealings with cancer is essential and, therefore, it is vital to have an informed body of teachers. Its aim is to send speakers to educational departments of Universities and teachers' training colleges to ensure that new teachers coming into the profession, have an adequate knowledge of and commonsense attitude to cancer.

Cancer must be regarded as a public health problem and a threat to the National Welfare. We conceive cancer as a community problem wherever it strikes. It is a truly catastrophic disease from the standpoint of its shattering impact upon the health of the victim, the morale of the patient and his family, and the financial resources of those in average circumstances.

Research has produced much information that is useful in dealing with the disease, particularly in certain of its forms. One of the aims of the National Cancer Association is to ensure that this information is placed at the disposal of the medical profession without delay. To realise this objective, requires continual educational effort. Doctor and patient must be brought together at the earliest possible moment in the individual case. The critical intervals between the onset of the disease and diagnosis, and between diagnosis and the beginning of treatment, must be reduced to an absolute minimum. This requires that two conditions obtain — (1) The layman must be alert to the signs and symptoms which may mean cancer, and consult this family doctor when they appear, and — (2) the doctor must cultivate a high index of suspicion of cancer in all his patients.

The National Cancer Association conducts an information programme for doctors, and its lay education is designed to alert the public to the threat of cancer and motivate individuals to seek medical advice upon the appearance of signs or symptoms which should be investigated. People are

urged to familiarise themselves with the so called "Seven Danger Signals". They are provided with carefully written publications on cancer. They are advised to have periodic medical "check-ups."

The possibility that intensive efforts to familiarise the lay public with the subject of cancer might produce wide-spread cancerphobia and thus become self-defeating, has bothered some people. Actually there is no evidence that this has occurred. On the contrary, our experience has been that the public response to cancer education has improved as a result of our efforts.

The challenge before us is to overcome lag between what we know about cancer and what we do about it. That is the challenge and there are many opportunities to take it up.

Prevention is the ultimate aim of public health measures taken against any disease.

To the extent that people can be protected against carcinogenic agents in their working should be provided. Giving protection against radio-activity from various sources is a relatively new but serious and growing problem.

I trust I have conveyed to you the concept of the National Cancer Association of an organised and concerted attack through research, diagnosis, prevention and treatment. This concept is based on the conviction that it is not necessary to await the discovery of the cause of cancer to accomplish a considerable degree of control over the disease. We regard cancer control as a bridge between preventive and curative medicine, which serves to bring these two fields closer together.

Cancer control is an intricate problem depending for its success on an alert and well informed professional group, a co-operative and informed public, and the availability of adequate diagnostic and therapeutic services. We believe that in the Union of South Africa, the resources to produce these elements of a successful attack on a great and serious threat to the health and general welfare of our people can be mobilized.

We believe our efforts so far have attained some results and that these results constitute definite and undeniable progress towards the ultimate conquest of cancer.

DISTRICT NURSE WANTED URGENTLY

For Particulars please write to:—

**SECRETARY,
D.R. Bantu Church Clinic
Committee,
P.O. Herschel.**



BETWEEN US WOMEN

By
Mrs. NINA B. GAMEDE

TOO LITTLE

Said a precious little laddie

To his father one bright day,

"May I give myself to Jesus,

Let Him wash my sins away?"

"Oh, my son, but you're too little,

Wait until you older grow;

Bigger folk, 'tis true, do need Him,

But little folk are safe, you know."

"All the big ones are, my father,

But the Lambs, I let them go,

For I didn't think it mattered;

Little ones are safe, you know."

Oh, my brother! oh, my sister!

Have you, too, made that mistake?

Little hearts that now are yielding

May be hardened, then — too late.

Ere the evil days come nigh them,

"Let the children come to Me

And forbid them not," said Jesus,

"Of such shall My kingdom be."

— Selected.

BABY'S PROGRESS AFTER BIRTH

Before you read this short summary of baby's progress after birth, I want you to realise that babies vary like all other human beings. This is merely a general guide to a baby's normal progress. No two babies are exactly alike in progress. Treat your baby as an individual. This is merely to guide and to tell you what to expect of your baby.

Your Baby at Birth:

Weights 7 to 8 lbs.; length about 19 to 20 ins. A complete human being in every detail. Body is covered with an oily substance as a protection and to facilitate the birth. Skin is usually pinkish but soon takes a natural colour. Immediately after birth baby gives a few lusty cries, which are his first breathing exercise. Sneezes and yawns

quite often. As I said there are exceptions, like my first baby for instance, who weighed only 4 lbs. 10 ozs. at birth, being a full-term baby and did not cry at all at birth, but needed no oxygen either. He merely breathed. You can imagine how frightened I was. Now at one year, he weighs more than the average baby. Strange!

One Week Old Baby:

For the first three days baby usually loses a few ounces off his birth weight while adjusting himself to the new environment. He suckles well, kicks and waves his arms. Passes stools of which the first three or four are of a very dark colour, almost black, but they then change to be soft and light yellow. Likes soft light, but screws up his eyes in bright light. Sleeps most of the time.

After Two Weeks:

Baby should have regained his birth weight or even more. Feeding times should be thoroughly established by now.

At One Month:

Weights 8½ lbs. Baby enjoys moving objects and light and likes very much being cuddled by mother, caresses and being sung to, and the taste of his food is even dearer. May raise his head. Likes having kicking time before and after the evening bath.

At Two Months:

Weight about 9½ lbs. Knows mother, follows moving light and objects. Both eyes can focus at the same time. At six weeks you may expect the first responsive smiles. Orange juice in water usually introduced.

At Three Months:

Weights 11 lbs. Baby has a firm grip on things with his hands. Playpen a good pastime and lying on a rug in it greatly enjoyed.

20-30 minutes kicking time twice a day, before bath or feed.

You may introduce sieved steamed carrots, which are to be given immediately before the 2.00 p.m. feed.

At this time both mother and baby should be examined by a doctor to make sure that everything is in order.

(To be continued).

BE WISE — BUY WISELY

Now that Christmas time is over, many homes are experiencing a depression. Most of the money they had as back-pays etc., has been used up during the festive month, and thus the month of January becomes such a "bad" month. This would not be so if you give yourself a little time to think.

Wise Christmas shopping should not leave you penniless. You may only buy something for the kids to put on at Christmas, some surprises for your husband, and, of course, Christmas groceries. Your own shopping you will see later. Surely you won't hurry for a Christmas dress and your husband for a Christmas suit; you are not teen-agers. Wait until January.

In January you will find things at a-next-to-nothing price. Save up for January. Even household things are much cheaper than during the year. I would suggest that the December Bride should also wait for these. Your little money will go a long way.

DAFFODIL CAKE

WHITE PART:

6 egg white
¼ teaspoon cream of tartar
a pinch of salt
½ cup cake flour
¼ teaspoon vanilla essence
¾ cup sugar

In a clean bowl beat egg whites, cream of tartar and a very small pinch of salt until stiff. Sift flour and sugar four times. To the egg whites add the vanilla essence, fold in sugar and flour mixture gently. Pour into a large greased tube pan (a round pan with a hollow centre).

YELLOW PART:

- 6 egg yolks
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon vanilla
- $\frac{1}{2}$ cup boiling water
- $\frac{3}{4}$ cup sugar
- $\frac{3}{4}$ cup cake flour
- 1 teaspoon baking powder

Sift flour and baking powder four times. Beat egg yolks, sugar and salt for about four minutes. To egg-yolk mixture add flour alternately with boiling water, beating well after each addition. Add vanilla. Pour over the white batter in the pan. Bake for 45 minutes at 350 degrees. Invert to cool and remove from pan when cold, and place on a bread-board. Split the cake crosswise into two layers (where the yellow and white parts meet) with a saw-toothed knife. Spread with the following filling:

ORANGE FILLING:

- $\frac{1}{2}$ cups sugar
- $\frac{1}{2}$ tablespoons cornstarch
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ cups orange juice
- 2 tablespoons lemon juice
- 3 tablespoons butter

Mix these all together in a sauce-pan. Bring to a boil and boil for 1 minute stirring constantly. Divide mixture into two halves. Beat 4 egg yolks slightly and add the one half mixture to the yolks. Blend into remaining mixture in saucepan. Cook 1 minute more, stirring constantly. Remove from heat. Blend in 3 tablespoons grated orange rind. Chill or allow to set by putting away in a cool place. Then spread thickly amount for garnishing the top.

MERINGUE:

- 3 egg whites
- $\frac{1}{2}$ teaspoon cream of tartar

Beat this well until frothy throughout. Gradually beat in $\frac{1}{2}$ cup sugar. Continue beating until mixture is stiff enough to form peaks that do not curl when beater is slowly withdrawn and inverted. Spread on cake (top and sides) and form peaks at random. Bake for 8—10 minutes in a moderate oven, 350 degrees, or until delicately browned. Thin the remaining filling with a little hot water. Spoon over the meringue, letting some run down the sides here and there.



Young
Africa

A BOASTFUL KING

By Richard Juma, Africa Writing Centre.

There once ruled a sultan in a certain country. He boasted that he was the most powerful king and no one had the power to change anything he planned to do. He was the terror of his empire. His subjects were afraid of him because of his despotic cruel rule. He executed everyone whom he suspected was against him and his policies.

The sultan's palace was surrounded by a strong wooden fence. All around it there were several watchtowers in which his soldiers stood during the night to guard the palace. One day the sultan was celebrating the 50th anniversary of his reign. He held a big feast in the palace, to which he invited people from all corners of his sultanate.

The sultan had a son whom he loved very much. The son had an intimate friend who came to visit him from time to time. Their friendship was like that of David and Jonathan. A day before the celebration, the prince's friend came to spend a night in the palace. On the following day, early in the morning, the prince and his friend went out for a walk around the outside of the palace. In their stroll they fell into a strange conversation.

"My father is the most powerful king. I can picture how powerful I shall also be when I succeed to the throne," said the prince.

"Your father is a powerful king, but it is not true that he is the most powerful. There is one king who is all powerful."

"Who?"

"God."

The sultan overheard the two lads from inside the fence. He was pleased with his son, for he had praised him. But he said to himself, "This friend of my son is blaspheming. Does he think God is greater than I? I'll see if He will save him."

He made up his mind to kill the boy without his son knowing the plot. When the two boys returned to the palace grounds, he called them. "Sons," he said. "I'm going to send you to the neighbouring village."

"Yes, father," they agreed happily.

"Because you are so obedient and since today is a special day, I'll give you new clothing." The boys' faces beamed.

He gave his own son a green silken long sleeved shirt, and to the other boy, who said God was greater than the sultan, he gave a short sleeved maroon shirt. And then he sent them on the errand.

A few hours after the boys departed he called one of his soldiers. "Put on your civilian clothes," he said. "Take your small spear and hide it underneath your clothing. Then go to the bottom of the valley on the way to Zirai village. Hide in a thicket. You will see two boys coming from the village. One is wearing a green silken long sleeved shirt and the other a short sleeved maroon shirt. Kill the boy who is wearing the maroon shirt. Don't let the other recognize you. Do you understand?"

"Yes, Lord, I do."

"Go."

While the two boys were returning from the village, the prince said to his friend, "Your shirt is more beautiful than mine. Please, let us exchange."

"I think yours is more costly than mine," said his friend. "Moreover, if your father sees that we have exchanged our garments we shall be in trouble."

"No. Please. Let us exchange. We shall have no trouble with my father," the prince said to his friend persistently.

In the end, his friend agreed, so they exchanged shirts. On their return journey they came to the spot where the soldier was hiding. He rushed out of his hiding place, seized the boy in the maroon shirt and speared him. The boy died immediately.

The other boy came running to the sultan: "Father, my friend is dead. A man killed him."

The news struck the sultan like a thunderbolt. He fell and fainted. That day he learnt a grim lesson: That there is One who is most high. He has the power to destroy and change all the faulty, sinister plans of conceited rulers.

— With Acknowledgement to African Features.

HAPPY NEW YEAR
TO YOU ALL



THE

PROPHET

ISAIAH

ISAIAH'S LIFE:

The writer is Isaiah, the son of Amoz (not the prophet Amos). We do not know anything about Isaiah's father. According to Jewish tradition Amoz was a brother of King Amaziah. But this is not certain. The name "Isaiah" means: "Jehovah is salvation," or, "Jehovah gives salvation." This name agrees with the great message of his book, which can be expressed in the words "Jehovah is salvation." He was a great prophet, speaking in the name of the Holy One of Israel. He received his call as prophet in a most wonderful way, in the year of the death of king Uzziah of Judah (c. 737 B.C.) Read this in chapter 6. Surely this is a chapter we cannot read too much, for it is rich in lessons for the life of every child of God.

Isaiah was married. His wife was a prophetess (ch. 8:3). He had two sons. The name of the first was Shear-jashub (ch. 7:3) which means "the remnant shall return," or, "be converted." The name of the other was Maher-shalal-hash-baz (ch. 8:3), which can be translated: "make speed to the spoil, hasten to the prey." In Ch. 8:18 we see that the names of Isaiah and his sons were meant as signs for the people of Israel. Thus the first son was called "the remnant shall return", in order to encourage those of God's people who were carried captive, assuring them that they should return, at least a remnant of them, i.e., those who truly trusted in the Lord as their God and Saviour. The name of the second son, on the other hand, signified that the Assyrian army should come upon Israel with great speed and make great spoil (see Ch. 8:4, 7, 8).

It seems as if Isaiah lived in Jerusalem, (chs. 7:3 and 22:15). God revealed to him that the greatest part of his people would not listen to the word which he had to bring in the name of the Lord (ch. 6:9-13). But Jehovah gave him the assurance that there would be a small remnant out of whom the Messiah would eventually be born (see chs. 6:13, 7:3, etc.) In line with this we see that Isaiah had a group of pupils around him

who really longed to fulfil the will of God as issued forth through the mouth of Isaiah (ch. 8:16).

In his work as prophet he was called more than once to go and proclaim the will of God personally to the king of Judah. So we see him bringing the word of God to king Ahaz (ch. 7) and to Hezekiah (ch. 36-39).

According to Ch. 1:1 it seems as if Isaiah did not prophesy after the death of king Hezekiah. If this is so it will mean that his letter was finished in the time of Hezekiah. In a place like Ch. 30:8 we see clearly that Jehovah commanded Isaiah to write down his prophecies. Isaiah was not only a prophet, but also a writer of history. For instance he wrote the history of king Uzziah (2 Chron. 26:22).

ISAIAH'S CHARACTER

(i) In his book we learn to know him as a man **strong in faith**, who proclaimed the truth of God without fear. (ii) But although he worked with a **fearless heart**, it was nevertheless not a **tearless heart**, for we see him proclaiming the judgements of God over different nations with a heart full of love. Take for instance his words about the fall of Babylon in Is. 21:3 and 4:

"Therefore are my loins filled with anguish; pangs have taken hold upon me, as the pangs of a woman in travail; I am pained so that I cannot hear; I am dismayed so that I cannot see. My heart panteth, horror hath affrighted me: the twilight that I desired hath been turned into trembling unto me." (Revised Version. Compare also Ch. 15:5, 16:9 and 11).

Does not this show us something of the heart of Christ, who wept over the hardness of Jerusalem? (Luk. 19:41-44). (iii) Further, he was a man of **prayer**, as can be seen from a place like Ch. 21:8:

"O Lord, I stand continually upon the watchtower in the day-time, and am set in my ward whole nights..." (Rev. Vers. Compare also 26:20).

MINISTERS'
PAGE

By Rev. J. du Preez

(iv) We see him as a man who thoroughly understood that Jehovah is the Saviour of the whole world and not of Israel only. (See for instance Ch. 49:6). (v) He was deeply impressed by the truth of the **holiness** of God. Never could he forget the vision of the **Holy** Jehovah, which he received at the time of his call as prophet. (The name "the Holy One of Israel" is found 25 times in his book).

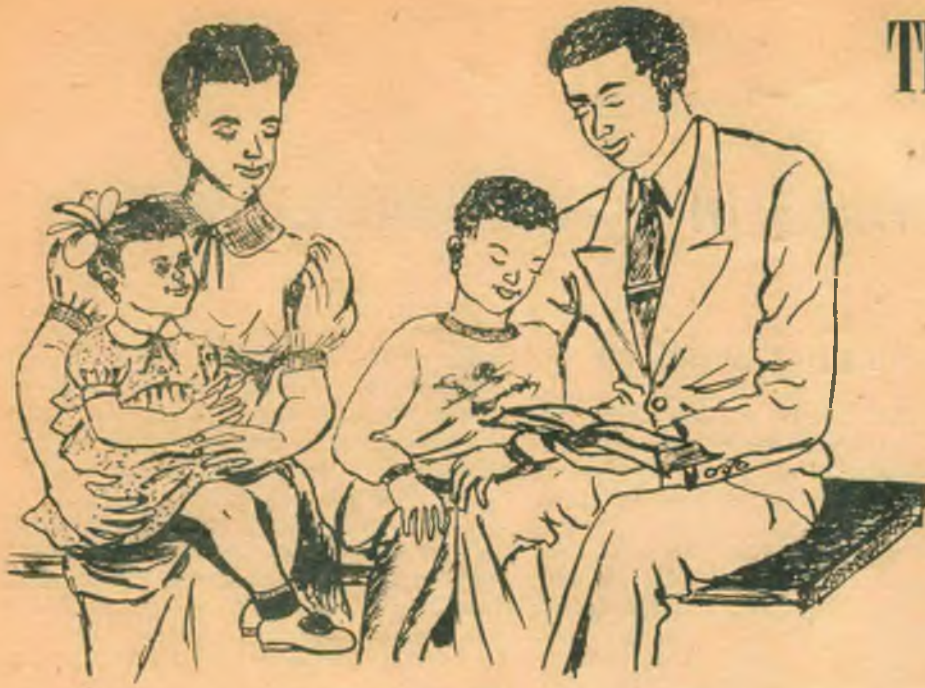
ISAIAH'S BOOK

Because of the fact that his book gives us such a clear picture of the Lord Jesus Christ, the book of Isaiah is fitly called the Gospel of the Old Testament. When we bear this in mind, we can readily understand why the church father Ambrose advised St. Augustine to study this book first of all after he had been converted.

The book Isaiah is written in a beautiful language. We close this paragraph with the words of Dr. William Hendriksen in his Bible Survey (page 253):

"For majesty and versatility of expression as well as for brilliancy of imagery this prophet has no equal. In his book are to be found the most tender pleadings, 1:18 ff.; the most vivid portrayals ch. 3; the most touching parables, ch. 5; the most profound visions, ch. 6; the most startling prophecies, ch. 7; the most jubilant psalms of praise, ch. 12; the most graphic predictions of woe, ch. 13; the most cheering consolations, ch. 40; and the most complete delineations of the coming, the suffering, and the subsequent glory of the Messiah, ch. 53."

(To be continued).



THE PROBLEM OF UNCONVERTED — CHILDREN —

An inquiry into Why Some Children in Christian Families do not get Converted.

Environment has much to do with the way children decide what they will do. We may reasonably expect the son of a farmer to want to be a farmer; the son of a railroad man to be an engineer; the daughter of a dressmaker to be a dressmaker; and, after the same order, for the son of a preacher to want to be a preacher, and the daughter of a Sunday School teacher to be a teacher also. But it is not always so. We see sons leaving the farm for the city, the son of a railroad man becoming an automobile agent, and the daughter of a dressmaker becoming a clerk in a store or a stenographer. In like manner we see sons and daughters of the manse choosing secular trades or professions; and some not even being Christians.

SOME GRAND EXCEPTIONS

It is not always true, as some say, that the preacher's children are the worst behaved in church and community. There are grand exceptions to that supposed rule. There was the Scudder family in which several generations followed the lead of their parents as missionaries. There is also the Guinness family, and the Booth family who following in the tracks of the founder of the Salvation Army. Others might be mentioned. In fact it ought to be the normal condition.

THERE MAY BE REASONS

While there are cases in which parents seem to be in no way responsible for their children going astray, there are cases in

which one might be able to trace a reason for the condition and attitude of children of persons who seem to be good Christians. The Editor has been entertained in several kinds of families in his lifetime, and has observed things others have told about. It might be possible the reason some children of missionaries do not want to be missionaries is because their parents, through lack of support have had a hard time on the mission field. If, under these circumstances, the parents have complained at the hardness of their lot in the hearing of their children, it disposes the children to seek some other line of service.

THE INFLUENCE OF HOME LIFE

There are parents who have only themselves to blame for the fact their children lose interest in the church and eventually leave the church and all profession or desire for salvation. Perhaps the preacher did make a slip of the tongue in quoting a Bible verse, but that was no reason why the parent should magnify it before the children at the dinner table. It may be quite true that Mrs. Blank and Mr. Zero are hypocrites, but why talk about them to the children until the children get the idea that the church is full of hypocrites? Some parents have a way of talking about the unpleasant things in the church all the time, the errors and inconsistencies of certain ones, and then wonder why their children when they come to maturity, do not desire to go to church and lose all interest in salvation and become sinners. Why should the children want to

join a church or mingle with a people whom they have been made to believe that most of them are hypocrites? The faults of the church members have been magnified to them, and the virtues minimized or overlooked.

AN EXHORTATION TO CAUTION

It is true that a fault, even a minor fault, of a Christian is conspicuous and attracts attention. But charity should cover them, for many of them are not deliberate and do not stem from an evil heart. A teacher one time took a white sheet of paper and hung it before a class. In the middle of the sheet he placed a small black dot. He asked the class, "What do you see?" The response was, "I see a black spot." And yet there was a hundred times as much white space on the sheet as there was in the black spot. Yet we hear people all the time talking of the black or supposedly black, spots on church members. One faulty member is taken as a sample of what the church is, instead of the fifty members who behave themselves. When parents sit in judgment on the faults of their fellow church members before their children, you may look for children that will disappoint those parents who say so much in criticism. No person is so perfect that a critic cannot find something the matter with him; and no church is so perfect that fault cannot be found with things that take place in it among the members. Let us talk of the good things about people and good things about the church.—**The Gospel Minister.**

THE UNITY OF THE CHURCH

according to John 17 and its bearing on
our position as

CHRISTIANS IN A MULTIRACIAL SOCIETY

THE CHRISTIAN APPROACH

The essential unity of the church of Christ is a consideration that will certainly help Christians in South Africa, in our multiracial society, to have the right Christian approach to our complex situation, and it is for that reason that we are discussing John 17, especially the texts where the unity is mentioned. The idea of the unity of Christ's church will help us as Christians, people of different races, to understand each other better. In our society so much misunderstanding is being caused when we do not have the true Christian approach, if we do not give a Christian interpretation of our experience, but come to nurse grievances in our hearts, and in that way allow evil influences to drive us as Christians of different races apart from that one tie that binds us in this broken world, namely our common faith in Jesus Christ.

If the church of Jesus Christ has ever had a very definite mission in South Africa it is now, and that mission is to proclaim our spiritual unity in Christ, a unity that will enable us to transcend all our other differences, a unity that will help us to see those differences in another light and fellow-Christians, though of another race, as members of the one Body of the indivisible Christ. The Bible gives us no political textbook, no sociological solution to be applied to our society, but it gives us the principles according to which we as Christians must live in this situation where we as people of different races live in our common fatherland. This principle which can direct us in our racial relationship is the sense of the unity in Christ, which will help us to live as Christians together, to understand each other, to pray for each other, to forgive each other.

THE WORLD

A brief glance through John 17 will help us to realize the intensity with which Christ prayed for this unity, the sublime character of it, the possibility of the practical realization of it in this world. This chapter is Christ's prayer of intercession for His disciples and all other believers. In verse 11 this unity is mentioned for the first time where he is praying for His disciples. In this text He says that He is leaving this world, but that they will have to stay behind in this world, this world, the meaning which John especially gives to it, estranged from God through sin.

His bodily absence will expose them to many dangers of which disunity, according to the context, is one of the main evils. He therefore invokes God's special care over them, and it is significant that he calls God "Holy Father", for with that appellation He designates God as the only source of holiness over against the wickedness of this world which lies in the power of the devil, I John 5:19. This holiness God imparts to the disciples, and it is this holiness that marks them as disciples of Christ on earth and which provides the ground of their unity. Hitherto their unity and distinction from the world had been preserved by the bodily presence of Jesus Christ on earth. Now their holiness must proceed from the holiness of the Father, and their unity must reflect the Unity of the Father and the Son, and can therefore be of no human conspiring or contriving, but is effected through their faith in Christ, whereby they become members of one body, 15:1. As the Father and the Son are one, the believers become one in their faith in the Name of Christ, and this one-ness is not only a unity of thought or opinion, but an organic one, perfectly realized in absolute harmony in Christ. As the divine unity consists with a variety of persons, so too the unity of Christians does not exclude but perfectly harmonizes the separate being of each in the whole.

What vs. 11 then says, is: (a) The unity of the church is that essential part of its being which is the object of God's special care; (b) it is only through the imparted holiness of God, in communion with Christ that this unity is effected; (c) the unity, analogous to that of the Trinity, is organic, which, although the persons retain their individual traits, enabled them to transcend all differences.

SUBLIME CONCEPTION

In John 17:20 Christ extends the scope of His prayer and prays for all future believers, that they also may be one. This unity is again described with the analogy of the unity in the Trinity, a unity to sublime that words fail to describe it. Someone says of this unity: "Here we know that the unity of the church is one of the sublimest conceptions, and that the differences and divisions in the church must not be acquiesced in." The unity which the church must

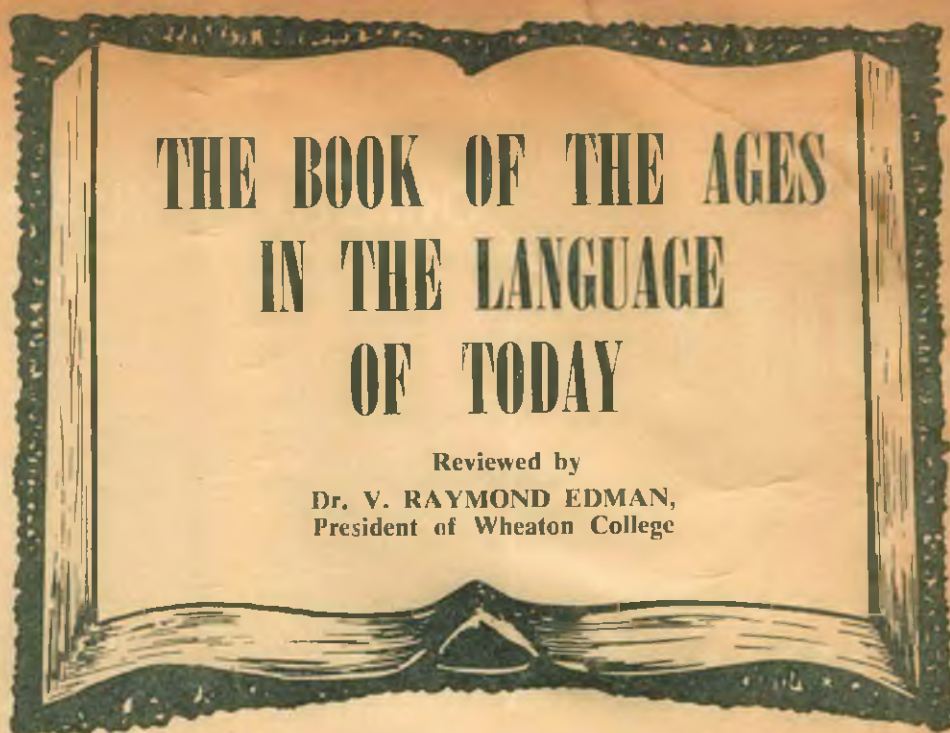
The unity of the church has been the main theme of discussion in the Christian world during the past decades of our century. Theologians have come to describe this era as the ecclesiological one, that is to say, an era in which the church itself, its being, its function, its message, manifestation in the world, its witness, and its essential unity have become the principal points of debate. It is, however, only natural that the church should especially in these times devote much of its energy in contemplating its function in the world, especially the aspect of its unity in Christ, in the face of the disruption caused by two world wars and the tension that has arisen lately in societies of multi-racial composition. The Ecumenical Movement is gathering new impetus and provides a platform for churches to discuss their differences but also their unity. It is true, a fact which is being realized all over the world, that the church of Christ must stand together in these times, where its influence is being threatened by opposing forces of anti-Christian ideology and materialistic philosophy. The church realizes that this is no time in which Christians should be divided, but that the ranks should be closed against the mutual enemy and that is the evil of this world. Churches and Christians should not waste their energy in fighting each other, but should join hands in their common conquest of evil.

exhibit it the unity between God and Christ, a very sublime conception in which the idea of selfless love and one-ness in aspiration and will must surely play a part. After giving this description of the unity the rest of the text gives the actual cause of the unity. It is caused by their being one in God and Christ. Because of the believers' unity with Christ, they also have the unity with God, who is the Fountain of love. Ps. 36:10; 1 John 1:3. William Temple has said of this love: Once again we are reminded how transcendent is that theme which alone deserves the name of Christian unity. We meet in committees and construct our schemes of union; in face of the hideous fact of Christian differences we are driven to this; but how paltry are our efforts compared with the call of God. The way to union of Christendom does not lie through committee rooms, though there is a task of formulation to be done there. It lies through personal union with the Lord so deep and real as to be comparable with His union with the Father. If we are in the Father and the Son, we shall certainly be one, and our unity will increase our effective witness in the world. But it is not our unity as such that has converting power; it is our incorporation into the True Vine as branches in which the divine life is flowing. When all believers are truly in Christ, then their witness still have the destined effect, namely the salvation of the world.

John 17:22 speaks of the glory that Christ imparted to His followers. This is not the glory that He possessed before the incarnation, but the glory He received as reward for His mediatorial work from the Father and which He gives to those who believe in Him. Through the work of the Holy Spirit he distributes the fruits of grace, the glory, which is being realized in the life of the believers, and from this it can be deduced that unity is one of the ideals that Christ cherished for His church.

NOT THEORETICAL FORMULA

John 17:23 states it plainly that this unity must be realised in the world, and must not just be a theoretical formula or a delusion, but must be a goal to which Christian endeavour should direct itself. This demonstration of Christian unity will be such an impact on the world, that it will immediately discern the work of God in the exhibition of this unity in spite of other differences that exist. "Perfected into one" is the ideal, and it is no ethical qualification being meant here, but the end of a process, the realization of that Christian love, the end for which man was created. And the world will recognize — not only believe as in vs. 2 — in the Christian love, the glory which is absolute love in perfect self-expression. So through the perfection into one of the disciples and their converts, vs. 23, the world is enabled progressively to recognize the divine activity at work. It is the manifestation of God's love towards us in our mutual love which shall at last convert the world. — **From DIE WEKROEP.**



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Numerous helpful, non-doctrinal notes further enhance the volume and the following excerpt from Philippians 1:27:

"Be sure to conduct yourselves as citizens of Christ that you are worthy of the Gospel, so that, whether I come and see you, or whether in my absence I hear about your interests, I may know that you are standing firm in one spirit and one mind, as you are joined in conflict for the faith of the Gospel."

provides an illustration of the vividness and freshness of meaning that is added to the text.

The reading of this accurate, devout edition will stimulate new interest in the study of the Scriptures, and will prove ideal for devotional reading. It is inspiring and informative throughout, and can be warmly commended as a vigorous, up-to-date, evangelical translation. Beautifully bound, it will make an ideal gift. — **Cyril J. Barber.**

Dr. E. G. Jansen



Dr. E. G. JANSEN, B.A., LL.B.; LL.D. (Hon.), Governor General of the Union of South Africa has gone to rest from his long and distinguished service as one of South Africa's leading Statesmen. He died at 78 years of age on the 25th November, 1959. Africa's Hope weeps with the Union of South Africa, Mrs. Jansen and Son for the loss of such a great man.

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MAY, 1960



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"... Which *Hope* we have as an *Anchor* of the soul, both sure and steadfast" —
(Heb. 6:19).

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HOW MUCH
MORE GOD

*Man spends his strength on granite and on steel,
He builds his structures reaching for the sky.
Above their puny pretense, quite alone,
The timeless mountains stand aloof and high.*

*Man writes his name in symphony and song,
Along the path where weary mortals plod
He seeks articulation. There remains
More music in the silences of God.*

*Man flings his feeble flutters into space
And prides himself on progress and on change.
The silent stars, eternities away,
Maintain their secret orbs remote and strange.*

*Man breaks the alabaster of his heart.
But all the precious ointment, sacrificed
To voice his human love, is lost beside
God's love, unspeakable, in Jesus Christ.*

Helen Frazee-Bower — Christianity Today.

OUR COVER PICTURE



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EDITORIAL

HATRED

Hatred "springs eternal in every human breast." As long as man remains a rational being — with will-power to choose between right and wrong — hatred will exist until the end of time.

The unavoidable question may be: "Is hatred always bad?" God is recorded in the Bible as having hatred also. (See Isa. 1:14; 61:8; Zech. 8:17, etc.) As human beings are in God's image, they cannot be without hatred. If God, who is perfect in goodness, has hatred, then hatred must be good. But a study of all the Biblical passages — where God expressed His hatred in word or deed, directly or indirectly — shows that God's hatred was always for all forms of evil only. But such is not the case with man.

After Adam's fall into sin, his posterity, which consists of the whole human race, developed more hatred for good than for evil. This development has made hatred more or less relative. Fortunately God has provided us with the Bible, His Word, which teaches us what to hate and what to love. Our changeless God has always loved the good and hated the evil; He expects all His Children to do the same.

Hatred for good is a hereditary plague of mankind. We find it flaming among Christians and non-Christians, secular and religious organizations, racial groups and nations. The basic truth is that hatred for good is always sinful. Hatred for another person, irrespective of his colour, is recorded as *murder* in God's "record books" (I Joh. 3:15). "*And murderers shall not inherit the kingdom of God*" (Gal. 5:21).

Psychologically, hatred for another person sometimes disorganises an otherwise integrated personality; it shuts a free soul behind bars of neurotic fears; it sometimes paralyses a person's initiative for creativeness; it sometimes leads to frustration which often finds its expression in destructive actions. Spiritually, hatred between Christians hinders answers to prayers; it blocks the road to revival; it turns God's miraculous work of spiritual regeneration to an open shame. A person who is preoccupied with bitterness cannot be spirit-filled. He may seem to be busy for God, but never effective in his ministry. Even his "beautiful prayers" become vain "theological emptiness". Hatred for other people is a spiritual disease; it needs remedy. Fortunately, God has provided a clear prescription and a "Sure Remedy".

HEART CLEANSING BY BLOOD

It is human to hate those who ill-treat us — to seek revenge of somekind. It is contrary to psychological laws to "turn the other cheek". To love our enemies, to do good to them and to pray for them, is supernatural. When God, through Paul, says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath", He is not condoning bullies and demagogues. He is implying that authority to deal with them rests with Him. He can do a far better job anyway than we ever can. He says, "Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; *for in so doing thou shalt heap coals of fire on his head.* It is needless to emphasise the fact that to do good to our enemies and to pray for them is humanly impossible. It is possible only after a person's hate-filled heart has been cleansed by the precious Blood of Jesus Christ. Only a Blood-cleansed heart can be called "a pure heart" (Matt. 5:8). The initial cleansing of all sin occurs simultaneously with the wholehearted acceptance of Jesus Christ as one's personal Saviour and Lord of one's life — an act that is followed by a spontaneous and experiential confession before men of the saving grace of Jesus. At the moment of spiritual regeneration, the Holy Spirit comes to indwell the believer. It is the Holy Spirit who produces the fruit of *God's love* in a person's heart (Gal. 5:22a) — the love that loves enemies; the love that forgives and forgets; the love that loves again. As the believer abides in Christ and keeps his heart with all diligence (Prov. 4:23) through the power of the Holy Spirit, he learns that immediate confession of hard words spoken, forgiveness of all the wrongs against him and praying for all his "enemies" promotes his own spiritual health and effective ministry. Passages like I Corinthians 13, I John 3 and 4, Hebrews 5:16, Ephesians 4:30, and I John 1:9 are daily mirrors of his heart and healing waters for his hate-stricken soul.

MIND TRANSFORMATION BY RENEWAL

When the heart gets filled with hatred, the *mind* devises plans of revenge. During those tense moments of emotional upheaval, God's small voice speaks forgiveness to the heart, but the devil's loud voice speaks revenge to the *mind*. When the heart is convicted by the Holy Spirit, the *mind* rationalises. In view of the mind's role in hatred, St. Paul advises: "And be not conformed to this world: but be ye *transformed* by the *renewal of your minds* . . ." (Rom. 12:2). Mind renewal is possible only after heart-transformation or

spiritual regeneration. It involves daily-dying to self and yielding to the daily-control of the Holy Spirit over our lives. In every-day language, it means that we should ask for forgiveness immediately after we have caught our minds entertaining thoughts of hatred. After confession, we should trust the Blood of Jesus Christ to have cleansed us from that sin. After that we should pray for our supposed "enemies and return good to them — according to the guidance of the Holy Spirit. That said and done, puts us on the throne of spiritual victory; it mounts us on wings of "joy unspeakable and full of glory"; it floods our souls with "the peace that passeth all understanding".

THANKSGIVING BY NUMBERS

When friends have forsaken or betrayed you; when enemies seem to have victory over you; when thoughts of bitterness seem to overpower you, it is time to pause, to look back at the past numberless blessings that God has shed upon your life's pathway and to thank Him for them — *one by one* — "for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). Thank God even when "All these things are against me" (Gen. 42:36)? Yes, for "All things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Thank God even when the socio-political problems result in ghastly blood-baths? Yes, that is how God has worked out His programme throughout history. As long as man does not want to submit to God's will for the world, blood-baths will forever be. "He increaseth the *nations*, and destroyeth them: He enlarged the *nations* and straighteneth them again" (Job. 12:23); "Righteousness exalteth a *nation*: but sin is a reproach to any people" (Prov. 14:34); "As the *nations* which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God" (Deut. 8:20); But "Blessed is the *nation* whose God is the Lord" (Ps. 33:12). If we spend more time in putting ourselves right before God, instead of blaming the next man, God will soon solve our socio-political problems in His own way at His own time. All we can do is to be obedient to His will day by day, believe that He is solving our problems even in a seeming confusion. Along this vein, Annie Johnson Flints says,

*"In a factory building there are wheels and gearings,
There are cranks and pulleys, beltings tight or slack —
Some are whirling swiftly, some are turning slowly,
Some are thrusting forward, some are pulling back;
Some are smooth and silent, some are rough and noisy,
Pounding, rattling, clanking, moving with a jerk;*

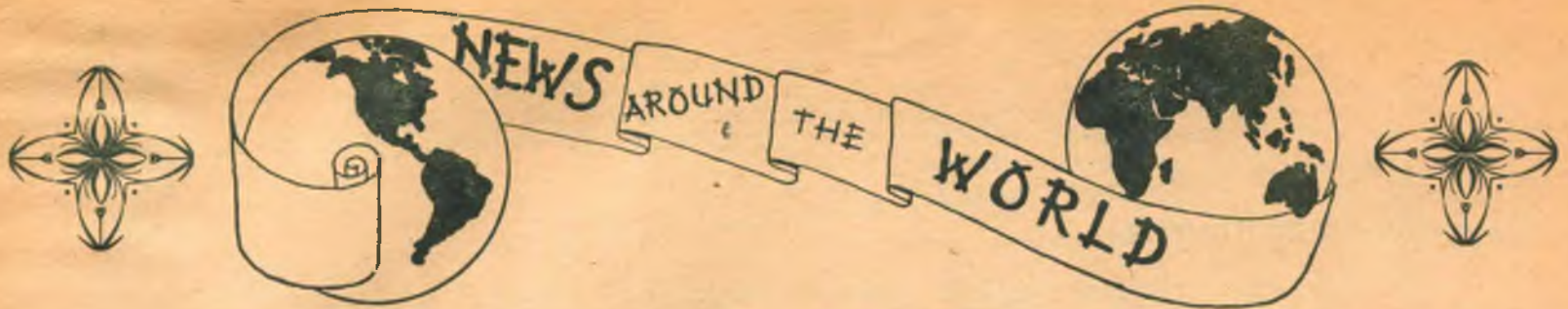
*In a wild confusion in a seeming chaos,
Lifting, pushing, driving — but they do their work.
From the mightiest lever to the tiniest pinion,
All things move together for the purpose planned;
And behind the working is a mind controlling,
And a force directing, and a guiding hand.*

*So all things are working for the Lord's beloved;
Some things might be hurtful if alone they stood;
Some might seem to hinder; some might draw us backward;
But they work together, and they work for good,
All the thwarted longings, all the stern denials,
All the contradictions, hard to understand.
And the force that holds them, speeds them and retards them,
Stops and starts and guides them — is our Father's hand."*

For these reasons, and for more, we should thank God for all that comes our way. Bitter experiences may come as chastisement for our sins, which we should confess immediately — if blessings must flow again upon our lives. God sometimes may allow bitter experiences to come to our lives in order to prepare us for a higher service. Other times we may find ourselves suffering for the sins of others. God may allow that suffering so that He might intensify the challenge of evangelizing the erring ones. Although it is hard to thank God for every bitter experience, it is the way to victory. So let us thank God:

1. **For grief unsuffered, tears unshed,**
2. **For clouds that scattered overhead;**
3. **For pestilence that came not nigh,**
4. **For dangers great that passed me by;**
5. **For sharp suspicion soothed, allayed;**
6. **For doubt dispelled that made afraid;**
7. **For fierce temptation well withstood,**
8. **For evil plot which brought forth good:**
9. **For weakened links in friendship's chain
That, sorely tested, stood the strains:**
10. **For harmless blows with malice dealt,**
11. **For base ingratitude unfelt;**
12. **For hatred's jest, unknown, unheard:**
14. **For every evil turned away,
Unmeasured thanks I give today."**

— Sel.



COMMUNISM: ●

● **SOUTH AMERICA:** Beside the radio propaganda, there are 144 periodicals edited in Communist countries, in circulation in Latin America. — *Intelligence Digest*.

● **THE WORLD:** Communist Propaganda pamphlets flood every country of the world, in every language. They may be purchased at a fraction of their cost in all major cities. In less than 40 years Communists have succeeded in dominating one-third of the world's population — not by armies, nor by great generals, but by the printed page. — *Advocate*.

● **CHINA:** A Christian girl was not allowed to graduate from high school because she insisted in thanking God for her meals and witnessing for Christ. — *Sel*.

● **CHINA:** During seven years of Red China's rule, Communists have killed in cold blood 20,000,000 people, and 21,000,000 additional people have died of starvation in slave labour camps. — *Christian Economics*.

● **BELGIAN CONGO:** A tract entitled "Voice of Mary" turned many Roman Catholics in Congo to Christ. Why? "Because an African wrote that tract. One fellow quizzed: "Why do you missionaries always give us stories of Christians in other countries? Why can't we read about our own leaders?" — *The Gospel Minister*.

JUVENILE DELINQUENCY

● **U.S.A.:** "The tide of youthful lawlessness is rising at a terrific pace. Unquestionably the heart of the juvenile delinquency problem rests with the home. When fathers and mothers fulfil responsibilities of parenthood, juvenile crime cannot exist." — *Sel*.

● A successful youth worker needs: spirituality, a love for Teens, alertness, a sense of humour, the ability to plan, and time. The right person can be sure of God's blessing. — *The General Baptist Messenger*.

● **Officials** fighting juvenile delinquency in Chilpancingo, Mexico, report that one of their problems is that the city has thirty saloons to every school. — *Sel*.

TV IN SOUTH AFRICA

● **SOUTH AFRICA:** *Why the Union Government Does not Want TV at Present.*

The Government had not banned television forever, said the Prime Minister, Dr. H. F. Verwoerd, in the House of Assembly recently.

But it will not be introduced before a nation-wide colour TV service is feasible, or before the Government has worked out a method of combating the medium's "social and educational disadvantages."

And when it does come, the importation of equipment will not be through the ordinary trade but through the South African Broadcasting Corporation. It will not be commercial service.

He insisted that the Government's refusal to introduce television immediately was not due to an old-fashioned outlook. It had taken this decision because it was realistic.

No Government should introduce a new discovery before all the effects were known.

"The same principle applies when the destruction of the spirit of the people is threatened."

It would be stupid for South Africa to introduce black-and-white television at tremendous cost and then, after a year or two, replace the whole system with colour television.

At the moment television transmitters could cover only about 60 miles. This was useless in South Africa, which was not small and compact like Britain or the Netherlands. — *Digest of South African Affairs*.

ALCOHOL

● **U.S.A.:** Dr. Andrew C. Ivy, of the Illinois University, says that one out of eight who begin drinking "moderately" and "occasionally" will become an alcoholic. Alcoholism now has reached No. 3 place in the list of deadly killers in America.

● **CANADA:** Canada has banned liquor at government functions. Prime Minister John Diefenbaker set the pattern at a dinner in Montreal to celebrate the official opening of the St. Lawrence Seaway. He issued orders that no cocktails were to be served. The experiment was so successful that the government decided to make it an official and regular practice. — *Christian Herald*.

TWO WIVES MEET AT FUNERAL

● **CAIRO:** For 15 years Cairo merchant *Ahmed Omar* kept the secret that he had two wives and maintained two homes. He explained his frequent absences from each home by saying he was going "away on business."

Then he died.

As the funeral procession passed through the streets, Omar's first wife, Amina, saw another black-clad woman sobbing and weeping. Taking the woman, Fatma, to be a professional mourner hired to weep at funerals, Amina told her: "You may cry as much as you like but you will not get a penny for it."

Fatma bristled and cried: "I am getting ALL his money. I will have you know I am his wife."

The subsequent argument became a punting, kicking, hair-pulling fight. Then the crowd joined in — and in the riot that surged through the street, Omar's coffin was forgotten and abandoned.

An hour later, as police questioned the two widows; someone remembered that Omar had not yet been buried. His coffin was found in a nearby shop. It had been taken there to avert a traffic jam.

Police told the widows to "stop your foolish jealousy and remember the dead." Ashamed, they agreed to bury the hatchet — their late husband. — *The Leader*.

POLIO

● **U.S.A.:** The first mass-feedings in an all-out programme to eradicate polio began in Dade County (Miami, Florida) on February 16, when 520,000 residents under the age of 40 were given the new cherry-flavoured oral vaccine.

The vaccine, provided by the Lederle Laboratories of the American Cyanamid Company, was administered free of charge in the rooms of private physicians, county health clinics, schools and special centres.

According to M. Eugene Filpse, M.D., general chairman of the programme and George M. Erickson, M.D., co-investigator, this is the first community-wide use of the new oral vaccine in the United States although it has been administered to more than three million persons in Central and South America.

The three participating organisations have undertaken an extensive statistical survey in connection with the programme to demon-

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strate the effectiveness of the vaccine. Seventeen two-member teams of communicable disease experts from the State Board of Health are taking interviews and blood samples in 1,500 Dade County homes as part of the study. Follow up blood samples will be taken again after the mass immunisation programme to help evaluate the effectiveness of the test.

The new vaccine is a weakened live virus type, similar to that used for protection against smallpox and yellow fever. By using the modified live virus, the oral vaccine enables persons to develop their own natural immunity to polio, and it is expected to be cheaper to produce than the Salk vaccine as well as easier to administer.

For these reasons it was selected by the Pan American Sanitary Bureau, a branch of the World Health Organisation, for extensive mass immunisation trials in Central and South America where it has proved effective and shown no undesired effects whatsoever.

It can be expected that this vaccine will, in time, be available in the Union of South Africa. — *The Leader*.

DIVORCE

● Britain: The British divorce rate has been dropping steadily since reaching a record shortly after the end of World War II. The growth of marriage counseling facilities is given as one reason for the improvement. — *Sel*.

TRENDS IN METHODISM

● INDIANAPOLIS: Billy Graham said, "One of the tragedies of the Christian Church today was expressed to me by a Methodist clergyman in Indianapolis. He said, 'It is unfortunate that many Methodist clergymen no longer preach conversion, but I am glad to report that hundreds are beginning to turn back to the early convictions of Wesley, that a man needs to be born again'." — *Prophecy Monthly*.

THE RELIGION OF COMMUNISM

● COMMUNISM now holds dominion over nearly one billion people. Two tremendously large groups of people in the earth today — the Slavic and the Chinese — are denied the message of the Gospel as God wants them to have it. — *Prophetic Word*.

● AUSTIN, TEXAS: The United Society of Methodist Laymen was recently organised in Austin, Texas, with the a vowed purpose of highlighting spiritual need and orthodoxy with the Methodist church. A similar group has been activated in Presbyterian churches or the South. — *Herald of Holiness*.

BEYOND THE COLOUR LINE

● OKLAHOMA: About 25 per cent of Oklahoma's Negro children are attending classes with white pupils. The total of Negroes in desegregated schools increased almost 2,000 since last year. There are fewer integrated high schools but more Negroes are attending them. — *Gospel Herald*.

● A BIBLE VERSE will appear on a new ten-cent stamp (U.S.A.) for overseas mail to Latin America and the West Indies. The stamp will picture the Liberty Bell and its famed inscription: "Proclaim liberty throughout the land to all its inhabitants." — *Herald of Holiness*.

ON THE MISSION FRONT

● JAPAN: Dr. Charles E. Perry, American missionary was clubbed to death by drunken Japanese college students. With his dying breath, Missionary Perry said, "Forgive them. It is enough if they only repent." — *Pilgrim Holiness Advocate*.

● U.S.A.: Five Roman Catholics joined Protestant churches for every Protestant who turned to Catholicism in the past five years, according to a survey of 2,370 pastors. — *Christian Heritage*.

● SOUTH AFRICA: South African Blood Donors have set a world record. Thirteen have received gold medals for donating 100 pints of blood. Six gold medals were awarded to donors at the annual general meeting of the South African Blood Transfusion Service in Johannesburg recently.

Dr. J. A. Bell, chairman, said in no other country had 13 people voluntarily donated 100 pints of blood each.

Two years ago, when the first gold medal was presented in South Africa, it was believed to be a world record.

Blood donations last year totalled 89,692 as against 64,160 in 1957.

The production of plasma also increased from 14,822 units in 1957 to 30,656 last year. — *Digest of South African Affairs*.

THE THEOLOGICAL SCHOOL MKHOMA

"Nyamuka Wala" is the motto of this school. "Go and they may see your good works and glorify your Father which is in heaven."

The first converts were the first Evangelists in Nyasaland.

For five years the missionaries worked hard at Cape Maclear where the first Mission Station was started in 1875 by the Free Church of Scotland. Five men died and the total expense amounted to many thousands of pounds and only one convert was left behind when the mission had to evacuate this station and went further north to a more healthier spot.

One convert — Albert Namalombe, was the only believer in Central Africa! But one man converted from paganism — one man who saw the LIGHT — went out to shine, and he brought the Light to many, many of his fellow Amalawe. He was born a slave

● ARIZONA: Astronomers at the Lowell Observatory near Flagstaff, Arizona, report that during the last five years the sun has become two per cent brighter and probably correspondingly warmer. — *Intelligence Digest*.

GOT A PROBLEM

● J. HUDSON TAYLOR once said, "Difficulties are sure to increase, but the power of God is unlimited. When He asks you or me where we shall buy bread, or how we shall solve this or that problem, it is only to prove us: He always knows what He will do; and if we wait His time, He will show us also." — *Christian Herald*.

"PREACH THE GOSPEL", SAYS NKRUMAH.

● GHANA: "The Church in Ghana should keep away from local politics but actively preach the gospel," Dr. Kwame Nkrumah told the AFRICAN CHALLENGE during a press conference. He was replying to a question about the part which the Church should play in an independent nation.

Anglican bishops from Nigeria, Ghana, Sierra Leone, and Gambia who met in Accra recently for the annual meeting of the Standing Committee of the Provincial Synod of the Anglican Church in West Africa also discussed the duties of Christians in the newly independent states of Africa. The Rt. Rev. J. L. C. Horstead, Archbishop of West Africa and Bishop of Sierra Leone, called upon ministers and church members to be a strength to their nations through living according to the teachings of Christ. — *African Challenge*.

both physically and spiritually, but was born again to be a son of the King of Heaven, a man made free to go and shine.

In 1897 the first group of twenty-one converts were baptised at Mvera, the first Mission Station of the Dutch Reformed Church Mission in Nyasaland. One of this group is still alive, Solomon Cimchere. He is a light bearer for 62 years now. He started to spread the good news while he was a member of the Catechumen-Class long before he was baptised.

The first converts were the first missionaries to go out and tell their brothers and sisters of the saving power of Jesus Christ.

The first group of ministers were ordained in 1926. They were evangelists for many years before they were trained as ministers. On the photo four of them are seen.

At present there are 35 African ministers

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THE VOICE IN WILDERNESS AGAINST . . . THE VOICELESS CHURCH

By

A. BEKITHEMBA

GAMEDE

The following suggestions should not be taken as final, necessarily; they are aired here with a view to giving our readers food for thought. Other suggestions from our readers will be welcome for publication in Africa's Hope.

THERE is a growing cry throughout Africa that the Church is doing very little towards the solution of Africa's racial problem. People who often level that criticism against the Church may not be aware of the four fundamental facts: (a) that the Church cannot enter into the socio-political arena to fight social evils without losing her spiritual testimony; (b) that the Church is not yet spiritually united; (c) that it is the prayer of a spiritually united Church that can move God's Hand of influence to stabilise Africa's troubled socio-political tensions; (d) that governments are not usually changed by Christian aggressive individuals or isolated Church organisations — that any Christian government is bound to listen to the Voice of a united Church.

The Church is not united, for example, in her Scriptural interpretation of race relations. Judging from historical development, it does appear as if that unity will be achieved after many years. However, if the Church goes all out to solve the problem, with the help of the Holy Spirit, the time might be shortened considerably. Take the problem of slavery, for example. It was practised for millenniums — even by certain members of the first Christian Church! It took time for the first Christian Church to drop the practice. Before she dropped the tradition, she laid down principles governing socio-Christian fellowship and human dignity such as would eventually end the evil practice. Even after laying those principles, the lag between theory and practice persisted until the last century, when the West officially abolished commercialised slavery. Without the consistent concentrated efforts of the Church to root out slavery from society, the practice would still be going on even today! Although slavery is not yet completely destroyed in the world, it has been reduced considerably.

It is needless to emphasise the fact that, to a certain extent, the ministry of the

Church is determined by the degree to which all racial groups have achieved a general standard of the Christian world and life view of economics, politics, culture, and theology. For the Church to solve the problem of slavery, for example, time allowance had to be given for (a) the development of the machine power to replace man power; (b) the gradual deliverance of society from the psychological effects of the practice; (c) the change of the pseudo-scientific and primitive theological interpretations of slavery; (d) the ministry of the Word of God and prayer which led to heart-changing revivals of the Evangelicals like Wilberforce, Wesley, Whitefield and others.

For the Church to solve the problem of racialism, she will have to take into consideration the fact that it takes time to purge society of psychological stigmas such as the European's association of the African with slavery or ape genera, the African's instinctive inferiority complex, the European's cultural superiority complex and the erroneous traditional interpretations of race generally. Nevertheless, the Church should not regard these determining factors as excuses for shirking her responsibilities, but should regard them as challenges to be met and overcome. Since the problem of racialism is basically spiritual, it means that the Church must intensify her spiritual efforts to solve it. She should not go all out to fight the government on political platforms. Jesus Christ, who lived during the time of Jewish political reactions against Roman rule, did not fight the existing government, but intensified His efforts to transform the sinful heart which is the cause of all socio-political problems. His contemporary political organisations like the Galileans, Zealots and the Assassins did not understand Him: they thought He was impractical. It does appear as if Jesus Christ was carving a way the Church should follow under the same situation. Jesus demonstrated that if men's hearts get right with God, their problems will also be solved. A heart that is full of racial hatred, revenge, bitterness, selfishness and greed cannot think in accordance with God's will. Such a heart needs a drastic spiritual change in the form of spiritual regeneration or spiritual revival. When the Church changes, society will also change. There are many political philosophies in Africa, and they all sincerely believe that they have good intentions. But the measuring rods of all political philosophies are the undistorted principles of justice and love, as laid out in the Bible. On these principles the Church must be agreed. In other words, the Church must be willing to be made willing by the Holy Spirit to accept the Biblical principles as they stand.

For the Church to be united, there must be fellowship meetings of all Christian workers — meetings that should aim at building that spiritual unity with the mighty cords of Christian Love.

If the Church fears love or fears to take steps that lead towards spiritual unity, then she has no Christian love in the first place, for "perfect love casteth out fear" (1 John 4:18). Whatever she fears above God must be somekind of a god unconsciously deified and exalted above our Creator "who is blessed forever". If the Church worships the Creator on Sunday and the other god during the week, she commits the sin of idolatry in the name of Christianity. If she sees the socio-political sins going on and says nothing, then she commits the sin of omission, for "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). As long as the Church serves one God on Sunday and other gods during the weekdays; as long she remains passive to the socio-political sins, she cannot be united, and as such, she cannot help the government effectively.

THE STEPS WHICH THE CHURCH SHOULD TAKE TO ACHIEVE SPIRITUAL UNITY

(The European Church, naturally, taking the Initiative).

STEP 1—The Executive Committees of all the European Churches in each country in Africa should meet for spiritual fellowship primarily, and for examining government policies in the light of the Scriptures.

At about the same time, the Executive Committees of all Non-European Churches should meet to do the same.

Reports should be sent to the various churches represented for approval.

These conferences should be held once a year.

STEP 2—The inter-racial Executive Committees of all churches in each country in Africa should meet for spiritual deepening and for discussions of government policies in the light of the Scriptures.

Reports should be sent to various churches represented.

These conferences should be held twice a year.

STEP 3—The inter-racial *Provincial or Regional Executive Committees* of all churches should meet three times a year for the same purpose.

STEP 4—The inter-racial *District Executive Committees* of all churches should meet four times a year for the same purpose.

STEP 5—The Inter-racial *District Spiritual Fellowship meetings* for all Christian workers of all churches should be held six times a year. Socio-racial *Community prayer meetings* for all Christians of all churches should be held six times a year. No socio-political problems should be discussed.

STEP 6—The inter-racial *Community prayer meetings* for all Christians of all churches should be held twelve times a year. No socio-political problems should be discussed. At this stage, even masters should have family prayer meetings with their servants.

STEP 7—An Interdenominational Convention of all Christian workers of all races — at which special speakers selected by a special committee address the Convention — should be held once a year. The Convention would be for spiritual re-examination, building, deepening and consecration. Socio-political problems would not be discussed.

THE ADVANTAGES OF SUCH A MOVE

1. The European missionary societies would be more effective in their spiritual ministries among the Africans — since such meetings would remove unnecessary suspicions that now exist.
2. The Europeans and Non-Europeans would be enabled to understand one another's problems on a spiritual level.
3. The racial tension in every-day human relations would be eased.
4. Our socio-political and economic problems would be ironed out without blood-shed.
5. As a pressure group with a mandate from God and operating outside the arena of party politics, the Church would be in a better position to speak with one voice to all our governments in Africa.
6. It would save our continent from inevitable God's judgment for the general apostasy now underway.
7. It would speed up the desired revival which should sweep over Africa for the overthrow of Communism and the solution of racialism.

RULES RESPONSIBLE FOR THE SUCCESS OF ALL THESE MEETINGS

1. THE RULE OF THE WORD: Leaders must come with open minds to receive the Word as final authority. They should accept it without *changing* it, *adding* to it, *subtracting* from it. They should come prepared to receive the Word as *water* to a thirsty soul; *fire* to burn all preconceived dross in the heart; *hammer* to break their hard hearts; *seed* to grow to a big fruit bearing tree; *food* for their emaciated souls; *light* in their socio-political darkness; a *guide* through the maze of Africa's socio-political theories.

Basically, of course, they should accept all that the Bible says about Christ and His miraculous birth, death, resurrection, ascension and return.

2. THE RULE OF PRAYER: Leaders should come in a spirit of humility and prayer. They should realize that God cannot hear and respond to insincere prayers, such as diplomatic prayers for socio-political expediency, selfish prayers for the exclusive advantages of one's clan or tribe or race, and "better-than-thou" prayers. Concerning such prayers God says, "God doth not hear sinners" (John 9:31); "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18); "behold the Lord's hand is not shortened" that it cannot save, neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2).

3. THE RULE OF EXPECTANCY: Church leaders should come with an attitude of expectancy for spiritual blessings — not for a bullsession of diehards. God acts in proportion to our concept of His ability and in proportion to our expectancy.

4. THE RULE OF OBEDIENCE: Undoubtedly, in such conference discussions, there will be new truths or old truths explained from new angles. According to the rule of obedience, the Church leaders should be obedient to the truth; they should not ~~resist~~ it. If it is hard to accept it, they should ask the Holy Spirit to give them grace to accept it with their open hearts. That all leaders will come to such conferences with certain preconceived ideas about race is a fact, but if they are all prepared to shed these interpretations and embrace new ones, the problem will be solved.

5. THE RULE OF SPIRITUAL UNITY: Church leaders should come with a mind of building up spiritual unity which is the key to the revival flood gates, and the reliable road to the solution of the problem of racialism. When the people become spiritually united, they will construct a united Church; a united Church which consists of a united people will be a great help to the govern-

ment in shaping a generally accepted racial policy.

6. THE RULE OF JUSTICE: All suggestions should be punctuated with the question: "Is it just?" Church leaders must be willing to differentiate between the acts of brutality and justice — whether performed by the State or by the people.

7. THE RULE OF LOVE: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). All the Churchmen's suggestions, therefore, should be measured by the rule of Christ's love or the golden rule. Positive love is more than tolerance; it involves putting oneself in the position of the neighbour and acting in a manner that gives honour and glory to Jesus Christ, our Lord and Saviour.

PERHAPS AT THIS TIME OF CRISES

THE PRAYER OF FRANCIS OF ASSISI MIGHT BE OF SOME HELP TO US:

"Lord make me a channel of Thy peace:
That where there is hatred, I may bring love.
That where there is wrong, I may bring the spirit of forgiveness,
That where there is discord, I may bring truth.
That where there is doubt, I may bring faith.
That where there is despair, I may bring hope,
That where there are shadows, I may bring Thy light,
That where there is sadness, I may bring joy.
Lord, grant that I may seek rather to comfort than to be comforted; to understand than to be understood; to love than to be loved;
For, it is by giving that one receives;
it is by self-forgetting that one finds;
it is by forgiving that one is forgiven;
it is by dying that one awakens to eternal life."

THE RELIGIONS OF SOUTH AFRICA

The Dutch Reformed church has been the backbone of Christian witness in South Africa ever since whites first settled at Cape Town more than 300 years ago.

When the British arrived in 1795, the Dutch Reformed church composed the only Christian element in South Africa, save for a few Lutherans, Moravians, and French Huguenots.

By the early nineteenth century, Anglican chaplains were ministering to the British garrison. Methodism also came with the British garrison, and Scotch settlers introduced Presbyterianism. Baptist and Congregationalists likewise trace South African origins back to the nineteenth century, as do Salvationists,

Seventh-day Adventists, and Roman Catholics.

Most widely known of South African ministers was Andrew Murray (1828-1917), Scotch Presbyterian who preached in Dutch Reformed churches.

Sixty-five per cent of South Africa's 15,000,000 inhabitants are now said to be Christians of one sort or another. The Dutch Reformed church claims some 15 per cent of the population, the Methodists 11 per cent, the Anglicans 10 per cent, and Roman Catholics five per cent.

Virtually all of the remainder of the population is either Hindu, Moslem, Buddhist or Pagan. — *Christianity Today*.

THE



The Victor Ludorum, Mr. Setlogelo makes the 100 yards dash in 10.5 seconds. He wins it not without hot competition. Mr. Setlogelo has had a clear win in the 220 yards and the 440 yards races. He attained the 2nd position in every other event he competed in.



In the heat of the afternoon, at the close of the Athletics sports, anxious faces were crowding around Prof. J. J. Ross who is holding the microphone.

He is talking to students who participated in the Athletics sports, and some of the sports enthusiasts. Sitting on his left with a hat on his lap, is Mr. Mzamanae, Chairman of the Athletics Union, who had been praying the previous day that the weather would become favourable for the sports.

Prof. Ross's speech to the crowd of students and staff members was brief. He congratulated the students on their splendid organization of the sports, and the achievements of the participants in their various activities.

PAGE



Left to right in the foreground: Mrs. Gamede receiving the bouquet from Miss Zihlangu, a student here. Mr. Mongalo with a straw hat on and the Rector, Prof. J. J. Ross, seated.

Mrs. Gamede presented the prizes to the winners, Mr. Mongalo announced the winners and Prof. Ross gave a speech at the close of the day.



SOCIAL



Mr. Jona, doing ministry, is seen still in a state of concentration and exertion while the shot-put is flying in the air to land 37ft. 4in. away. The distance is a good one. Had he taken advantage of the portion that lies before him in the circle, no doubt he might have put the shot farther away. Mr. Jona had retired from active sports some 11 years ago.



Place: The University College of Fort Hare.

Occasion: Sports-day.

Personalities: Left to right: Mr. D. D. Ntoi, Miss M. Mali, Mr. M. Tshabalala, all student officials of the occasion for the day.

Mr. Ntoi was the general announcer; next to him, on the bottom left of the picture is the scoring board. Also, next to him, is the amplifier, and operating it is Mr. Tshabalala who is apparently carried away with Mr. Ntoi's sense of humour.

MOSQUITO VERSUS MAN

MALARIA ERADICATION — A WORLD CHALLENGE

released on the WORLD HEALTH DAY,
7th April, 1960.

At first sight, it seems like a straight-forward fight between man and mosquito.

The female of the ANOPHELES mosquito bites a malaria sufferer and sucks up the malaria parasite together with his blood. Two weeks later she is able to pass on the infection by biting a healthy person.

To break the chain of infection, therefore, all that is needed is to kill the mosquito before the malaria parasite has had time to develop within its body and become a danger for the next person bitten.

The whole theory of malaria eradication is based on the mosquito's habit of resting on interior walls after it has fed on someone's blood, and on the possibility of spraying those walls with "residual" insecticides that will kill all the mosquitos settling on them over a period of several months.

Yet in actual practice, unbelievably intricate problems arise.

The world-wide campaign to stamp out malaria is aimed at protecting twelve hundred million human beings, widely different in their way of life and habits. The majority live in villages difficult to reach and far from any main roads. Such people regard as intruders those who come to spray the walls of their homes. In some places the houses have no walls — only a primitive roof. In others, the mosquito does not settle on the walls, but prefers to go and digest the blood of its victims in some outdoor retreat — away from the houses. Elsewhere the mosquito bites only outside. It may happen that the mosquito is irritated by the presence of the insecticide and learns to avoid it, or else does not settle long enough for the poison to take effect.

A still more serious problem is that of resistance to the insecticide. It was this that prompted the decision of the WHO Member Governments at the Eighth World Health Assembly in Mexico City in 1955 to declare all-out war on malaria. It had become im-

perative to stamp out the disease from the world before all the species of malaria-carrying mosquitos would develop resistance to the insecticides used.

Almost everywhere until then, the fight against malaria had been carried on in a spirit of optimism. The spraying of the inside walls of houses with insecticides went on without undue haste, when one village had been done, the workers moved on to the next. More and more districts were gradually being protected against the disease. The work went, slowly but steadily, the idea

An Address by

Dr. M. G. CANDAU, M.D.,
Director-General of the World Health
Organization

being that with perseverance and plenty of time it would sooner or later be possible to treat all the malarial regions of the earth.

It was in 1951 that the cry of alarm first went up: "The insecticide we are using is no longer active!" This was the first counter-attack; the mosquito was putting up resistance. At first resistance was assumed to be the result of the mosquito becoming accustomed to the insecticide as in the case with alcoholics or drug-addicts whose intake of alcohol or drugs is constantly increasing and yet produces less and less effect. The mosquito too, seemed to become inured to bigger doses of insecticide, which at last failed to kill them. They appeared to have "acquired" immunity.

Out of this situation was born the idea of world-wide malaria eradication. It was decided to replace piecemeal campaigns by total war. The operation, it was realised, must be completed while the insecticide continued to kill and before the hitherto sporadic resistance became general.

This resistance was believed to be due to spraying at insufficient strength, thus giving the mosquitos a chance to grow accustomed to the insecticide. The essence of the eradi-

cation policy was therefore to make an all-out effort to engage in mass slaughter of the malaria-carrying mosquitos for the length of time required to cure the existing malaria victims and eliminate the infection. After that, even if the mosquitos came back, there would no longer be any infection for them to spread.

If the idea had ever been entertained that it might be possible to eliminate once and for all the malaria-carrying species of mosquitos, it was now abandoned. The mosquito had given its answer.

Then it was the turn of the entomologists, the geneticists, and the biochemists to launch their counter-attack, and this time the battle was engaged in the calm atmosphere of the laboratories.

Mosquitos take very kindly to life in confinement. From all over the world, mosquito eggs, tiny grey specks, are sent by post in boxes or in ordinary envelopes, to the famous Ross Institute of Tropical Medicine in London. Twenty-four hours later the eggs hatch out, and the wriggling larvae that emerge are fed, one item of their diet being baby-food in powder form, the very same that builds bonny British babies.

In a week's time the adults begin to fly, in cages of very fine netting. The males are fed on sugar, the females on blood which is sometimes taken from an entomologist's forearm but more frequently from the shaved belly of a guinea-pig. The mosquitos are then exposed to insecticides, and those that resist are separated from those that do not. The next step is mating: "resisters", are mated with "resisters", "non-resisters" with "non-resisters", and then "resisters" with "non-resisters". Some species of mosquitos refuse to mate in captivity, and for them a few antomologists have succeeded in carrying out artificial insemination.

From these couples come new families, which may be resisters, non-resisters or hybrids, each reacting in their own way to the various insecticides to which they are exposed. Scores of generations are studied in this way, and their behaviour is carefully noted.

(Continued last column page 11).



Young Africa

YOUNG AFRICA

Uncle Themba could not resist publishing this wonderful testimony from a St. III child of Ebenezer Mission School in Swaziland, where Mr. Jabulani Lukhele is Principal:

"I am a young child who is one of those who are "saved" by the Lord Jesus Christ. My heart is joyful for I know that Jesus is my Saviour, my Shepherd, my Guide and my true Way.

When I remember my old friend, Satan,

I cry because he made me do all kinds of sins, but now that I have accepted Jesus into my heart, as my personal Saviour, I know that all my sins are taken away. My daily prayer is that God may bless me and make me the light of the world.

And I ask God to open the eyes of people who are still in spiritual darkness so that they may see and know that a young child such as I, can be saved, made holy, and be baptized in the Holy Ghost by the Lord Jesus Christ.

I wish that those who are still bound by Satan might be delivered by the Lord Jesus Christ before it is too late. Jesus has come to seek and save that which is lost.

RUTH KUNENE.

Ebenezer School,
Swaziland.

I also wish all Young Africa would be saved by Jesus Christ. We should try and witness for Christ to our classmates. We should ask Jesus to help us — to give us the strength and the wisdom we need. We should pray, as we witness, that the Holy spirit might convict those we witness to, and lead them to repentance from their sins, so that Jesus might save them.

The amazing thing about our Gospel. Ruth, is that all people, whether young or old, are saved in the same way. God bless you.

Uncle Themba

(Continued from page 5).

in the Mkhoma Synod of the Church of Central Africa Presbyterian. (Within the bounds of the D.R.C. Mission field).

Fourteen are in training, one of whom is Mr. Kacaje who, as many of his fellow students know, was a certificated teacher receiving a good salary. But when called to dedicate their lives to serve God as full time workers in His ministry, he and his wife left all and said "Here we are, send us." They will have to stay at Mkhoma for four years and then receive a salary much less than what he received as teacher. But they have made sure that God is calling, and that is enough for them; they are not thinking in terms of £. s. d., but in terms of lost souls waiting to hear the glad tidings of salvation through Jesus Christ.

This is what he says:

"I, HERE AM I, SEND ME!"

I was born and grew up in a christian family. As I grew up to be a boy, I joined the Church and became a christian. But when I was about the age of 15, I felt in my mind the call of God to His ministry. This was the time when I was attending my primary education.

During my school life, I served my church as a Sunday School teacher. I could also help my friends with the Word of God. I wanted to win them for Christ. In my holidays, church elders asked me to preach on Sundays. Although I did all these duties, I was not spiritually satisfied. After finishing my primary education I joined the teaching profession.

At the schools, where I was posted to teach, I often had the privilege to preach the Word of God, but still I felt the call to the ministry.

One day after working for two years, I decided to apply for a Theological course, so I did. But soon after I had applied, I was again attracted by the worldly pleasures. Hence, I changed my mind; I decided not to go. Some of my best friends advised me not to join the ministry because I had by then not worked for a long time. One man said I should first get a certificate in case I may want to come back to the teaching. "You are going to lead a miserable life if you are to join the ministry," one added. So I took this kind advice.

I continued working as a teacher for another three years. All these years I felt the call in my heart. I tried to resist the call until time came when I said, "God let Thy will be done with me." This time I was selected to go for up-grading course. When I gave up myself unto the Will of God, I found peace in my mind, and found everything easy to overcome. I now praise the Lord for His grace. He called me, and I am now attending Theological School.

I believe many of you have had the same experience. In one way or another, you felt the call of God but you have tried to resist it, and not willing to do His work. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14-15).

Let us not choose careers for ourselves but let God choose for us. By only listening to the Will of God, we shall serve Him in any kind of work. "Let your light so shine before men that they may see your good work, and glorify your Father which is in heaven." Mat. 5:16.

G. A. KACAJE.

Mkhoma,
Nyasaland.

MOSQUITO VERSUS MAN

(Continued from page 10).

This patient, meticulous research work has made it possible for entomologists and geneticists to determine with some accuracy the nature of this phenomenon of resistance.

Mosquitos do not acquire resistance, they are born with it; in fact it can now be affirmed that even before the residual insecticides were invented, some individual mosquitos were already "resisters". They had in them the genes of resistance, and were protected even against insecticides that were still in the future.

It has now been established beyond doubt that at first the insecticide killed off the susceptible mosquitos. The remainder, the resisters, all survived and multiplied, producing a whole new population of mosquitos gradually less and less affected by the lethal properties of the insecticide.

The scientists then set about finding out something more about the mechanism of resistance. In the case of a particular insecticide they discovered that, fortunately for the mosquito and unfortunately for us, its organism contains an enzyme which sets about altering the chemical composition of the insecticide by dissociating the atoms which make the substance toxic. The insecticide manufacturers were informed of this discovery, and their chemists are now trying to develop an insecticide which will become more effective when acted upon by the enzyme in the mosquito's organism.

There are unfortunately other insecticide troubles besides mosquito resistance. For instance the walls to be sprayed may interfere with the action of the insecticide. There are

(Continued on page 12).



BETWEEN US WOMEN

By

Mrs. NINA B. GAMEDE

PERFECT LOVE

Slow to suspect — quick to trust.
 slow to condemn — quick to justify.
 slow to offend — quick to defend.
 Slow to expose — quick to shield.
 Slow to reprimand — quick to forbear.
 Slow to belittle — quick to appreciate.
 Slow to demand — quick to give.
 Slow to provoke — quick to conciliate.
 Slow to hinder — quick to help.
 Slow to resent — quick to forgive.

— Sel.

RECIPE FOR CHARM

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to preserve her charms. She replied sweetly: "I use for *the lips*, truth; for *the voice*, prayer; for *the eyes*, pity; for *the hands*, charity; for *the figure*, uprightness; and for *the heart*, love." — Sel.

It is now midautumn, and every one wants something nice, warm and invigorating during these cold days. So I thought it would not be out of place if we tried the following recipes together. I thought it would be good to suggest a menu for, say, dinner. By dinner I do not mean that it should be served during lunch time, necessarily; it may be served during the heaviest meal of the day. It can be in the evening for that matter.

MENU

Old-fashioned potato soup; stewed fish; vegetable salad; curry of liver and spinach; steamed prune pudding; spiced tea.

OLD-FASHIONED POTATO SOUP

6 potatoes, cubed 1 tablespoon butter or
 margarine.
 2 pints milk ½ cup flour
 Salt and pepper to taste 1 egg, well beaten

Boil potatoes in a little water until soft. Add milk and beat thoroughly using an egg

beater; season to taste. Work butter into flour, using your fingers as in scones, and add egg and milk. Drop by teaspoons into the hot potato-milk mixture, stirring well after each addition. Cover saucepan and cook for about 10 minutes. Serve at once.

STEWED FISH

½ lb. flour	mixed herbs
¼ lb. fat	mace
2 pints fish stock or water	lemon juice
salt and pepper	onion
	1 lb. Fish

Cut fish into pieces and roll in flour. Melt fat and fry fish to a golden brown. Take out fish and brown the remaining flour in the fat; add liquid, and stir till it boils. Add seasoning, herb and lemon juice. Put fish into sauce and cook gently. Serve fish on a hot dish with the sauce strained over it.

CURRY OF LIVER AND SPINACH

2 lbs. sheep's liver	1 desertspoon coriander powder
1½ lb. spinach	1 teaspoon turmeric powder
1 lb. tomatoes	½ teaspoon chili powder
2 onions finely sliced	½ teaspoon salt
2 tablespoons ghee	a few cumin seeds
1 clove garlic	

Wash and trim and cut liver into large pieces. Wash spinach thoroughly and chop it finely. Scald tomatoes in hot water and skin them, then mash them up to a pulp. Heat the ghee and, when it is piping hot, fry the onion until a golden brown. To this add the liver, curd, tomatoe pulp, the spices and salt. Crush garlic in one cupful of water and sprinkle this together with spinach into mixture. Mix all the ingredients well together. Leave to simmer on a slow fire until the liver is tender. Serve hot with rice.

GHEE: Heat butter slowly. Keep it on the boil, taking off all the scum that may rise to the surface, until the butter is quite clear.

CURD: Add two tablespoonfuls of lemon juice to half a cupful of milk, and leave the milk to curdle for half an hour.

"This is a delicious Indian recipe I got from my Indian friend. Try it."

STEAMED PRUNE PUDDING

2 eggs	1 cup flour
1 cup shortening	1 teaspoon bicarbonate of soda
1 cup brown sugar	
2 cups cooked, diced prunes	1 tablespoon cold milk ½ teaspoon salt

Beat eggs well. Mix brown sugar in melted shortening, and add to eggs. Add prunes. Sift flour and salt and add to prune mixture. Dissolve the soda in milk and add. Mix well and put in a well-greased muffin tin or mold and place in pan of water. Steam 1 hour, uncovered. Serve warm on the following foamy sauce.

Foamy Sauce: Beat 1 egg until foamy. Melt five tablespoons of butter and add slowly to the egg. Add 1½ cups castor sugar. Mix very well. Blend in 1 cup whipped cream. Add vanilla flavouring.

MOSQUITO VERSUS MAN

(Continued from page 11).

walls which soak up the insecticide and prevent it from doing its lethal work, and there are walls which decompose it and render it harmless.

Then there is the good housewife, anxious to keep her house clean, who whitewashes or papers her walls, thus covering up the insecticide.

All these factors have to be taken carefully into account in organising a world anti-malaria campaign. Every detail must be watched and every eventuality guarded against. This calls for a thorough knowledge of the mosquito and its reactions to the various insecticides, a careful choice of the insecticide to be used, the precise determination of the dosage required, and so on.

The results of laboratory research should make it possible to get round most of those difficulties. By careful preliminary studies costly mistakes can be avoided and the road can be smoothed towards final eradication.

HOW TO LEAD ROMAN CATHOLICS TO CHRIST

By

MINER B. STEARNS, Th.D.

Many of the methods for winning souls to Christ are not successful with Roman Catholics. In this article, the author makes some excellent suggestions based on personal experience, and points out pitfalls to be avoided.

A well-known Christian magazine published a most timely and important article on "Winning Roman Catholics to Christ." The author pointed out our duty to the 430 million of Roman Catholics in the world, of whom some 36 millions are in the United States of America. It would seem that some further practical suggestions are in order as to how to witness to these people who present such a challenge to us. Many of the methods that may be suitable for non-Catholics are not successful with Roman Catholics, as this writer learned to his sorrow.

Let it be said at the outset that this writer makes no claims that his suggestions are infallible, or even that they should be adopted blindly or always used. These suggestions are merely the fruit of more than twenty years of missionary experience in Catholic countries (Belgium and Ecuador) and of a rather thorough study of Catholic doctrine in their own publications.

It is evident that no one method will always work, and that the individual soul-winner must always depend on the guidance and the power of the Holy Spirit in his own life, and upon the conviction that the same Spirit of God will work in the heart of the unsaved person. Nevertheless, it is hoped that the following suggestions will prove helpful. Let us begin with some of the pitfalls to avoid.

CATHOLICS NOT ENEMIES

First of all, we must not consider the Catholics as our enemies. It is true that we cannot forget the infamous massacre of St. Bartholomew's Day in 1572, not the many bloody persecutions of Protestants before and since then, and even down to the present day in certain countries. But the Catholic we are seeking to win to Christ is not responsible for such atrocities, and quite probably does not even know of them. We must ask God to cause us to love the person we are seeking to win. May it be true of us that "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5).

Secondly, let us seek to avoid arguments. It is of no use to discuss the question whether Mary had any other children after the birth of Jesus Christ. No one's salvation depends on his belief about this matter. The same can be said about the supposed apparitions of Mary at Fatima, Lourdes and the dozens of other places where it is said that she has been seen (usually by children). It is better not to discuss the question of the supposed real presence of Christ in the Communion, or the doctrine of transubstantiation. Make every effort to limit the conversation to matters that directly concern our salvation.

Thirdly, it is useful to ask your Catholic friend a question in order to try to discover where his difficulty lies and what his true spiritual condition is. There are certain questions that may work perfectly well with non-Catholics but which should not be addressed to Catholics, for the reasons that follow:

Do not, for example, ask a Catholic "Are you a Christian?" Of course he thinks he is a Christian because he is a Catholic. The two words, Christian and Catholic, are practically synonymous in his thinking. In fact, he may well doubt whether you are a Christian, and consider you a mere heretic.

Do not ask him, "Do you believe in Christ?" Of course he thinks he does. He means that he believes what he has been told about Christ, but that is intellectual assent, and not saving faith. But that is very likely the only kind of faith that your Catholic friend knows about, and true saving faith which is trust in, and dependence upon, Christ alone, must be explained to him.

CONCEPTION OF SALVATION DIFFERENT

It is not useful to ask a Catholic, "Are you saved?" It is very unlikely that he knows anything about salvation as you understand

it. His conception of salvation is called "sanctifying grace" and is supposedly received through baptism, usually in infancy. It is a variable quantity which can be decreased through venial sin, lost through mortal sin, regained through confession to a priest who then gives absolution and prescribes a certain number of prayers as "penance."

"Have you been born again?" The Catholic has been taught that the new birth is one of the results of baptism, and therefore he may well reply "yes" in all sincerity, even though he has never been born again in the Biblical meaning of the phrase, according to John 3:3-8. In fact, if your Catholic friend is well instructed in religion, he might even quote John 3:5 as proof that baptism produces the new birth.

This text is also quoted by Protestant groups who believe in baptismal regeneration. We might as well admit that, if we had no other scriptures to explain it, we also might think that John 3:5 teaches the new birth through baptism. But what do these words of Christ really mean: "Except a man be born of water and of Spirit, he cannot enter into the kingdom of God?" Let us compare scripture with scripture.

In Ephesians 5:25, 26, we read: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by word." Here we see that the Word of God symbolised by water. The same is true in Isaiah 55:10,11. When we further examine James 1:18 and I Peter 1:23, we discover that we are born again by the Word of God.

In the light of these four passages, the words of Christ in John 3:5 become perfectly clear. The Holy Spirit is the agent in our salvation and new birth, while the Word of God, symbolised by water, is the instrument the Spirit uses. The part played by the Word of God in saving a lost soul is further emphasised in such passages as Romans 1:16; 10; 17; II Timothy 3:15.

Other passages that seem, on the surface, to teach that baptism saves us, such as Mark 16:16, Galatians 3:27, I Peter 3:21, and others, undoubtedly really refer to the bap-

tism of (or in) the Holy Spirit (I Cor. 12:13), and not to water baptism.

WHAT QUESTIONS SHOULD BE ASKED?

Having considered five questions which it is unwise to ask a Roman Catholic, let us now consider the positive side of the subject — what questions should one ask a Catholic in order to find out his truth spiritual condition, with a view to helping him receive salvation in Christ. It seems to this writer that the most useful question, not only for Catholics, but also for Protestants and others, is this: "What are you counting on to get you to heaven?"

We may assume that the Catholic (or other person) to whom you are speaking hopes to get to Heaven. As mentioned above, the Catholic dare not be sure he is going to Heaven, because the Council of Trent said he cannot be sure. He probably does know the statement of I John 5:13, "These things have I written unto you that believe in the name of the Son of God; that ye may know that ye have eternal life."

If he does know of this wonderful Biblical statement of the possibility of the assurance of salvation, then he must "interpret" it in the light of the supposedly infallible pronouncement of the Council of Trent. For while the Catholic has the right to read the Bible (in a Catholic version), he does not have the right to interpret it.

AN UNAPPROVED PROMISE

Some Catholics base their hope of Heaven on the so-called twelfth great promise of the "sacred Heart of Jesus." This promise declares that if one takes Communion (Catholic, of course) on the first Friday of each month of nine successive months, he is sure of a "happy death," i.e. of dying in a "state of grace", which will take him to purgatory.

The duration of his stay in purgatory is determined by the amount of "sanctifying grace" the individual has at the moment of his death, and also by the number of masses that are said for his soul after death. Unfortunately, no masses that are said without money, so that the very poor people are left to burn in purgatory longer, while the rich who can have large numbers of masses said for their souls escape from purgatory more quickly. This belief probably helps to account for the fact that in France, where most people are very poor, one quarter of the electorate votes Communist. In Italy, the proportion of Communists is one-third.

However, the Roman Catholic Church has never officially approved the teaching of the "Sacred Heart of Jesus," and in particular, the twelve "promises" of the said "Sacred Heart." So if your friend tells you he is counting on this twelfth promise to get him to Heaven, you can reply that this promise is not officially recognised by his own church, and is in fact contradicted by the supposedly infallible Council of Trent (1545-1564).

Your Catholic friend may tell you, on the other hand, that he is counting on his religion to get him into Heaven, or on his

church, or on the Virgin Mary, or on his good works, his baptism, etc. In each case, it will be up to you to point him to the Scriptures, using verses appropriate to his case.

Of course, your main purpose should be to point your Catholic friend to Christ as the only Saviour, the only Mediator between God and man, to Him who gave Himself a ransom for all (I Tim. 2:5, 6).

It is very significant, in view of the current Catholic teaching that Mary is the "Mediatrice of all Graces" and that one should "go to Christ through Mary," that the Holy Spirit emphasises in I Timothy 2:5, 6 that the only Mediator is the Man, Christ Jesus (and not the woman, Mary). It is further added that He gave Himself a ransom for all, and not that she gave herself. How important this is, in view of the Catholic doctrine that Mary is the "co-redemptrix."

These two new teachings, that Mary is mediatrix and co-redemptrix, are not yet dogmas, and hence the Catholic is not yet required, on pain of mortal sin, to believe them. However, important Catholic authorities are already announcing that these will be the next dogmas to be officially pronounced by the Roman Church (presumably by the Pope, since he was proclaimed infallible in 1870, and hence a dogma no longer needs the authority of an "infallible" ecumenical council).

INGRAINED BUT MISTAKEN NOTION

Other Bible texts that you will want to show your Catholic friend, and have him read for himself, are John 14:6, Acts 4:12, I Peter 2:24, which passages clearly indicate that Christ is the only and sufficient Saviour. Your Catholic friend's mind will doubtless be clouded by the ingrained notion that he must somehow contribute to his salvation by his own good works. If he knows a little Scripture, which is not often the case, he may quote for you James 2:14-26 as a proof for his belief.

The answer to this is, of course, that James is emphasising "justification" before men who cannot see our faith, as God can. Men must see our good works as evidence of the reality of our faith. The key words are "seest thou" and "ye see then" (vv. 22, 24). The great fact that Abraham was justified before God because of his faith is repeated in verse 23. The fact of our justification before God is what Paul is emphasising in his epistles, and it will be well to have your Catholic friend read such passages as Ephesians 2:8, 9 and Titus 3:5.

The Catholic usually has the idea that it was the physical sufferings of Christ which save us. It is therefore helpful to emphasise that we are not saved by what men did to Christ, but by what God did, as Isaiah 53:6 points out: "... the Lord hath laid on him the iniquity of us all." (See also v. 10).

In fact, no better chapter than Isaiah 53 could be found by which to lead a soul to Christ. Have your friend make the chapter personal by putting his own name, or just "me" in place of "us" in every verse. For example, verse 5, "He was wounded for my transgressions, he was bruised for my iniquities," and so on.

GET HIM TO READ THE BIBLE

This writer has met many ex-Catholics, and in almost every case their testimony was that they were saved and delivered from the errors of Rome through reading the Bible. Your chief aim should be, therefore, in addition to underscoring some key passages, such as those suggested above, to get your Catholic friend to read the Word of God for himself. If he does own a copy, you can make an important contribution toward his salvation by making him a gift of a New Testament, in a Catholic edition.

If your friend is a very devout and strict Catholic, he knows that he is not permitted to read a Protestant Bible, and will not wish to disobey the authorities of his church. However, there is an additional advantage in giving him a Catholic version of the Scriptures. Such a version contains in a preface an encouragement from one of the popes, urging every good Catholic to read the Testament every day. While the word of the pope may have no value or interest for us, it certainly does for your Catholic friend, and it may help to get him started on the road to reading the Word of God, and hence to his ultimate salvation.

It is preferable to give your friend a New Testament rather than a whole Bible, for two reasons: If you give him a Catholic Bible, he will find the seven apocryphal books in the Old Testament, and some passages in these (such as I Maccabees 12) may confirm him in some of his Catholic ideas, such as prayers for the dead.

Of course these apocryphal books are not inspired of God as are the sixty-six books we find in our Bibles. The Jews never recognised the apocryphal books as inspired and never included them in their Old Testament. They were apparently not originally written in Hebrew as were the thirty-nine books which properly compose the Old Testament. Jerome, who translated the Bible into the Latin version, known as the Vulgate (the official Catholic version of the Bible), did not include these seven apocryphal books, but the pope required him to do so.

The second reason for giving a New Testament, rather than the whole Bible, to one who is not familiar with the Word of God is that he will probably begin to read it like any other book at the beginning. There is danger that he will be discouraged by some of the more difficult passages of the Old Testament, before arriving at the message of salvation in the New. If he has only the New Testament, the reader will be on familiar ground immediately, as a Catholic, and he will be introduced at once to salvation.

One further word of warning: Do not give your friend the old Douay version of the New Testament. In addition to the fact that the English is archaic, this version has the disadvantage that the expression "do penance" occurs in place of "repent". For the Catholic "do penance" means to recite a certain number of times the Lord's Prayer, and "Hail Mary," as prescribed by the priest when giving absolution in the confessional.

The version you should give to your Catholic friends (or recommend that they buy) is the new Confraternity Version. This is

obtained in all Catholic bookstores (or can be ordered), as well as in most Christian (Protestant) bookstores.

It is the writer's hope that these suggestions may prove helpful to many in their efforts to point their Catholic friends to the only Saviour. Any word of success they may have or any suggestions for improving the method would be greatly appreciated. One friend has already suggested that the key question to ask a Catholic could be better expressed thus: "How do you get to heaven?" In any case, however expressed, that is certainly the crucial question. May

"By Prayer and Fasting"

HOLD YOUR HEART OPEN TO THE SEARCHING OF GOD

By E. E. SHELHAMER

The following are some of the features and manifestations of the Self-life.

The Holy Spirit ALONE can interpret and apply this article to your individual case. As you read, examine yourself as if in the immediate presence of God. Do you ever feel —

● *The stirrings of anger or impatience* — but, worst of all, you call it nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when reproved or contradicted; sharp, heated flings at another?

● *Self-will*; a stubborn, unteachable spirit; an arguing, talkative spirit; hard, sarcastic expression; an unyielding, headstrong attitude; a driving, commanding spirit; a disposition that loves to be coaxed and humoured?

● *Carnal fear*; a man-fearing spirit; a shrinking from reproach and duty; reasoning around the cross; a shrinking from doing your whole duty by those of wealth or position; a compromising, holding-back tendency?

● *A jealous disposition*; a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues, of others?

● *A secret sense of pride*; an exalted feeling in view of your success or your position; because of your good training and appearance; because of your natural gifts and abilities; an important, independent spirit; stiffness and preciseness?

● *Love of human praise*; a secret fondness to be noticed; love of supremacy; drawing attention to self in conversation; a swelling

you have wisdom in pointing out from Scripture the correct answer!

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Dr. Miner Stearns, a graduate of the University of Pennsylvania and Dallas Theological Seminary, was for many years director of the Bible Institute of the Belgian Gospel Mission in Brussels, Belgium, where he lives. He has a background of more than twenty years' experience as a missionary in Catholic countries. He is the president and Mrs. Stearns is the treasurer of Global Gospel Broadcasts, Inc., with American headquarters in Chicago.

out of self when you have had a free time in speaking or praying?

● *Lustful stirrings; unholy actions, a carnal leaning; undue affection and familiarity towards those of the opposite sex; wandering eyes; no something in you that would not be trusted in sufficient opportunity presented itself?*

● *A dishonest, deceitful disposition; evading and covering the truth; covering up your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?*

● *Unbelief; a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God, a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over-anxious feeling — whether everything will come out all right?*

● *Formality and deadness; lack of concern for lost souls; dryness and indifference; lack of power with God? Selfishness, love of ease; love of money etc.?*

● *Stinginess; being over exacting about trifles; falling out with others over a few apples, chickens, or pigs; giving just enough to ease my conscience, and less than a poor labourer does for the furtherance of the Gospel at home and abroad?*

● *Sectarianism; being narrow and bigoted in favour of my little crowd; cool and unlovely towards others who differ from me; ready to argue and take the contrary side instead of studiously avoiding those things that might break sweet fellowship; pulling to get members, even though I steal them from another congregation; sitting back with a critical and over-wise air, and failing to co-operate with others for the salvation of souls?*

Do I become provoked and kick the cat

and dog, or slap the children (in wrong spirit), or speak snappish to loved ones? Do I get provoked over the car that won't start, or the fire that won't burn, or the calf that won't drink, or the cow that kicks, or the neighbour's stock in my field, or flower garden? If my car, or mule, or cow, or calf, or stove, could testify for me at church, would I welcome their testimony?

● *Do I feel unjustly upset when slighted, imposed upon, or rebuked? When I cannot have my own way? When others do better than I? When taken to task by one in authority? When not put first? When not appreciated? When others are advanced over me? Do I ever have pouts? The sulks?*

● *Is the praise of man sweet to my taste? Do I love to have my name head the list? Do I enjoy being flattered? Being at the head of things? Am I gentle toward all men? (2 Tim. 2:24).*

● *Down in the depths of my heart (though I may not say a word) do I feel the stirrings of anger? Of envy? Of jealousy? Of revenge? Of bitterness? Do I enjoy having best chair, the best apple in the dish, the best piece of pie in the plate — when others have what is left? Do I seek the easiest and most congenial task?*

These are some of the traits which generally indicate a carnal heart. If one principle is lurking there, you can depend on it, they are ALL there. By prayer and fasting hold your heart open to the searching light of God until you see the groundwork thereof. The Holy Ghost will enable you, by confession and faith, to bring your "old man" to the death. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Romans 6:6). Do not gloss over one thing — but go to rock bottom with God! "To him that overcometh will I grant to sit with Me on My throne." (Rev. 3:21). — *From Herald of His Coming.*

WE QUOTE:

CHRISTIANITY AND COMMUNISM: "The growing anti-Communist sentiment, the co-operation on the part of Christians in the anti-Communist crusade, in the cultivation of what we call the cold war is shocking... The atmosphere of anticommunism has confused human hearts, blinded human eyes, and prevented our ecumenical fellowship from seeing the real issues..." — *J. L. Hromadka*, Dean of Comenius Faculty of Protestant Theology, University of Prague, Czechoslovakia, and a President of the World Council of Churches, in "The Crisis of Ecumenical Fellowship," reprinted by permission from *Communio Viatorum in Christian Advocate*, January 7, 1960. — *Christianity Today.*

AFRICA'S HOPE FOR SCHOOLS

Just as important as good books are for any library, so are good magazines essential. The Department, therefore, wishes to encourage all senior secondary schools and teacher training institutions to subscribe to the magazine "AFRICA'S HOPE".

At least a few copies will be required to enable all the pupils to have regular access to the magazine. Subscription fees of 6/- per copy per annum may be paid out of school funds and should be sent direct to:

The Publishers,

Africa's Hope,

P.O. Box 1624,

Bloemfontein.



Delegates at the Y.W.C.A. Conference referred to by Mr. J. M. Xulu in a previous issue. It was held in N. Rhodesia recently.

WEDDING AT LADY SELBORNE



Helping the bride with the final touches before saying: "... till death us do part", is 20-year old Catherine Tshbalala of Atteridgeville. It was at the grandest wedding between Saul Malatsi and Tromotia Johanna Moyo, a nurse at the Pretoria General Hospital. They both live in Lady Selborne and are devout Christians at the Lutheran Church of Rev. Uoane who officiated.

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SECRET OF THE SCOTTISH REFORMATION

To most people John Knox and the Scottish Reformation are almost synonymous. They feel that he was the man who both originated and carried the Reformation through to its triumph in Scotland so that for the last four centuries Scotland has been a stronghold of Presbyterianism. The trouble with such a view is it does not realize that the Reformation in Scotland as elsewhere was the work of more than one man. While Knox was important for the effectuation of the major action, he himself realized, as one may see by even a superficial perusal of his *History of the Reformation in Scotland*, that the religious revolution came as the climax to a long historical development which only reached its peak in the year 1560. Thus to understand Knox's part in the Reformation, one must go back a good many centuries in Scottish history.

Some of those who have attempted to explain the Reformation in Scotland have sought its origins in the by no means Protestant Columban Church of the sixth century, but there seems to be little connection between the two. From the days of Kenneth MacAlpine in the eighth century, the Scottish church became increasingly "Romish" in character until by the middle of the twelfth century practically all vestiges of the old Columban Church had disappeared. As one looks at it in 1200, one can see little difference in doctrine, worship, and government between it and the continental branches of the medieval church.

The first step in the direction of a break

By
W.
STANFORD
REID

from Rome may have come during the War of Independence (1296-1328). Throughout Robert Bruce's struggle with Edward II of England, the pope sided with the English king and used every means to make the Scottish clergy do the same. He was, however, completely unsuccessful, for the clergy stood with their monarch who was both excommunicated and placed under a papal interdict. When peace between England and Scotland was restored, the Scots were received back into the fold; but the antipapal

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feeling, developed during the struggle, seems

never to have entirely disappeared. In the fifteenth century this attitude continued. Monarchs such as James I enacted laws forbidding the taking of money to Rome and the appealing of law cases to the papal court. Similarly when political troubles disturbed the country and the pope tried to interfere, he was told very firmly to mind his own business. Scottish nationalism and antipapism went hand in hand. Although the latter was primarily political, it undoubtedly helped also to weaken papal ecclesiastical and spiritual authority.

A SOCIAL REVOLUTION

Probably the most important reason for this situation was that Scotland during the fifteenth century, like a good many other countries in Europe, was experiencing something of a social revolution. With the expansion of trade, which began in Western Europe about 1450, the Scots began to develop a middle class which in turn gradually linked up with the lower nobility. Both these groups, nationalistic and individualistic in their outlook, were restive under the church's attempted control of their lives, while at the same time it was failing so obviously to meet their spiritual needs. Here was ground for the sowing of the Protestant seed.

That this element in society was prepared to revolt against the old doctrines in favour of more evangelical teachings is indicated by the hearty reception it gave in Scotland to the works and missionaries of the "heretical" Englishman, John Wycliff. His teachings in-

filtrated Scotland early in the fifteenth century and continued to cause the ecclesiastical authorities trouble and difficulty down to the time of the coming of the Reformation itself. The Lollards, as his followers were called, were persecuted, even burned at the stake, but still the movement grew and expanded despite all that the church could do. Particularly popular among the townspeople and the gentry. Wycliffism laid the groundwork for sixteenth century Protestantism.

This became evident once Lutheranism began to invade Scotland. By 1525 Protestant books had appeared in the east coast ports, and before very long some of those who had been Lollards had accepted Luther's more clearly expressed evangelical doctrines. Very much disturbed at the spread of the new ideas, the ecclesiastics employed their usual tactics of forcible repression, the first martyr being Patrick Hamilton, burned in 1528. The merchants, however, continued to import Lutheran books with the result that the evangelical views gained an ever-increasing number of adherents. Furthermore, many of the clergy themselves, by the low moral level of their lives, only tended to emphasize the correctness of the Reformers' judgments on the Roman Church.

King James V (1513-1542), while at first apparently not violently opposed to the new ideas, gradually gave increasing support to the church's anti-Protestant campaign. Married to Mary of Guise, a member of one of the most vigorous Roman Catholic families of France, and dependent upon the church for a considerable part of his revenue, he could do little else. This situation was intensified after his death by the accession of his very young daughter, Mary, Queen of Scots, as his successor. The first regent, the Earl of Arran, was at first sympathetic to Protestantism; but under pressure of the church he changed his attitude. In 1548 he sent the young queen to France for her education, and in 1552, again under pressure, he went so far as to resign the regency in favour of Mary of Guise. Thus from about 1544 on, the civil government increasingly aligned itself with the old church's repressive anti-Protestant policies.

Had Lutheranism continued to dominate the Protestant forces in Scotland, what might have happened is hard to say since Luther had not provided any revolutionary organization for his followers. In order to succeed, the Lutheran movement seem to have needed at least the neutrality of the state. Just about this time, however, a new force entered the picture in the person of George Wishart, who had apparently received his training in Switzerland under John Calvin. He came ready to lay down his life for the cause, and in 1546 he made the supreme sacrifice in the presence of the Archbishop of St. Andrews. Yet while he died apparently without accomplishing anything, he did in truth begin a veritable revolution. He had succeeded in rousing, and to a certain extent organizing, the Protestant forces so that they would be ready to resist oppression. Equally important, he seems to have given them the first Scottish statement of faith in a translation of the confession of the French Swiss churches. The Reformation was beginning to take shape.

THE APPEARANCE OF KNOX

It was during Wishart's missionary activities that John Knox first appeared on the scene. He tells us that he accompanied the preacher as his bodyguard, carrying a two-handed sword. Wishart sent him away before his arrest, but when a group of nobles captured St. Andrews Castle and killed the archbishop after Wishart's martyrdom, Knox joined them. Up to this time Knox seems to have been only the tutor of a nobleman's sons, but the men in the castle now persuaded him to accept a call to the Christian ministry. His preaching to them and his debates with the St. Andrews cathedral clergy soon came to a close, however, for in 1548 he and his companions were forced to surrender to a French fleet and were carried off to France. After serving for a time in the French galleys, Knox obtained his freedom, finally ending up in Geneva as pastor of the congregation of English-speaking refugees who had fled from persecutions imposed by the English Queen Mary Tudor (1553-1555).

Meanwhile, the Reformation had been making headway in Scotland. Despite efforts of both the civil and ecclesiastical authorities, Protestantism had extended its influence, particularly in the eastern shires. The gentry and townsmen of Fife, Angus, and the Mearns had accepted the new doctrines, while in the west the Lollard country of Ayrshire, and even the Campbell country of Argyll, had begun to swing over. Yet while this was taking place, there seems to have been a genuine reluctance to come out in open rebellion against the church and the government. Leadership of the movement had fallen into the hands of such men as the Earls of Cassillis, Argyll, Glencairn, and Rothes, who apparently felt that they could accommodate their evangelical views to those of the Roman church. Sometimes for political, sometimes for economic, and sometimes for religious reasons, they seem to have thought in terms of compromise.

The consequence of this attitude was uncertainty and lack of cohesion among the Protestant forces. Therefore, it was decided that the best thing to do was to call Knox from Geneva. He arrived in May, 1559. In 1557 he had spent a short time in Scotland encouraging the brethren, but now he returned for good and the result of his appearance was an immediate acceleration of the Reformation's pace.

THE STRUGGLE WITH ROME

Knox's importance after his return from Geneva lay in his ability to clarify the issues involved in the struggle with Rome. With his Genevan background, he could see the situation as the more provincial Scots could not. Consequently, he set the sights of Scottish Protestantism on bringing Scotland as a whole to an acceptance of the Reformed faith. This meant a long-drawn battle, the end of which Knox himself did not see, but which nevertheless he believed to be the true objective. By his inspiration and under his

direction, the first stage was reached when Parliament in August of 1560 accepted the Calvinistic confession, prepared by Knox and three other ministers, and made it the creed of the Scottish church.

Thus when one thinks of John Knox and the Scottish Reformation, one must realize that while others planted, he in a sense reaped the results of their "blood, sweat, toil and tears." The ground was already prepared that his labours might be successful. He was in the providence of God an instrument used to bring to fruition a long process of history. And in this there is nothing strange, for every reformer and great apostle in the Church comes in the fullness of time to bring to completion the work of those who have gone before. While the Reformation in Scotland owed much to Knox, like every other such movement, it also owed much to each faithful Christian who had preceded him and striven in his own place and circumstances to serve his Lord and King. This is the secret of true reformation. — *Christianity Today*.



Dr. H. C. M. Gwele, of Bloemfontein, who appears on the cover of this issue, is also a well-known singer.

AFRICA'S

HOPE

JULY
1960



INSIDE:

- SOME WAYS OF FIGHTING DRUNKENNESS.
- ANSWERS TO YOUR QUESTIONS ABOUT CANCER.
- THE SIN OF TOLERANCE.
- WHAT IS CHRISTIANITY?

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AFRICA'S HOPE

"... Which Hope we have as an Anchor of the soul, both sure and steadfast" —
(Heb. 6:19).

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THE SAVIOUR

THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Timothy 1:15).

And ye know that He was manifested to take away our sins; and in Him is no sin. (1 John 3:5).

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (Luke 2:10, 11).

And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the LORD is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD. And He closed the book . . . and He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. (Luke 4:16-22).

When Jesus came into the coast of Ceasarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (Matthew 16:13-16).

Lord . . . Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. (John 6:68, 69). — (Words of Life).

OUR COVER PICTURE

Miss Emily Tsoai, teacher at Maboloka Community School, Bloemfontein. She is also the secretary of the youth organisation (M.B.B.) of the D.R. Church

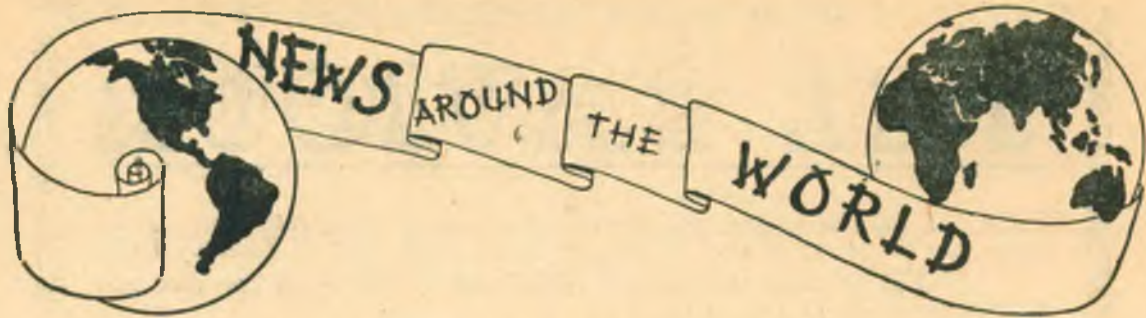
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● **CHINA: WHEN WILL RED CHINA GET THE ATOM BOMB?**: On the foggy morning of September 17, 1955 a dapper, poker-faced Chinese, his wife and two children, boarded the S.S. President Cleveland in Wilmington, California, outward bound for Hong Kong. After 20 years in the U.S., many of them spent in close contact with top military secrets, Dr. Hsue-shen Tsien was to begin an ominous new career.

That career was to make Dr. Tsien one of the most important, most dangerous men in the world. For the assignment awaiting him in 1955 was to lead his homeland into the nuclear-rocket age. With his scientific brilliance and U.S. know-how, he was to give Red China nuclear weapons and missiles to carry them. On his success would hinge the entire balance of power in the world.

Says a Pentagon expert: "A nuclear-rocket-armed China will not only dominate Asia, but will cause as many headaches in Moscow as in Washington."

Today, there are foreboding signs that Dr. Tsien's mission is succeeding. Intelligence reports forecast that China will explode its first atomic device in late 1961 or early in 1962, six years ahead of their own earlier estimates. — *Parade Magazine*.

● **U.S.A.: HEARTBREAK IN COURT — TRAGEDY OF A BROKEN HOME**

A recent issue of the Rocky Mountain News had this account:

Tears streamed from the little boy's blue eyes.

His short legs kicked at the floor of his mother's lawyer held him. "Daddy! Daddy!" he screamed.

Down the hall a door banged shut behind a retreating male figure.

The lawyer loosened his hold.

The little boy made a short plunge down the hall.

Then he collapsed into heart-breaking sobs on the tile floor.

Bobby Sherwood, 5, was "the minor child" in Denver Domestic Relations Court.

His parents agreed he will live with his mother — without his dad.

"Do you want a drink, darling?" Mrs. Genevieve West, court clerk asked.

Bobby raised his tousled blond head.

"I want my daddy," he whimpered.

Bobby's mother bit her lips and turned her face away....

"And you reporters are always asking, 'What's going on today?'" the judge sighed.

"Well, this is only one of maybe 20 or 30 cases a day. Only one."

The Lord knew what He was doing when He outlawed divorce, save on the ground of adultery. (Matt. 19:3-9). Children, like Bobby, are the ones who suffer, and will bear the scars of such terrifying experience the rest of their lives. The modern idea that sometimes it takes two or three trials at marriage to finally get "the proper adjustment" is all nonsense. Sensible people can learn to adjust with their first spouse, whom they must love, otherwise they would never have married in this land where the young people themselves — and not their parents — choose their mates. Let people go into marriage with the understanding that it is "for life — for better or worse" — and they will adjust, and be more mellow and liveable after the period of adjustment. Oh, for a return to Bible standards for marriage and the home! — *Christian Victory*.

● **ISRAEL: DID GROMYKO GIVE ISRAEL TIP-OFF ON EICHMANN?**

"Die Zeit," published in Hamburg and printed simultaneously in Buenos Aires, Johannesburg and Toronto, in their issue of June 8 published several hitherto obscure facts about Eichmann's status in the Nazi hierarchy, his escape from the Americans to the Argentine and the hints at the tip given by the Soviet Embassy in the Argentine and by Soviet Foreign Minister Gromyko personally to the Israelis for the dramatic capture of "Uncle Ricardo Clement."

The long article by Theo Sommers traces Eichmann's life from his birth in Solingen,

Germany, on March 19, 1906, his youth in Linz, Austria — at the same school which sent Adolf Hitler down a year and a half earlier because of "lack of effort in study" — to his technical course and his appointment as sales representative by the Vacuum Oil Company in Upper Austria, until 1933, when that firm dismissed him on account of his radical political activities in the Nazi party.

Sommer follows him in his eventful early career in the Nazi Reich and claims that his role in the mass murder of Jews was initially "coincidental" and not due to any special convictions, but that once this "diabolical bureaucrat of darkness" had earned his appointment, he threw "all his talents" into it.

"JEWISH EXPERT"

At the end of January, 1934, he was on duty in Dachau Camp as a "Field Sergeant." In October, 1934, he was seconded to Berlin. There he worked in Nazi archives, and his pedantry and passion for system was rewarded by an instruction to catalogue Jewish "ceremonial objects and coins."

In that way, according to Theo Sommer, he was introduced to his "Jewish studies" and set about learning "a few crumbs" of Hebrew and some sketchy facts about Zionism. This "qualified" him in 1936 to be an "authority of Zionism" in the Nazi "Jewish Studies" bureau — and in summer, 1937, he was sent to Palestine (the British authorities granted him two days only in the Holy Land). This did not prevent him from boasting of his "conquest over Jewish girls outside the Reich, the Nuremberg Race Laws are not valid," he claimed derisively.

It was only early in 1938, accompanying Heydrich to Vienna, that he came into a position of destructive authority, as head of the "Office for Jewish Emigration."

HITLER APPARATUS

Sommer explains how this Hitler apparatus was in no way humanitarian, but concerned itself with the extortion from Jews of as much money as they could force. Eichmann acquitted himself here "so well" that he was then sent to Slovakia and to Hungary. He saw to it that once "Emigration Quotas were full, the Jews were sent (300 a day) to Dachau.

"His superiors thus recognised what they had in him." He was given the highest references (these are detailed by Sommer) and he was recalled to Berlin to head the Special Department (Jewish Solution) in No. 116 Kufursten Street, which in the years 1941-1944 operated the "Solution" in Hitler's Reich of the "Jewish Question," first with a projected deportation to Madagascar and after the commencement of the Russian campaign, the "Final Solution" — the gas chambers, with Eichmann as the pivot of the Machine of Destruction.

This chronicle of Eichmann's early career is followed in "Die Zeit" by a summary of his murder programme in the war years. — *S.A. Jewish Times*.

● **BELGIAN CONGO:** The Methodist Church (U.S.A.) has joined with five other denominations to establish a theological seminary at Elisabethville, in the Belgian Congo. It will open in October, 1960, in temporary quarters. When completed at an estimated cost of 300,000 dollars on land granted by the government, the Union Faculty of Theology is expected to provide training for seventy-five to one hundred students. — *News in the World of Religion*.

● **EAST GERMANY:** Bishop Dibelius, brave leader for Christ in East Germany, describes the difference between the churches of West Berlin and East Berlin. One has the background of ease, the other of opposition. "There is little room for nominal Christianity in East Berlin, for it is costly to be a Christian. The no-man's land between the dommitted Christian and the nominal Christian has disappeared." — *The Flame*.

● **LONDON:** Five hundred clergymen belonging to what is generally known as the evangelical wing of the Church of England signed a protest in London against a movement toward Roman Catholic practices. — *Christianity Today*.

● **THE WORLD:** Three great possibilities are said to face the world today; a world explosion which would mean extinction, the personal return of Jesus Christ, and the third, a widespread revival. All over the world groups and individuals are praying for revivals. — *The Prophetic Witness*.

● **ALASKA:** *Racial Discrimination in Reverse* — A dentist in Alaska who is employed by the Bureau of Indian Affairs is not allowed to serve white people except on his free time. White people must wait until after hours for service. — *Gospel Herald*.

● **U.S.A.:** At the end of 1959, the Scriptures had been published in 1,151 languages; complete Bibles in 219 languages; complete Testaments in 271 more, and at least one entire book of the Bible in an additional 661. — *American Bible Society*.

● **RUSSIA:** Nikita Khrushchev recently surprised an audience during his French tour by saying, "There is much in Christianity that is common to us Communists."

But he admitted he couldn't agree with one of Christ's teachings. "I do not agree when (Christ) says when you are hit on the right cheek, turn the left cheek. If I am hit on the left cheek, I hit right back on the right cheek so hard his head may fall off." At almost the same time a young Russian embassy official who recently defected to the West told a U.S. Senate subcommittee that a religious revival is occurring among Russian youth because of their disillusionment with Communist ideas and philosophy.

He said that the Soviet government fears the Baptists, Adventists and Witnesses because "these sects are more appealing to the Russian people due to conditions in the Soviet Union."

"It is not as easy to control, as, for instance, it is the Russian Orthodox Church." The former Russian official stated that the Soviet government is using compulsory membership in the Komsolol, the Communist Youth League, as a method of stamping out religious activity among youth. — *Eternity*.

● **SWEDEN:** A Swedish Car Insurance Company opened an office in Great Britain. It was offering motor insurance with a difference — for total abstinence *only*. Experience in Sweden has shown that abstaining drivers are a 30 per cent, better risk than drivers who drink. — *Sel*.

● **SWITZERLAND:** Evangelist Billy Graham will conduct a series of rallies in Switzerland in spring at the invitation of the Swii Evangelical Alliance. — *The Gospel Minister*.

● **JERUSALEM:** It is planned to receive 4,000 delegates for the Fifth World Pentecostal Convention in Jerusalem in May, 1961. Organized by the Assemblies of God, this convention will bring to Israel the biggest Christian group ever to visit the Holy Land. — *Israel Digest*.

● **THE GOSPEL LAND:** John 3:16 has been called: "the Best Text in the Bible; the Gospel in a Nutshell; the Gospel in Miniature; House of Love; Martin Luther's Sword; God's Greatest and Grandest Gift to Man; God's Golden Gem; God's Masterpiece." — *Faithful Words*.

● **U.S.A.:** Upwards of 50 nations have abolished the death penalty by law or practice. In the United States nine states have outlawed it. — *New York Times*.

● **THE WORLD:** In a little more than a quarter of a century, the death rate from lung cancer among white men has risen from 3.8 to 31 for each 100,000 persons. — *Between the Lines*.

● **WEST GERMANY:** West Germany still harbours 207,000 non-German refugees, of which 12,000 live in refugee camps. — *Sel*.

● **MALTA:** The Island of Malta in the Mediterranean Sea has issued a set of six postage stamps to commemorate the Nineteenth centenary of the ship-wreck of St. Paul there in A.D. 60 as narrated in Acts 28. — *Gospel Herald*.

● **RUSSIA:** The Soviet government is building special "palaces" to provide "worthy settings" for Communist weddings. The move is seen as an attempt to dissuade young couples from getting married in a church. — *Christianity Today*.

● **ITALY:** An Italian appeal court acquitted an 80-year-old Baptist elder last month of charges that he had insulted the Roman Catholic religion.

Donato Cretarolo was given a 15-day jail term a year ago after he posted placards claiming that Protestants were more faithful to Christian principles than Catholics. Cretarolo acted after a local priest allegedly had publicly criticized a parishioner for allowing her daughter to marry a Baptist. The mother was refused the sacraments.

A court at Avezzano sentenced Cretarolo under a law which forbids anyone to "insult the religion of the state."

The appeal court, however, dismissed the case, explaining that Protestants may criticize the Catholic church publicly provided they do not insult it. — *Christianity Today*.

● **U.S.A.:** Dr. Daniel Horn of the American Cancer Society said recently, "The first and most important factor in teen-age smoking is whether the parents smoke. When both parents smoke, 40 per cent of the students smoke; if one parent smokes, this drops to 33 per cent; if neither parent smokes, it drops to 23 per cent." — *Sel*.

● **U.S.A.:** We are saving 40,000 Americans every year who would have died of cancer 15 years ago. In 1945 there were some 359 Americans alive who had been cured of cancer. By 1950, there were 500,000. Today there are more than a million men, women and children who have had cancer and have been cured. Fifteen years ago one in four patients was saved. Today the figure is one in three. — *New York Times*.

● **U.S.A.:** Leo J. Trese, Ed. D., a social worker, has dealt with 160 delinquent girls. He says that in most cases, it is "delinquent parents" who have caused the delinquency of the children. Two-thirds of the girls come from homes broken by divorce and complicated by step-parents. Two thirds also have at least one parent who is a problem drinker. — *Christian Victory*.

● **AUSTRALIA:** A young man in Melbourne, Australia was found guilty of manslaughter because he refused to give his infant son a blood transfusion. The child died of jaundice. — *General Baptist Messenger*.

● **JERUSALEM:** The remains of the Jerusalem our Lord knew lie somewhere beneath the present city. At one place in the old city visitors may descend below street level and see part of a very old street which archaeologists believe dates back to Christ's first advent. — *Sel*.

● **RUSSIA:** One of the oldest Hebrew Bibles, dating back from the ninth century has been discovered in the Soviet Union by Dr. Abraham I. Katsh, a New York University professor. — *Sel*.

● **U.S.A.:** Under the law of the State of Tennessee, it is still illegal to teach the theory of evolution in any school supported in whole or part by State funds.—*Advocate*.

● **ITALY:** It is estimated that at least 40 million people in Italy, which is predominantly Roman Catholic, have never possessed a New Testament. — *Sel*.

● **THE WORLD OF CHALLENGE:** If there were only 12 believing Christians in the world, and each believer won at least one soul a year, it would take less than the lifetime of Jesus — 33 years to win the two billion and more souls in the entire world to Christ. — *Sel*.

● **JAPAN:** Suicide is the most frequent cause of death in Japan in the 15—25 age group. A missionary says, "It seems to be the rational logical way out of difficulty, or better than living with no purpose or hope in life." — *Gospel Herald*.

● **THE WORLD:** Thirteen countries have signed an agreement to participate in what promises to be the greatest drive in history against the desert locust — a plague often mentioned in the Bible. The campaign will cost £1,330,000 over a six-year period. — *News in the World of Religion*.

● **U.S.A.:** Dr. Arnold T. Olson, president of the Evangelical Free Church of America, advocates adding the fourth "R" of righteousness to "reading, 'riting and 'rithmetic and using the Ten Commandments as the basis for the newcomer's universal acceptance. He says, "This is a code of ethics on

which Protestants, Jews, and Catholics can agree." — *Advocate*.

● **JAPAN:** The recent death of Rev. Dr. Toyohiko Kagawa in Tokyo, Japan, has left that nation mourning for its notable Christian leader. He is credited with organizing more than 250 churches in Japan, but his most important ministry was in Japan's city slums. He wrote Christian-centred books in Japanese and many poems in English, visited and preached in the U.S.A. four times and lectured on all the world's continents.—*News in the World of Religion*.

WHAT ABOUT MISSIONARIES ? ?

There is a pro and con here. I start with the con.

Missionaries have proved themselves neighbours by the work they have done for Africans. Their unceasing love and sympathy for the people of the underdeveloped countries in the world testify to the sincerity of their good will.

I am an African, and I write that with considerable knowledge of missionaries and their contribution to me and my people.

Now let's look at the other side for a moment.

Put this question to a group of Africans: "What do you think about missionaries and their work in Africa?"

Answers like this will come from some of them: "Missionaries! They come to soften the hearts of Africans. They paved the way for traders, government officials and politicians to do what has proved bad for the Africans."

"Missionaries patted Africans on the back. They still do. They snatched the fertile land and gave it to the European farmers."

"The missionaries' cunning ways have turned things upside down in Africa. They preach one thing but do an altogether different thing."

"They prove to be faithful in their words, but their deeds are suspicious. It is hard to see what they really stand for."

"Missionaries made my parents drink much of their heart-softening stuff. That was enough. I need something to make my heart hard and strong."

Here are my own opinions again and those of some of my friends. In spite of

their weaknesses and failures (human beings will always slip here and there), the good that missionaries have done will always stand out. They are doing a great amount of fine work. They have been good neighbours.

To a missionary, his neighbour is any one who needs help and sympathy.

I once asked a missionary what made her and her colleagues decide to leave their people and the comfort of their homeland. "What inspired you to go into the remote parts of the world?" I asked.

"God" she answered. "We are inspired by God."

"In our own countries," she said, "there is always someone who can carry on the necessary tasks. In some parts of the world, however, there are jobs that can be done only by those called by God. Therefore the missionaries — men and women who go to those in other lands who are in need of help."

Another missionary told me that our (his and my) relationship with our fellowmen should not be governed by how much we get out of it, but by how much we can do for others.

The same missionary said that he does not like to be told that he has made a sacrifice in going to the remote parts of the world to work. "We do not deserve personal credit," he said.

We can see that. He is called by God. He is sent by God. He is the servant of God.

We can also see that missionaries have been our neighbours and that we owe much to their labours. Praise God. — *William Muhone, Nyasaland. (African Features)*.

THE SIN OF TOLERANCE

BILLY GRAHAM

One of the pet words of this age is "tolerance." It is a good word, but we have tried to stretch it over too great an area of life. We have applied it too often where it does not belong. The word "tolerant" means "liberal", "broad-minded," "willing to put up with beliefs opposed to one's convictions" and "the allowance of something not wholly approved."

Tolerance, in one sense, implies the compromise of one's convictions, a yielding of ground upon important issues. Hence, over-tolerance in moral issues has made us soft, flabby and devoid of conviction.

We have become tolerant about divorce; we have become tolerant about delinquency; we have become tolerant about wickedness in high places; we have become tolerant about immorality; we have become tolerant about crime and we have become tolerant about godlessness. We have become tolerant of unbelief.

In a book recently published on what prominent people believe, 60 out of 100 did not even mention God, and only 11 out of 100 mentioned Jesus. There was a manifest tolerance toward soft character and a broad-mindedness about morals, characteristics of our day. We have been sapped of conviction, drained of our beliefs and bereft of our faith.

THE WAY IS NARROW

The sciences, however, call for narrow-mindedness. There is no room for broad-mindedness in the laboratory. Water boils at 212 degrees Fahrenheit at sea level. It is never 100 degrees nor 189 degrees — but always 212. Water freezes at 32 degrees — not at 23 or 31.

Objects heavier than air are always attracted to the center of the earth. They always go down — never up. I know this is very narrow, but the law of gravity decrees it so, and science is narrow.

Take mathematics. The sum of two plus



two is four — not three-and-a-half. That seems very narrow, but arithmetic is not broad. Neither is geometry. It says that a straight line is the shortest distance between two points. That seems very dogmatic and narrow, but geometry is intolerant.

A compass will always point to the magnetic north. It seems that is a very narrow view, but a compass is not "broad-minded." If it were, all the ships at sea, and all the planes in the air would be in danger.

If you should ask a man the direction to New York City and he said, "Oh, just take any road you wish, they all lead there," you would question either his sanity or his truthfulness. Somehow, we have gotten it into our minds that "all roads lead to heaven." You hear people say, "Do your best," "Be honest," and "Be sincere — and you

will make it to heaven all right."

But Jesus Christ, who journeyed from heaven to earth and back to heaven again — who knew the way better than any man who ever lived — said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Jesus was narrow about the way of salvation.

He plainly pointed out that there are two roads in life. One is broad — lacking in faith, convictions and morals. It is the easy, popular, careless way. It is the way of the

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EDITORIAL PAGE

God's Prescription for Africa's Socio-Political Diseases.

Africa is sick — suffering from chronic socio-political and economic diseases. In the midst of her groanings, God is stretching out His healing hand and saying: "IF my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

IF My People . . . shall Humble themselves and Pray . . . I will Heal their Land

These words imply that God's people are proud, and they fail to solve their problems because they are proud. Before God can move to help them in the solution of their problems, He says that they *must humble themselves*. Prayers of proud people for the solution of our socio-economic and political problems is sheer mockery — no matter how pious and sincere these prayers might be.

Because "a proud heart is an abomination to the Lord" (Prov. 16:5); because "God resisteth the proud, but giveth grace unto the humble" (James 4:6; I Pet. 5:5); because "The Lord will destroy the house of the proud" (Prov. 15:25); because "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18); because with His power, God "increaseth the nations, and destroyeth them again" (Job. 12:23), He will certainly destroy any stiff-necked nation! He does not need to be told how to destroy a stubborn nation. He may cripple its economic structure; He may cripple it by its own internal corruption; He may ultimately destroy it by war. He has done it before; there is nothing to prevent Him from doing it again. No political scheme can survive His slow-but-sure crushing wheel. To the proud nation of the Edomites, whose citizens had carved out their beautiful dwellings out of mountain rocks, He said, "Thy terribleness hath deceived thee, and the pride of thine heart. O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jer. 49:16).

Although humility in prayer includes reverence, it is not necessarily synonymous with it. One may be humble and be proud of it; one may be reverent or pious and be proud of it. But one cannot confess his sins in a

spirit of broken-heartedness and be proud of his sins afterwards. Prayer in a spirit of utter humility is not without a contrite heart — a sorrowful heart for sins committed. It is such prayers that God will accept. Before God's people can really pray for God's help in their personal and national problems, they must confess their personal sins, social sins, economic sins and political sins. If God's people do not humble themselves and pray, they must not complain when God increases and intensifies their present socio-economic and political problems for the ultimate destruction of their nation. God says, "As the nations that Jehovah maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of Jehovah your God" (Deut. 8:20).

National days of prayer may help to remind the indifferent masses, but God's children should be interceding for their nation before God night and day. Each sincere and unselfish prayer will prepare the hearts for the entrance of His Word: "*If my people . . . shall humble themselves . . . I will heal their land.*"

IF My People . . . shall Seek My Face . . . I will Heal their Land

The phrase "my face" often used in the Bible, is mere oriental circumlocution for the personal pronoun "me" — connoting "my presence". If God must heal our land's problems, we are exhorted to seek *His presence* in all our socio-economic and political planning. "His presence" implies His Person and Will which are fully revealed in Jesus Christ and in His Word. Jesus Christ, and the Scriptures, are interpreted to our seeking minds and hearts by the Holy Spirit.

Before we can seek God's face, we must first of all realise our need. We must first realise that our land is *sick* because we, "God's people", are spiritually sick. Once we have realised our need, we should be determined to obey His exhortations and to rest confidently upon His eternal promises, such as: "*Seek ye Jehovah while he may be found; call ye upon him while he is near*" (Isa. 55:6). "*And ye shall seek me and find me, when ye shall search for me with all your heart!*" (Jer. 29:13). "*He that seeketh findeth*" (Luk. 11:10). The eyes with which we should seek the Lord are the *eyes of faith*. "Without faith it is impossible to please him. For whoever would draw near God must believe that he

exists and that he rewards those who seek him" (Heb. 11:6).

In a spirit of humility, we should ask God to deliver Africa from her sins and to search the Scriptures diligently for guidance in all our socio-political and economic planning.

It is perhaps needless to repeat the fact that guidance in all our socio-economic and political planning is found in the *New Commandment*: "Love one another as I have loved you." That love requires sacrifice of personal gain for the sake of our neighbour. "As I have loved you" is so deep that it raises every believer to the same level of human dignity in the sight of God. On that God-created level, any social, economic and political injustice is sinful. If God's people do not accept Jesus Christ as their personal Saviour, they will be forced to accept Him as a Judge, and His judgement upon nations is always serious. One pathetic thing is that, although history is intended to teach man about God's dealings with individuals and nations, man does not seem to learn anything from it. Africa! turn your ear to God! Hear Him say to you: "If my people . . . shall seek my face . . . I will heal their land."

IF My People . . . shall Turn from their Wicked Ways . . . I will Heal their Land

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God; for he will abundantly pardon" (Isa. 55:7-9) — through Jesus Christ, our Lord and Saviour.

When individuals turn from their wicked ways, the Church will be all right; when the Church is all right, the families will be all right; when the families are all right; the nations will be all right — and peace shall reign in Africa. It is not an Africa without difficulties and problems we yearn for, but an Africa with more humility and willingness to appropriate God's grace to solve her own problems; it is not the absence of fires we long for, but the saving presence of the "Son of Man" in our fires; it is not utopian Africa we dream about, but an Africa where everyone enjoys God-given liberty to do the right and to develop his God-given talents to the highest possible level — to the honour and glory of Jesus Christ who placed us here in Africa.

No amount of theology can correct wicked group values; only Christ can — through willing hearts and minds. No amount of destructive weapons can maintain injustice indefinitely because, when several Independent African States have acquired atomic bombs in a decade or two (which is a definite possibility), chances are that self annihilation might be God's judgement upon us. Let the churches of Africa everywhere explain to their various congregations that socio-economic and political selfishness and racial discrimination are as serious sins as murder, adultery, drunkenness and house-breaking. If only God's people would turn from their wicked ways to Christ for cleansing by His precious Blood that He shed on Calvary's Cross, God would heal their land.

Only when these conditions have been met will God

"THEN will I Hear from Heaven"

"hear from heaven". Jesus said, "God does not listen to sinners, but if any one is a worshipper of God and does his will, God listens to him." (Joh. 9:31). Along the same vein, the Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). In confession of his nation's wickedness, Prophet Isaiah said, "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear" (Isa. 59:1-2).

If we do not confess our sins and forsake them, our prayers are sheer mockery; our church-going is mere mechanical routine of religious automatons; our ethics are like a seamless steam engine; our pious sermons will hurt nobody, convert nobody. But if God's people meet the above conditions, God has promised to "hear from heaven."

"THEN will I Forgive their Sin"

Only confessed sin — be it personal or national — will be forgiven. "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (Joh. 1:9). God is more willing to forgive us than we are to confess our sins. As prodigal sons, our repenting steps towards our heavenly Father are slow; our heavenly Father's forgiving steps are faster. Our heavenly Father sees our repenting hearts afar off, runs, embraces us and welcomes us back into His family. It is our prayer that all Africa must be in God's family where God Himself is the Father of all the States therein. A forgiven people are free from all fears, because there is no fear in perfect love. "Perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" (I Joh. 4:18). A forgiven people will see one another's problems as Christ sees them. Where a spirit of love and understanding prevails, there will be harmony and peace. This blessing will follow much sacrifices on the part of both Europeans and Non-Europeans. But those sacrifices will not be heard to make — seeing that both Europeans and Non-Europeans will have been forgiven their sins. Both Europeans and Non-Europeans will stop acting as if God made a grave mistake by bringing them together in this land; they will stop attaching some superstitious ideas to the amount of melanin in the skin; they will stop thinking that one particular race was specially blessed by God to have special privileges over and above another race. Only a forgiven heart can understand these truths; only a cleansed heart can practice these truths.

"THEN will I Heal their Land"

If we humble ourselves and pray, and seek God's will through Jesus Christ, our Lord and Saviour, our God promises to hear our prayers from heaven, to forgive our national sins and to HEAL OUR LAND.

(Continued on page 23).

A Scientist Measures The Third Commandment

By

Dr. N. JEROME STOWELL

I was a confirmed atheist. Then one day I really had an experience which set me thinking. I was in a laboratory in a large pathological hospital where we were attempting to find the wave length of the brain. What we found was a channel of wave lengths. That channel had so much roof in it that the different wave lengths of each individual brain are further separated than the fingerprints of each individual hand. We experimented to discover what took place in the brain at the moment of transition from life to death. We chose a lady whose family had sent her to a mental institution, but who had been discharged. The doctors could find nothing wrong with her other than cancer in the brain. This affected the balance of her body only. As far as the alertness of her mind was concerned, and in every other way, she was exceptionally brilliant. But we knew that she was on the verge of death, and she was informed that she was going to die.

We arranged a tiny pick-up in her room to ascertain what would take place in the transition of her brain from life to death. We also put a very tiny microphone in her room so that we could hear what she might have to say. Five of us scientists — perhaps I was the most atheistic of the group—were in the adjoining room with our instruments prepared to register and record what transpired. Our device had a needle pointing to the O in the centre of the scale. To the right the scale was calibrated to 500 points positive, to the left 500 points to the negative. We previously had registered on this instrument the power used by a 50 kilowatt broadcasting station in sending out a message around the world. The needle registered nine points on the positive side.

As the last moments of the woman arrived, she began to pray and praise the Lord. She asked God to be merciful to those who had respitely used her. She reaffirmed her faith in God. She thanked Him for her knowledge of His reality. She

told Him how much she loved Him.

We scientists had been so engrossed with this woman's prayer that we had forgotten our equipment. We looked at each other and saw tears flowing down scientific faces. I had not shed tears since I was a child.

Suddenly, we heard a clicking sound in our instrument. We looked, and the needle was registering a positive 500, desperately trying to get higher, only to bounce against the 500 positive in its attempt. By actual instrumentation we had recorded that the brain of a woman — alone and dying, in communication with God — had registered more than 55 times the power of a 50 kilowatt broadcasting station in sending a message around the world. The needle registered nine points on the positive side.

After this we decided to try a case very unlike the first. We chose a man lying in a research hospital, stricken with a very deadly social disease. After we had set up our instruments, we asked one of the nurses she attracted his interest in her, then suddenly she told him she would have nothing more to do with him. He began verbally to abuse her, and the needle began to register on the negative side. Then he cursed her and took the name of God in vain. The needle suddenly clicked back and forth against the 500 negative post.

By actual instrumentation we had registered what happened in the brain when that brain broke one of the Ten Commandments: "Thou shalt not take the name of the Lord thy God in vain."

We had by positive instrumentation established the positive power of God and the negative power of the adversary.

If we scientists can record these things, I believe with all my heart that the Lord God can keep record of our thoughts. He has more power than we have and is a better record keeper than any of us on earth. — *With acknowledgement to "New Life."*

WE CAN HAVE HAPPY HOMES

By PASTOR JOHN E. BOEHMER,

Toronto, Canada.

In a civilization where our future existence is under question, Christian homes are among our last strongholds. Satan never attacks worthless objectives. The fact that our homes are a focal point of invasion from every side indicates their high-priority.

Our homes are the cradle of civilization, the foundry of human character, the workshop for faith and a school of religion. What are our homes meant to be but "a spiritual factory designed to send forth godly men and women to be the salt of the earth?"

We must not fail to have happy homes. The smouldering fires of unresolved tensions, which are the all-too-common experience of personalities caught in the rock-crusher of clashing authorities, should not contaminate our homes.

God means for us to have happy homes. By "happy," we do not mean problem free. We are still in the flesh. Rather by happiness, we mean "Godliness with contentment" (1 Timothy 6:6).

We can have happy homes.

We Can Have Happy Homes If A Thorough Ground Work is Laid

In a recent street quiz held in Chicago, the question was asked, "Should baby sitters be required to take instruction before working?" The overwhelming reply was "yes." And yet people enter into marriage without instruction!

A seminary professor used to say, "If God called you to preach, then He called you to prepare to preach." The same could be said about establishing a home. We might paraphrase and adapt Luke 14:28 this way: "Which of you, intending to have a happy home, does not sit down first and count the cost in terms of study and heart preparation?" What ground work can be done?

To experience a happy home is important in establishing a happy home. A study conducted in England revealed that the strongest factor was one's own experience. One of the finest heritages parents can give their children is a home where love rules and God's presence is manifest.

In seeking a life-partner, "do not fall in love, rise to it."

Someone has said that "our young people are being subjected to a kind of 'scotch-

tape' brand of piety — hastily stuck on when life starts to come apart at the seams." The corrective to this is faith and its fruit over a life-time experience.

Parents should recognize that attitudes are highly contagious. *Parents' Magazine* says, "Mothers usually are the thermostatic controls for the emotional temperatures of the home."

Grace and graciousness through personal faith in Jesus Christ as Lord remedy harsh domination by husbands, nagging by wives, and rebellion by children.

The spirit of grace prays with Dr. Niebuhr: "God grant me the serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to know the difference."

The necessary ground work, the governing and the manifestation of grace are all dependent on this further proposition:

We Can Have Happy Homes When God Himself Enters Into Partnership With Us Through Faith in Jesus Christ as Lord and Saviour.

It has been well said: "The basis for successful marriage is that the relationship be triangular; a partnership involving a man, a woman, and God."

Only Christ in the heart can produce Christian character in the home. It takes the Spirit of God to produce a God-like spirit.

But how can we have God in our homes?

As individuals, we must look to Him for salvation. You must have a personal faith through a personal transaction with the Lord Jesus Christ whereby He becomes your Lord and Saviour.

The members of the home should learn of God through the family altar and parental example.

When teen-agers were asked, "If you were a parent, what single thing would you attempt to do for your teen-ager which you think would most help him spiritually," the answer came back, "Have a family altar and have it regularly."

We should learn to love God in the fellowship and service opportunities of a gospel-preaching, Bible-based, person-centred church. The church and the home are linked. Don't break the chain. Just as it is a possibility for a child to be brought up apart from family life, so it is at least possible for a Christian not to have a local church home. But who wants to be brought up a spiritual orphan? Join an Evangelical Church and serve your Lord.

Will you not take Christ by faith and through God do all in your power to assure that you shall have a happy home? — *With acknowledgement to Christian Victory.*

WHITE MAN'S RELIGION

A SERIES OF MISSIONARY SELF
CRITICISM

By

Dr. E. ANTHONY BARKER,

M.D., F.R.C.S. (Eng.), Medical Superintendent of the Charles Johnson Memorial Hospital, Nqutu, Zululand.

The most damaging taunt that unbelieving men can direct against us is that we have imposed upon Africa the religion of Europe. That, along with toothpaste and the popular Press, came also a form of religion designed for the European middle classes and totally unfitted to meet the needs of this continent. They point to the White Hand, laid heavily upon our churches; to our divisions, arisen in many cases from disputes which can have no possible meaning in Africa; to our weakness in mirroring, so accurately and, alas, so often, the traditional South African views on racial problems. And, seeing our sins which are many, gross and obvious, they are blind to the good that lies beyond; the faithfulness, the humility and the unwearied goodness of so many Christians of diverse colour and origin.

In particular it is said that missionaries have imposed upon their flocks irrelevances introduced under the guise of the Gospel, trousers and other western garments and, in their service, tunes and forms of worship which owe nothing to African inspiration. Such impositions have, to some degree, been made by the earlier missionaries upon their small congregations, but this is a thing of the past and stemmed more from a lack of imagination than from any sinister intent. In any case it is unlikely that the missionaries 'imposed' these or any other custom upon the people, for they lacked power to do so and their influence was limited to small bodies of adherents.

The missionaries, although pioneers, were not working in a vacuum; with them came also the commercial interests of clothing manufacturers and traders, and the watchful concern of a civil government as fiercely ranged against the evils of witchcraft and spiritual murder as any missionary, and a good deal more effective. The sterner decrees of Christianity on marriage and sexual conduct, to mention but two, are, of course Scriptural rather than western. That they should be stumbling blocks in the path of the would-be believer is to be expected; they are hard sayings for all men to follow.

We need not defend ourselves against anyone's taunts for the part that the church has taken in the enlightenment of so many

by its educational policies, nor for its pioneer work in hospitalisation. If today we are liberated from much that was brutish and hateful in the old tribal ways — towards which some, who should know better, cast longing, backward glances — it is a matter for thankfulness to the Holy Spirit in the churches which, human and divided, have yet born a common witness to Christian values and Christian charity.

The missionary's task is self-destructive; his aim must be to see others from among his people assume his place. He must look forward to becoming unwanted and, probably, disliked as well; and he must gather to himself armour enough to prevent, when the time comes, any feelings of bitterness which may assail him at the sight of so much apparent 'ingratitude.'

More missionaries have seen this to be the case than might commonly be believed, but the problem of how to effect this self-effacement is not a simple one. In many ways the best and most efficient missionaries have been the worst in this respect, for their standards, set so high and maintained by so much 'foreign' money, have proved extremely difficult of achievement by members of their younger congregations. Rome, with her celibate priesthood and her splendidly devoted missionaries both clerical and lay, has found it hard to establish in this country an indigenous ministry of any size, while Anglican and others, imbued with a sense of urgency in building an indigenous system, have often ordained unworthy men with insufficient preparation, a policy which has resulted in backslidings and scandals among churchfolk.

Yet, if we are faithful to our calling, we know this is no White Man's Religion that we preach but rather Christ crucified and Christ risen. With the central Figure an Asiatic and His disciples down the ages men of every race and colour, who can doubt Christianity's universality? But we still have to show in our corporate life that we really believe this to be true. Since the Church is a community of human beings with human failings there must be difficulties, some of which are becoming more acute as racial attitudes in this land harden. At present

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BETWEEN US WOMEN

By

Mrs. A. B. GAMEDE

— VEGETABLE BEEF STEW —

1 lb. topside steak
 1 tablespoon flour
 1 tablespoon shortening
 1½ cups boiling water
 ¼ teaspoon salt
 a dash of pepper
 2 whole cloves
 some parsely
 2 carrots (medium) diced
 1 sprig celery, diced
 ¼ lb. onion
 ½ cup cooked peas.

Wipe meat with clean damp cloth. Cut into cubes and dip in flour. Heat shortening in pan. Brown meat in the hot shortening. Place browned cubes in a saucepan, add water and seasoning. Tie cloves and parsely in a cheese-cloth bag; add to meat. Cook over gentle heat for about 1 hour or until meat is almost tender. Add onions, carrots and celery; continue simmering until vegetables are tender. Make flour paste with 1 tablespoon flour blended with ¼ cup cold water, stir paste slowly into stew. Boil for about a minute. Stir in peas and heat together. Pipe some hot mashed potatoes around the inside of an oven-table casserole; line the bottom with the rest of the potatoes and pour out the stew in the middle of the piped potato ring. You may brown potatoes slightly by putting casserole for a few minutes (10) in a moderate oven. Serve immediately. (Of course, you have removed the cheese-cloth bag together with its contents by now, before you even thicken the gravy).

WINTER'S SPECIAL PRUNE PUDDING

1 cup flour
 1 cup brown sugar
 2 eggs separated
 2 cups cooked prunes
 ¼ teaspoon salt
 1 tablespoon milk
 1 teaspoon bicarbonate of soda
 1 cup shortening.

Melt the shortening; stir in brown sugar and mix with a wooden spoon. Add well beaten egg yolks. Drain prunes, remove seed and dice, then add them to the sugar mixture. Sift flour and salt and add. Dissolve soda in milk and add to the prune mixture. Mix well. Fold in well beaten egg whites and mix thoroughly. Put in a mold lined with greased-proof paper and place in a larger pot or pan of boiling water. Steam, uncovered, for 1 hour. Serve warm with the following sauce or whipped cream.

SAUCE

Melt 5 tablespoons butter. Beat an egg until foamy and add the melted butter slowly. Add 1 cup castor sugar. Mix thoroughly. Fold in 1 cup of whipped cream and add vanilla essence.

MASHED SWEET POTATO SUPREME

4 cups mashed sweet potatoes
 1½ cups orange juice
 1 egg, well beaten
 4 tablespoons melted butter
 ½ teaspoon pepper
 ¼ teaspoon salt.

Mix grated orange rind, mashed sweet potatoes, butter, orangejuice, egg and seasoning. Mix thoroughly and fill 4 half-orange shells with this pulp; top with marshmallows. Place in a shallow pan. Bake in a moderate oven for 10 minutes, until marshmallows are slightly browned.

(Continued from page 5).

crowd, the way of the majority, the way of the world. He said, "Many there be that go in thereat." But he pointed out that this road, easy though it is, popular though it may be, heavily traveled though it is, leads to destruction. And in loving, compassionate intolerance he says, "Enter ye in at the strait gate . . . because strait is the gate and narrow is the way which leadeth unto life."

OUR LORD'S INTOLERANCE

His was the intolerance of a pilot who maneuvers his plane through the storm, realizing that a single error, just one flash of broad-mindedness, might bring disaster to all those passengers on the plane.

Once while flying from Korea to Japan, we ran through a rough snowstorm; and when we arrived over the airport in Tokyo, the ceiling and visibility were almost zero. The pilot had to make an instrument landing. I sat up in the cockpit with the pilot and watched him sweat it out as he was brought in by ground control approach. A man in the tower at the airport talked us in. I did not want these men to be broad-minded, but narrow-minded. I knew that our lives depended on it. Just so, when we come in for the landing in the great airport in heaven, I don't want any broad-mindedness. I want to come in on the beam, and even though I may be considered narrow here, I want to be sure of a safe landing there.

Christ was so intolerant of man's lost estate that he left his lofty throne in the heavenlies, took on himself the form of man, suffered at the hands of evil men and died on a cross to purchase our redemption. So serious was man's plight that he could not look upon it lightly. With the love that was his, he could not be broad-minded about a world held captive by its lusts, its appetites and its sins.

Having paid such a price, he could not be tolerant about man's indifference toward him and the redemption he had wrought. He said, "He that is not with me is against me" (Matt. 12:30). He also said, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

He spoke of two roads, two kingdoms, two masters, two rewards and two eternities. And he said, "Ye cannot serve God and mammon" (Matt. 6:24). We have the power to choose whom we will serve, but the alternative to choosing Christ brings certain destruction. Christ said that! The broad, wide, easy, popular way leads to death and destruction. Only the way of the Cross leads home.

PLAYING BOTH SIDES

The popular, tolerant attitude toward the gospel of Christ is like a man going to watch the Braves and the Dodgers play a baseball game and rooting for both sides. It would be impossible for a man who has no loyalty to a particular team to really get into the game.

Baseball fans are very intolerant in both Milwaukee and Los Angeles. If you would cheer for both sides in Los Angeles or Milwaukee, someone would yell, "Hey, make up your mind who you're for."

Christ said, "Ye cannot serve God and mammon...no man can serve two masters" (Matt. 6:24). One of the sins of this age is the sin of broad-mindedness. We need more people who will step out and say unshamedly, "As for me and my house, we will serve the Lord" (Josh. 24:15).

Jesus was intolerant toward hypocrisy.

He pronounced more "woes" on the Pharisees than on any other sect because they were given to outward piety but inward sham. "Woe unto you, Scribes and Pharisees, hypocrites!" He said, "for ye make clean the outside of the cup and of the platter, but within ye are full of extortion and excess" (Matt. 23:25).

The church is a stage where all the performers are professors, but where too few of the professors are performers. A counterfeit Christian, singlehandedly, can do more to retard the progress of the church than a dozen saints can do to forward it. That is why Jesus was so intolerant with sham!

Sham's only reward is everlasting destruction. It is the only sin which has no reward in this life. Robbers have their loot; murderers their revenge; drunkards their stimulation; but the hypocrite has nothing but the contempt of his neighbours and the judgment of God hereafter. That is why Jesus said, "Be not as the hypocrites" (Matt. 6:16).

Jesus was intolerant toward selfishness.

He said, "If any man will come after me, let him deny himself" (Luke 9:23). Self-centeredness is the basic cause of much of our distress in life. Hypochondria, a mental disorder which is accompanied by melancholy and depression, is often caused by self-pity and self-centeredness.

Most of us suffer from spiritual near-sightedness. Our interests, our loves and our energies are too often focused upon ourselves.

Jesus was intolerant of selfishness. He underscored the fact that his disciples were to live outflowingly rather than selfishly. To the rich young ruler he said, "If thou wilt be perfect, go and sell that thou hast

and give to the poor, and thou shalt have treasure in heaven..." (Matt. 19:21). It wasn't the giving of his goods that Jesus demanded, particularly — but his release from selfishness and its devastating effect on his personality and life.

He was intolerant of selfishness when he said, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matt. 16:25). The "life" which Jesus urges us to lose is the selfishness that lives within us, the old nature of sin that is in conflict with God. Peter, James and John left their nets, but Jesus did not object to nets as such — it was the selfish living they symbolized that he wanted them to forsake. Matthew left the "custom seat," a political job, to follow Christ. But Jesus did not object to a political career as such — it was the selfish quality of living which it represented that he wanted Matthew to forsake.

So, in your life and mine, "self" must be crucified and Christ enthroned. He was intolerant of any other way, for he knew that selfishness and the Spirit of God cannot exist together.

Jesus was intolerant toward sin.

He was tolerant toward the sinner but intolerant toward the evil which enslaved him. To the adulteress he said, "Neither do I condemn thee: go, and sin no more" (John 8:11). He forgave her because he loved her; but he condemned sin because he loathed it with a holy hatred.

God has always been intolerant of sin! His Word says: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isa. 1:16). "Awake to righteousness, and sin not" (I Cor. 15:34). "Let the wicked forsake his way and the unrighteous man his thoughts..." (Isa. 55:7).

Christ was so intolerant of sin that he died on the cross to free men from its power. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Sin lies at the root of society's difficulties today. Whatever separates man from God disunites man from man. The world problem will never be solved until the question of sin is settled.

But the Cross is God's answer to sin. To all who will receive the blessed news of salvation through Christ, it forever crosses out and cancels sin's power.

Forest rangers know well the value of the "burnback" in fighting forest fires. To save an area from being burned, they simply burn away all of the trees and shrubs to a safe distance; and when the fire reaches

that burned-out spot, those standing there are safe from the flames. Fire is thus fought by fire.

Calvary was colossal fighting of fire by fire. Christ, taking on himself all of our sins, allowed the fire of sin's judgment to fall upon him. The area around the Cross has become a place of refuge for all who would escape the judgment of sin. Take your place with him at the Cross; stand by the Cross; yield your life to him who redeemed you on the Cross, and the fire of sin's judgment can never touch you.

God is intolerant of sin. That intolerance sent his Son to die for us. He has said "that whosoever believeth in him shall not perish." The clear implication is that those who refuse to believe in Christ shall be eternally lost. Come to him today, while his Spirit deals with your heart!

(Continued from page 9).

we are apparently hopelessly divided; white Christians who daily are ministered to by black hands in the kitchen express themselves unwilling to receive the Communion from hands of the same colour in church; black Christians, suspicious of patronisation and white condescension, become more sensitive to the colour of their ministers than to the excellence of their learning or the holiness of their lives.

At human valuation there is little hope of finding a way out, for there is little time left to undo so much that is either bad or has been fatally misunderstood. Yet we are not bound by human values, but by the standards of the Kingdom, so that we may justly hope that the leaven will once again work in the lump; that by brave example and individual fidelity, Christians may be brought closer to one another and the scandal of 'white' churches and 'black' missions be removed altogether from amongst us. If this does not happen, and happen quickly, we may tremble at the judgment that awaits the church in this age.—*With acknowledgment to Christian Recorder.*

Commentary on the First Epistle of John

By

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(Note: This exegetical and expositional commentary formed the basis of a series of Lectures given by Mr. von Staden to his Students. These Lectures have been condensed to their present form, for the Correspondence Course by the Revd. J. Hanbury Hill).

THE FIRST EPISTLE GENERAL OF JOHN

— INTRODUCTION —

1. JOHN 1:1-4. THE GROUND AND PURPOSE OF THE LETTER.

Verse 1. *'That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life.'*

Verse 2. *(And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us);*

Verse 3. *That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and with his Son Jesus Christ:*

Verse 4. *And these things we write, that our joy may be fulfilled.'*

(NOTE: It is recommended to the Student that the whole of this short Epistle should be read through, BEFORE these notes are studied. Having read the Epistle, NEXT read prayerfully the first four verses which form the introduction. Likewise each little group of verses, forming the different sections of the Epistle, should be read BEFORE proceeding with the notes).

VERSES 1—4: These verses are John's introduction to his whole letter. Here we find the ground and purpose of this letter.

John begins his letter differently from the custom of his day. In the New Testament times, people put their names at the beginning of their letters, as well as mentioning to whom the letter was addressed. For example, Paul begins his letter to the Ephesians thus: '*Paul, an apostle of Jesus Christ* . . . ' Similarly in all his letters. Likewise Peter: '*Peter, an apostle of Jesus Christ* . . . ' The letter to the Hebrews and John's first epistle form the only two exceptions, and is typical of John's modesty; he prefers to be anonymous. In the Gospel of John he never mentions his name, except anonymously as one of the disciples whom Jesus loved. (Read John 13:23 and 19:26). John prefers to keep in the background that he may not be seen, but only his Lord. How different from those of whom it is written, '*They loved the praise of men, more than the glory of God*' (John 12:43).

In these introductory words, one feels the great fervour of John's heart; brushing aside all preliminaries, formalities or non-essentials, he plunges into the very heart of his message. From the very first words of his letter he directs the reader's thoughts to Christ Himself, and there he holds our entire attention throughout.

The whole purpose of his letter is to declare that which we held to be of overwhelming importance, '*that . . . declare we unto you.*' (verse 3). His declaration comes with great assurance and deep joy, and there is a triumphant note about these opening verses, which seems to expect a ready response in the hearts of his readers (verse 1-3) '*that ye also may have fellowship with us.*'

It must be especially noted that John lays great stress on the fact that he was an eye-witness of that which he declares. Three times, for example, we find the expression '*we have seen*', and there are others which we shall examine, and which emphasise his deep personal knowledge. Thus, at the outset of his letter John establishes his autho-

riety to write and teach about Jesus Christ; he has heard, seen and touched Him. It was necessary to convince his readers of his undeniable right to claim their absolute trust in his message—for rival false teachers had misled many, and whose evil influence was still dangerously at work. So harmful were their doctrines that John, the apostle of love, describes them by such terrible names as 'false prophets,' 'antichrist', etc., as we shall see. John knew that by thus establishing his undeniable right to speak authoritatively, based on his intimate knowledge of the Lord Jesus, he would be better able to hold his readers to the pure doctrine of Christ and save them from the dangers of the false teachers.

Let us now examine verses 1—4 one by one in detail, and seek to learn all God wants to say to us, not missing the faintest whisper of His voice.

VERSE 1: '*THAT WHICH WAS FROM THE BEGINNING*' — this is a neuter expression, and not until the end of the verse does John tell us clearly that he is referring to a Person, '*the Word of life*'. Perhaps he wished to fix attention on the eternal existence of Christ. Certainly this is a most arresting introduction to a letter. Where science, philosophy or the sum of human knowledge or imagination cannot penetrate, John confidently leads our thoughts to '*that which was from the beginning*' — ever-existing, having no beginning. We are reminded of the similar opening thoughts of John's Gospel, '*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.*' (Turn to the first chapter of John's Gospel, and then right back to the very first words of the Bible in Genesis 1:1). What an introduction, authoritative, dramatic and yet seemingly effortless.

Surely it is not mere chance that the first thought of the Epistle leads us back beyond time into Eternity, and almost the last thought is of 'Eternal Life' stretching before us into Eternity. See 1 John 5:20.

'WHICH WE HAVE HEARD' — This second phrase seems to jerk our mind from its flight into an endless past back into the actuality of the present. John writes of the Voice and the words which he had heard, and the audibly spoken message had left an abiding impression which he could readily recall. In the Greek 'have heard' is in the perfect tense indicating that what he had heard was with him still. No wonder he can write so confidently.

'WHICH WE HAVE SEEN WITH OUR EYES' — As if to dispel from any reader's mind that it was a mere vision which he had seen, John says *'with our eyes'*, which can mean nothing else than the physical eyes. Here again *'have seen'* is in the Greek in the perfect tense; it can only mean that which John had seen with his eyes had left a lasting impression on his heart, which he could never forget; making him a witness to be absolutely trusted.

'WHICH WE BEHELD' — means more than to *see*; it means to take careful notice to concentrate on the subject.

'AND OUR HANDS HAVE HANDLED' — the very hand that was holding the pen with which he was writing to them had *'handled'* that which was from the beginning.' Thus we see that in three ways John obtained experience of his subject:

- (i) by way of his eyes.
- (ii) by way of his ears.
- (iii) by touch of his hands.

One has only to read the Gospel of John to realise just what it meant to the beloved disciple thus to have had such deep fellowship with his Master. How intently he must have listened to our Lord's every word, and watched His miracles. Jesus had actually spoken to him from the Cross; later he saw the empty tomb; shortly afterwards he had *seen* the Risen Christ, and he had heard from his Lord's lips — 'peace be unto you'.

'THE WORD OF LIFE' — In whichever translation of the Bible you might be using, it will be noticed that 'Word' is spelt with a capital letter, as is also the case in the very first verse of John's Gospel. It is the Greek word 'Logos', and it depicts our Lord as One through whom God speaks and the One having creative power. How can some false teachers speak of Him as merely a man. John knew Him as the Messiah, the Divine Son of God, Who was in the beginning with God, and Who as the LIFE brings eternal life to man, who is under the power of death.

One last thought in connection with this first verse. John writes in the first person

plural — 'we', not 'I'; he includes his fellow disciples. Thus at the outset he establishes his authority, and exposes the lack of authority of the antichrists.

VERSE 2: It will be noticed that verse two is in brackets, and is in the nature of a parenthesis. Before continuing his theme, John pauses in order to say something more on the Lord Jesus Christ as 'the Life' — great and wonderful thought.

'THE LIFE WAS MANIFESTED' — he says. That Life had been hidden; death reigned supreme; the wrath of God was abiding on all men, John 3:36, and the way of man ended in judgment, John 5:24. This Life, of the very Son of God himself, was revealed by His becoming Man through the Incarnation and Birth in the stable of Bethlehem, through His 33 years on earth, His Death on the Cross, His glorious Resurrection and Ascension. To all this John seeks to **'BEAR WITNESS'** and to **'DECLARE UNTO YOU'**, as it is put in the Revised Version. Declare brings out better what is in his mind. What a message 'LIFE', what a hope for a dying world. The 'Logos' who created all things is mighty to save the dearest soul who believes on Him, and within that one to implant 'ETERNAL LIFE'. How wonderful that we today have a deep intimate knowledge of Jesus Christ, although as yet we have not 'seen' Him, as did John and the other disciples. To us He is revealed *through the Holy Scriptures*, by the powerful and gracious ministry of the Holy Spirit. Some false teachers of our day like to boast of special 'visions', but nearly always independently of the Bible. God has wonderful things to show to us all, but always *through His Word*; hence the importance of intelligent and reverent Bible study.

'WHICH WAS WITH THE FATHER' — Of course, He who was *'from the beginning'* was also *'with the Father'*. Note that the first description of the Son of God was as 'The Word of Life'; how striking that the first mention of God should be as 'Father'. The Fatherhood of God overshadows this whole epistle, showing us clearly that the Church of Christ is a family, composed of all who by simple faith become partakers of that Life which is the gift of God through His Son.

Already the student will have noticed how deep is the teaching in this epistle. John's style of writing is very different from that of Paul, for instance. Here is an exercise not so much for our mind as our heart. His object is not to give a systematised outline of theology, but rather to seek to bring his readers into a closer heart fellowship

with Christ. This does not mean that John is not a sound theologian, or that he considered theology to be of no importance. Quite the contrary, as will be seen again and again as we proceed through this epistle, which is a challenge to quiet meditation and deep contemplation. Dear student, you will need to pray as you study; then pause to meditate; then pray again. Slow? Yes, but this is not intended for those who merely desire a bird's-eye view, here is a detailed study, which if pursued reverently must result in a great enrichment of your spiritual life.

VERSE 3: In this verse John resumes the thought of verse 1, and the first sentence is repetition, for the sake of emphasis.

'THAT YE MAY HAVE FELLOWSHIP WITH US' — The whole purpose of the epistle is that the readers might come into a personal enjoyment of fellowship with the Triune God. Indeed the key word is 'Fellowship'. This word speaks of:

- (i) A great privilege,
- (ii) A great responsibility,

and that in relation to God and to our fellow believers. Later in our studies we shall see that the very object of the false teachers was to seek to spoil the fellowship of the believers with their Lord, and to bring discord between the members of the true Church. This wonderful letter is right up to date, for that is just what the Devil is trying to do today. Satan does not mind how 'religious' we may be, but he hates our coming into vital relationship with God, and how successful he seems to be in dividing individual believers from one another.

'TRULY OUR FELLOWSHIP IS WITH THE FATHER, AND WITH HIS SON JESUS CHRIST' — John makes it clear true fellowship between men can only be upon the basis of a right relationship IN the Father and IN the Son. There are many Movements today which stress the 'Brotherhood of Man', and even the 'Fatherhood of God', yet are doomed to failure because they overlook, and some even deny that the basis of all true fellowship is in 'His Son Jesus Christ'. In John's day there were those who affirmed that Jesus and Christ were two separate Persons, see 1 John 2:22. Others denied the Sonship of Christ, 2:23. Yes, there is nothing greater in this life than the fellowship of which John is writing. He himself was a Palestine Jew; he writes to men of all races and colour. He was of humble origin, just a poor fisherman; some of those to whom he wrote were

(Continued on page 16).

THERE WAS MUSIC IN THE AIR IN THE PRETORIA DISTRICT RECENTLY

Several Primary and Secondary Schools of the Transvaal held an inspiring Provincial Eistedfod recently. The following is the description of pictures:



The most successes were attained by the Wolmansthal group of teachers at the District and the Provincial Eisteddfod of this year. Between them they have collected eleven trophies — five of which belong to Mr. A. Mahlase, B.A. of the Walmantshal Secondary School. This group consists of some of the conductors and their enthralled supporters. (The cross marks out Mr. Mahlase)



From Mrs. Mzizi, Mr. A. L. Moloi of Mtjontjeni Primary School, Brakpan, receives the Shield for the Senior A Vernacular.

THE SOCIAL PAGE



Mr. L. Mtsatwane, of Shingwese Secondary School, Louis Trichardt, holds the trophy for the first position Girls Choir.



The Modise-Sekitile Secondary School choir, Hammanskraal, Conducted by Mr. Machaba, won the Senior A Vernacular.



From Mrs. Mzizi, Mrs. Mogotsi of Mononong Primary School, Pretoria, the only successful lady-conductor at both Provincial Eisteddfod (for Primary and Secondary Schools) receives the first position trophy for the Girls Choir.



The team of African Adjudicators for both Provincial Eisteddfod — L. to R.: Messrs J. H. Molefe, P. Simelane, S. B. Mazwi, K. Mngoma.

(Continued from page 13).

slaves, others must have held high positions, but to all he says — "WE". Could he have seen us of today — you, dear student — would he still have said "WE"? Yes, praise God, for Jesus died for the whole world 'Red and Yellow, Black and White, all are precious in His Sight', to quote from a chorus loved by children everywhere. All earthly differences become of little account when we enter the Fellowship of the Father and His Son Jesus Christ. Let us pause to ask the Lord Jesus to take from our hearts anything which may be spoiling true and deep fellowship with God and with our fellow believers.

VERSE 4: 'AND THESE THINGS WRITE WE UNTO YOU' — Here is a phrase which recurs in this epistle, in this or similar form. It is difficult to say just what John means by 'THESE THINGS', but undoubtedly in this Introduction he was the whole of the epistle in mind. Likewise we might ask what did John mean when he speaks of "WE"? In the first three verses he includes all his fellow apostles; thereafter the "WE" is probably the epistolary plural.

Instead of *'THAT YOUR JOY MAY BE FULL'*, the Revised Version has *'THAT OUR JOY MAY BE FULFILLED'*, which is a better translation. John thus indicates that in writing and seeking to lead these believers into the same fellowship as he enjoyed with the Father and the Son, his own joy is complete. Fulness of joy is experienced by him along the pathway of serving his Master in making known to others what Jesus Christ had revealed of Himself to him. It is well for us to ask ourselves what can bring us the greatest joy here on earth. People of the world speak of a happy time, a jolly time, a pleasant time, etc., but only the Christian knows the meaning of true joy. The life of fellowship is a joyful life; completely satisfying; never a disappointment, in contrast to the transitory pleasures which the world can offer.

The student will find it helpful to underline those words and phrases which occur frequently in this letter. Such words as 'Fellowship', 'Manifested', 'Eternal life', and so on. Before proceeding further it may be well to note the great threefold revelation concerning God, of Whom we read that He is Light, Love, and Life. May God find each of us

Advancing in LIGHT.
Abiding in LOVE.
Abounding in LIFE.

(To be continued).

THE VIRGIN MARY AND THE ROMAN CHURCH

By

RALPH L. KEIPER

A report on a startling Roman Catholic study of Mary, which grants to her new honours and a loftier position in influence and power.

Would some theologians in the Roman Catholic Church make the Trinity a quartet? Do these theologians believe, for all practical purposes, that Mary the Virgin was non other than the wife of God the Father? Could Mary have blocked the Incarnation had she so desired? These fantastic questions seem to be answered in the affirmative by C. X. J. M. Friethoff (O.P., in *A Complete Mariology*.

Father Friethoff, one of the chief Romanist theologians on Mariology, has contributed some 50 articles on the subject to the Dutch periodical *Standard van Maria*. These articles in revised form compose this present work. *A Complete Mariology* is available for Protestants as well as Catholics since it acquaints us with an authoritative presentation of the doctrine of Mary as held by many contemporary theologians within the Roman communion. As the blurb on the jacket points out, "It ransacks the Fathers, pores over the writings of Mary's medieval clients, is studious in searching out the witness of Marian cults in liturgical literature, reflects deeply on scriptural texts, weighs carefully the documents of the Church and ponders the writings of contemporary theologians."

Mary is set forth as the Mother of God, the new Eve, Holy Mary, the Morning Star, the Virgin of virgins, and the ever-virgin wife of Joseph. Section 3 of this volume shows how Mary cooperated in the redemption which Christ accomplished on the cross. Headings under this section are as follows: Co-operation with Jesus; Co-meriting; Making Satisfaction with Jesus; Co-Redemptress; Atoning with Jesus; Mediatrix of All Graces; Suppliant Omnipotence; Queen in Jesus' Kingdom, and The Mother

of Men.

In logic when a premise is granted, all arguments that issue from it must be granted also. In this work everything is based upon Mary being the Mother of God. Interestingly enough, Friethoff freely admits that this is not a scriptural doctrine: "Nowhere does Holy Writ teach in these exact words: Mary is the Mother of God. That is a fact to which Nestorius thought he could appeal, but wrongly, as St. Cyril of Antioch pointed out. St. Thomas formulates St. Cyril's argument as follows:

'Although it is not explicitly said in Holy Scripture that the Blessed Virgin Mary is the Mother of God, we find nevertheless explicitly stated in the Gospels that Jesus Christ is true God, which may be read in the last chapter of St. John's first Epistle; and that the Blessed Virgin is the Mother of Jesus Christ, as is shown in the first chapter of St. Matthew. It follows necessarily from these words of Scripture that she is the Mother of God. It is also written in the Epistle to the Romans that Christ is sprung from Jewish stock according to the flesh, he who ruled as God over all things, blessed for ever. But he is not of Jewish stock otherwise than through the Blessed Virgin. Hence he who is God, ruling over all things, blessed for ever, is truly born of the Blessed virgin as of his Mother!'

ERROR IN LOGIC

The argument is simply this. Jesus is God; Mary is the mother of Jesus; therefore, Mary is the mother of God. This argument seems plausible; but on closer examination, it can be seen that it falls into the logical fallacy of equivocation in which one of the terms of the argument is used in a double sense. Thus, we would quarrel with the first statement. Jesus is God, but He was more than God; He was also Man. And because the Roman Catholic Church does not see this, it commits a basic error in logic.

Taking this absurdity very, very, seriously, Friethoff makes Mary practically a part of the very Trinity itself. "As movement is limited by its goal, relation is characterised and determined by the end to which it is directed; Mary's maternal relation is consequently characterised not by God's human nature, but by the divine Person himself to whom this nature belongs through the medium of Mary. Hence the relation between the human mother and her divine Child is of a supernatural order, so much so that Mary is raised by this relation above all creatures and assumed into the intimate life of the Godhead"

"When, therefore, Mary is united to Jesus by her motherhood, she is necessarily also united to the divine nature. But the Father is also the divine nature, as is the Holy Ghost. By her motherhood therefore, there exists in Mary a relation to the blessed Trinity insofar as the divine persons are identical with the one divine nature. Naturally, we have no single word sufficient to express this, for our understanding simply balks at it: all we see is that it *must be so*, we cannot see *how it can be so*. Yet Mary's relations go much further still. She is not only united to the divine Persons, insofar as they are *one* being, but also with each of the three divine Persons, insofar as they are distinct from one another. And the reason for this is the connection of the mystery of the Blessed Trinity with the mystery of Incarnation."

Friethoff then makes it very clear that Mary's relationship with the Trinity is quite essential.

"The Son of Mary is the same Person who is the Son of the Eternal Father, so that one and the same Person is both child of Mary and child of God. We may also put it thus: God the Father and Mary have a child in common, who, in his divine nature, is born of the Father from all eternity and is born at Christmas, according to *his* human nature, of Mary. In virtue of God's paternity and Mary's motherhood of the same person, there arises thus a relation between Mary and the first of the three divine Persons, for the second Person is the only-begotten Son of both."

Startling though it may seem, Friethoff maintains that Mary was pregnant with the Trinity:

"It follows from this that at the moment when Mary conceived her divine Son and during the following nine months, God the Father is also in her womb, and in this virgin womb is generating his Son according to the latter's divine nature. While Mary is producing him in his divine nature; for he does it in the *one* indivisible *now* of eternity, to which all the fast-flowing *nows* of

time correspond. Mary's relationship with the Father means more than she bore a Son, who is also the Son of God the Father . . . it is indescribable, ineffable, unnamable."

Not only were God the Father and God the Son in Mary's womb but also was the Holy Ghost. Friethoff continues:

"As the second Person of the Blessed Trinity proceeds from the Father alone, the Third Person proceeds from both the Father and the Son If the Father generates the Son in the womb of Mary, then the Holy Ghost also proceeds in the womb of Mary from the Father and the Son who are both present there. As we are obliged to establish that Mary's relationship with the eternal Father embraces more than the fact that that Person is the Father of her Child, we are bound to observe that her relationship with the third Person includes more than that he proceeds from her Son. Our forefathers found a name for this humanity incomprehensible relationship and called her 'Sanctuary of the Holy Ghost.'"

Because of Mary's participation in essential deity, the other predicates attributed to her are thus valid.

"Indirectly, other relations arise, inasmuch as Mary, on account of her elevation to the divine motherhood, is appointed by God to share in her Son's work of redeeming mankind. Here again we have to do with a personal relation, because although Jesus is as man mediator between God and men, conqueror of death and devil, it is nevertheless the divine Person who accomplishes this titanic work in his human nature."

"The story of Mary's acceptance is to be found in Luke 1:26-28. It is obvious from the text that the angel Gabriel has not merely come to inform Mary of what is about to happen in her, as he told Zachary that his prayer had been heard. The angel is expecting an answer, which is given to him in these words, 'Behold the handmaid of the Lord, let it be done unto me according to thy word.'

"It would be foolish to ask what would have happened if Mary had refused. We can never know. But we *do* know that Mary accepted of her own free will what she could have refused with equal freedom. So that in fact we owe the Saviour's coming into the world to her. The Word became flesh, because Mary freely agreed to the motherhood offered her by God."

WHAT KIND OF WORSHIP?

What kind of worship is worthy of the Mother of God? Adoration? Veneration? In answer, Mariologists make a technical distinction: Adoration is for God alone;

veneration for the saints alone, and *hyperdulia* belongs to Mary alone. However, for all practical purposes, she receives the same kind of worship as does God the Father. God the Son and God the Holy Spirit To substantiate this, Friethoff quotes from Leo XIII:

"We beg the Blessed Trinity to *have mercy on us*: we beg any saint to *pray for us*: but the ritual prayer with which we approach our Lady has something in common with our worship of God, so much so that Holy Church cries to her with the words with which she implores God: *have mercy on us sinners!* (*Augustissimae Virginis*)."

And again from Pius XI, addressing the cardinals:

"Beloved brothers and sons, let us all pray to our common Mother: Immaculate Queen of peace, have mercy on us; immaculate Queen of peace, pray for us; immaculate Queen of peace, intercede for us! (Osservatore Romano, 29, IV, 1935)."

If you think I have misinterpreted Friethoff by pointing out how Mary is made a goddess, the fourth member of the Trinity, read this final quotation:

"We have already worked out that Mary's divine motherhood is more than the whole treasure of grace allotted to her in time and eternity. This motherhood gives her a dignity differing not only in degree but in *essence* (italics ours) from the excellence of the brightest seraph. As Mary has something in common with God by her motherhood, namely the only son, she also has something in common with God in her cult. Devotion to Mary stands thus specifically just as we put it in our plan, between worship of God on the one hand, the veneration of the saints on the other.

"The Congregation of Sacred Rites (says): 'The Church reverses the Queen and Mistress of the angels more than the other saints with a higher kind of veneration, because inasmuch as she is the Mother of God . . . hyperdulia and not just any kind of veneration is her due.'

This book, *A Complete Mariology*, should be in everyone's library, especially those of teachers and ministers; for it would furnish them with an excellent authoritative treatise on the cult of Mary within the Roman Catholic Church. It is a work which is clearly presented, authoritatively documented, with the accompanying frank admission that the doctrine of Mary is not a scriptural doctrine but the product of church tradition and Catholic logic. — *With acknowledgement to ETERNITY A COMPLETE MARIOLOGY*. C. X. J. M. Friethoff, Newman Press. 278 pp. 4.50 dollars.

THE TEXT OF THE NEW TESTAMENT

(Continued)

(By J. DU PREEZ, Decoligny).

In a previous article we discussed some of the most important papyrus-manuscripts of the New Testament.

We now want to say something more about:

The most important Uncial MSS.

There are plus minus 170 uncial MSS. of the N.T. The most of them contain only parts of the N.T. But God. Aleph contains the whole of the N.T. Four others contained it originally, but were damaged in part: A, B, C and Laurentis. Nine of them contain the four Gospels as a whole.

Codex Sinaiticus (Aleph or 0 1):

This is the second most important uncial and dates from the 4th century, probably the second part of it. It contains 26 books of the O.T., the whole N.T., as well as the letter of Barnabas and a portion of the Pastor of Hermas. This Codex consists of 389½ leaves, of which 147½ leaves contain the N.T. Each page has 4 narrow columns, with 48 lines to the column. H. C. Thiessen says its text is mixed, now Alexandrian like B, now Western like D.

Where does this MS. come from? In 331 A.D. the historian Eusebius, bishop of Caesarea, was asked by Caesar Constantine to make 50 copies of the Bible. Some guess that this MS. must be one of those copies, because it is written on fine thin vellum. The margins of the text bear the section numbers compiled for the Gospels by Eusebius. The inclusion of 2 letters of church fathers also points to the 4th century. Some think it comes from Caesarea, others mention Alexandria.

The history of this great MS. is very interesting. It is called the Sinaiticus because it was discovered at the foot of Mt. Sinai, in the St. Catherine Monastery, in 1844. This unique discovery was made by an eminent German scholar, Dr. Tischendorf, Born in 1815. He devoted his whole life to the discovering and examination of old

MSS. of the Bible. He discovered 18 uncials and 6 minusceles.

With the purpose to find more old MSS., he journeyed through the Near East in 1844, and visited every old library in the regions where the first christian congregations originated. During this journey he paid a visit to the monastery, at Mt. Sinai, and found a basket full of old parchment. The librarian told him that 2 such piles of parchment had already been burnt. The monks did not realise the value of those MSS. On examining the contents of the basket, he was surprised to find a number of very old pages of the Septuagint. He was allowed to take 43 pages with him. He showed his joy so openly that the monks became suspicious and refused to give him more. Back in Germany, his publication of the 43 pages created a big sensation.

Through an influential friend at the Egyptian court Tischendorf tried to obtain the rest of the old MS. But in vain. The monks now knew the worth of the MS. and would not sell it for any price. Tischendorf himself visited the monastery again in 1853, but found only one page of the MS.

In 1859 we find him back in the monastery, backed by the support of the Tsar of Russia, who was head of the Eastern Church, and of whose friendship Tischendorf made use to obtain his purpose. But Tischendorf could not find anything important — until the evening before his departure. He and the prior of the monastery took a walk in the garden. On entering the monastery again, Tischendorf was asked by the prior to come with him in his cell. And there the monk took a heavy pile from the shelf, covered with red cloth, and put it on the table. He opened it, and found certain parts of the O.T., and asked quite unconcerned if he could take the MS. to read it in his room. "And there", he said, "when I was alone, I expressed my joy. I danced about like a child who received a present. Because, I knew that in my hands I hold one of the most precious Bible treasures which exist...."

Eventually through the influence of the

Tsar, he succeeded in obtaining this precious MS. He presented the MS. to the Czar of Russia in Nov. 1859, but was permitted to take it to Leipzig for the preparation of his full edition of this codex. Tischendorf published a reproduction of it in 4 volumes in 1862. The original MS. was returned to the Imperial Library of St. Petersburg (Leningrad) in 1869, where it remained until 1933, when it was sold by the U.S.S.R. to the British Museum in London. With the aid of the British Government the Museum paid £100,000 for it. (The original discovery of 43 pages is still at Leipzig). Reproductions of this great MS. are now to be found in all big libraries for purposes of study.

14. Codex Alexandrinus (A. or 02).

This Codex probably dates from the first part of the 5th century, especially because it contains work of Eusebius and Athanasius. It now contains 773 leaves of the original 822, each 12½in. — 10in., with 2 columns per page. It contains nearly the whole Bible. Only 10 pages of the O.T. are wanting. The N.T. starts with Matth. 25:7, while it lacks 2 pages of the Gospel of John (6:50—8:52) and 3 pages of II Cor. (14:13—12:6). This MS. appears to have been written by 3 different hands. There were also different correctors, but only one that is really important. New paragraphs are indicated by an enlarged capital letter. Together with P.47 it is the best MS. for the Apocalypse.

Codex A is called Alexandrinus because it was believed that it had come from Alexandria, and was numbered "A" because it was the first important uncial MS. that was used by biblical scholars.

In the Gospels it is the oldest and best example of the Byzantine text type of the 4th century. But outside the Gospels its type of text is Alexandrian, ranking definitely with Aleph and B. A reading which is supported by Aleph, A and B must nearly always be accepted as correct.

Cyril Lucar, Patriarch of Constantinople, offered this MS. to King James I in 1624, but since James died before the gift arrived, it was presented to his successor Charles I, in 1627. In 1757 the Royal Library (including this MS) was presented to the nation by George II, and since that time this MS. can be seen in the British Museum in London.

15. *Codex Vaticanus (B, or 03).*

It is generally agreed that Cod. B is the oldest and most valuable of all the MSS. of the Greek N.T. Date: 4th century.

B contains both Testaments, but in the O.T. it lacks Gen. 1-46 and Ps. 105-137, whereas in the N.T. everything after Heb. 9:14 is lost. There are 3 columns to the page. Each page is 10½ in.—10 in. It is written on very fine vellum, without any capital letters. Its place of origin is probably Egypt. Two correctors have written in various changes, the one probably during the 10th or 11th century.

Codex B is taken as the leading representative of the so-called Alexandrine type (the betha-type) although in the Pauline Epistles it also contains Western readings.

It has been in the Vatican Library at Rome at least since 1481. But the Vatican authorities allowed no one to examine it. In 1669 Bartolucci made a collation (verge-lying) of it, but his work remained unknown till 1819. Napoleon, after one of his wars of conquest, brought the MS. to Paris, where the Roman catholic scholar Hug discovered its value. It was returned to Rome in 1815, where it was again secluded. Even Tischendorf in 1843 was allowed to study it for only 6 hours in two days, and in 1866 for 42 hours only. Dr. Tregelles, one of the most eminent scholars on the text of the N.T., was allowed to examine this MS. in 1850 only after they examined his pockets and took away from him pens, ink and paper. Two priests who were appointed to keep an eye on him, tried to divert his attention as soon as it seemed as if he examined a certain text too closely. And when they thought that he payed too much time to the study of a certain paragraph, they snatched it away. However, in 1868-81 the Papal authorities themselves issued an edition of the text of this MS., and in 1889-1890 Pope Pius IX allowed fine photographic facsimiles of the whole MS. to be made.

16. *Codex Ephraemi Rescriptus (C or 04).*

Date: 5th century, perhaps a little later than A. Now to be seen in the National

(Continued on page 23).

THE VOICE IN THE WILDERNESS

SOME WAYS OF FIGHTING DRUNKENNESS!

By

A. BEKITHEMBA GAMEDE

Against Some Ways of Society

Intoxicating drinks are as old as mankind. The alcoholic content of world's drinks has been increased in proportion to the socio-economic tentions of modern life. This observation leads us to conclude that the growth of drunkenness in the world generally is basically a psycho-spiritual problem. Bioscope shows, concerts, sports, dance parties, reading of comics, illicit love affairs, smoking, strip shows, etc. are some of the small safety valves or escape mechanisms man adopts, but none will satisfy like drinks. An addict, in his drunken state, actually feels as if he is "on top of the world." He is every adjective in the superior degree. Motivated by the drugging effect of alcohol and the inordinate desire to escape from life tensions, the person increases the number of tots, decreases the number of hours between tots and eventually becomes an alcoholic.

Society is busy devising all kinds of techniques of eradicating the *sin of drunkenness* — not so much because it leads to hell, but because it is a threat to human peaceful existence, a disorganiser of the home, a mother of juvenile delinquency and a growing killer of human life. The Church, which should be the most powerful instrument of solving this growing problem, has left much to be desired. Owing to Her apostate trends, she cannot cope up with this great sin. The society, the Church and the Biblical principles have their ways of solving the problem but none will compare with the Way of Jesus Christ. The "Voice" is now all set to cry against some ways of society and the Church.

The first is the *Way of the Educationists*. They assert that people should be taught the evils of alcoholic drinks from kindergarten to university. If they are taught, they will not be drunkards, This viewpoint was first developed into a school of thought by the Greeks of the fifth century before Christ. Socrates taught that "knowledge is virtue" and that "Virtue is teachable." Plato developed Socrates' idea by saying "Man must be educated in order to attain justice and through it become like God." The

same idea was epitomized by Francis Bacon of the Renaissance into a well known dictum: "Knowledge is power." This view sounds logical, but, unfortunately, only partially practicable. Experience has taught us that knowledge of evil alone does not prevent one from doing evil. Among the alcoholics of the world there are hundreds of doctors, lawyers, bank managers, corporation directors, professors and mayors. If knowledge were sufficient, don't these erudite men know about the evils of drinks? Of course they do. Therefore, the way of Educationists, though successful in a few cases, is not wholly reliable.

The second is the *Way of Medical Science*. The exponents of this way, who are mostly sympathisers of the Brewing Industry, are convinced that *alcoholism is not sin, but a disease*, and that, as such, it would be better handled by special doctors and psychiatrists. "Science" comes to that conclusion because of the following "facts": (a) Alcoholism is not necessarily a result of repeated excessive drinks over a long period; even moderate drinkers, because of certain physiological psychological deficiencies, may develop alcoholics within a relatively short time; (b) alcoholism is a symptom of the harm that has been done to the nervous system, to the glands of internal secretion, to the organs of the digestive tract and to the mental character, and that harm may not be caused by alcohol, necessarily.

The questions that arise naturally in one's mind are these: "Can a person become an alcoholic without first being a drunkard, what is illogical in calling him, according to the Scriptures, a sinner bound for hell (1 Cor. 6:9, 10)? If medical science would succeed to treat the insatiable craving for drunkenness in an alcoholic anonymous, would it change his sinful position before God? From experiential observation we learn that the way of medical science is not only long and costly, but it is also partially successful. It does not get down to the roots of the problem — *sin*. Some rehabilitated alcoholics return to their old life of bondage; others are declared: "in-

curable". This kind of modern science offers no effective preventative measure. It does not change man's condemned position before God. In most cases it does not take Christ into consideration at all. In its attitude towards supernaturalism, it has fallen into the camp of Communism which pursues the way of "human husbandry" without eternity's value in view. The trouble with this kind of medical science is that it does not fully believe that alcoholism is a result of sin whose nature is addictive. But that is why the sinful man can use alcohol as his escape mechanism from the unpleasant realities of life or from God's eternal issues!

The third is the *Way of State Legislation*. Any government of the people, by the people and for the people is obliged to protect the civil liberties and to promote economic, social and political security of its people by means of legislation. It is interesting to take notice of what the governments of the world are doing to protect the peoples from the dangers of drunkenness. The following are some of the measures the governments take in regulating drunkenness: (a) *Closing All Doors to the Liquor Trade*. In the United States of America, for example, there are what they call "dry towns" — where the sale of liquor is strictly prohibited by town laws. In such towns there are no drinking saloons whatsoever. Such measures seemed to be effective for quite some time until about three or four decades ago, when people began to smuggle liquor into these "dry towns". Although the evils of drinks in "dry towns" are not as great as in other "wet towns", there are evils of drinks all the same. When the sinful nature of man demands liquor, man will get it by hook or by crook.

(b) *Removing Restrictions*. Some governments believe that by removing certain restrictions, they automatically remove the "secrecy" in the liquor trade. When the secrecy has been removed, they believe that the craving for excessive drinking will be curbed eventually. There is a certain amount of truth in this principle in that, by hiding "goody-goodies" behind the curtain, and setting a rule that forbids anyone from touching them, curiosity and desire to break through the curtain are created within the human breast. Once man has discovered some loopholes for getting the "goody-goodies" from behind the curtain, his tendency is to overdo it. By removing the curtain, the curiosity is satisfied, and the glory of the "goody-goodies" is reduced to common place, the desire to "steal" them is removed and man will get them only in moderate quantities. It is on the basis of

this psychological principle that many of Africa's governments actually put up beer halls for selling European beer to the African people. Experience has taught us that this principle does work in some spheres of life, but not in the liquor world. In America the Repeal of Prohibition Law has increased the number of drunkards by 69 per cent. As a result of Sweden's decision to discontinue its long standing policy of rationing in 1955, consumption increased by 30 per cent. Surely Africa will be no exception. The fear is that the Africans might drink themselves to a point of extinction like the Maori of New Zealand. If one of the aims of the Europeans in Africa is to build African nations, how will it be possible with the African drunkards? If history teaches us that drunkenness is one of the major causes of the downfall of kingdoms and nations, how long can a nation of drunkards last?

In the Union of South Africa, for example, where there are over 100,000 alcoholics which cost the state about £45,000,000 annually, with the removal of European liquor restrictions and the supply of light wines to Africans, we might all expect more thousands of alcoholics and more State expenditure on them. Harder times are still ahead of us!

(c) *Setting Laws Against Drunk Drivers*. It goes without saying that without such laws many more lives would be lost through drivers under the influence of liquor. Unfortunately, such laws do not stop people from drunkenness, nor do they stop the road's heavy toll. In South Africa, for example, a total of 13,660 of the 16,465 accidents in the first two months of last year occurred in the urban areas, and 2,805 occurred in the rural areas. Many drunk drivers are prosecuted every year, but prosecution does not stop drunkenness. Many liquor licences are confiscated, but many more are issued at the same time.

(d) *Legislating Against Advertising of Alcoholic Drinks*. Some States in America have actually adopted this method with a hope of fighting a winning battle against the sin of drunkenness. It is interesting to note that these measures have affected the liquor industry and reduced drunkenness to some degree. Unfortunately the unpleasant truth about this technique is that, unless it is adopted by all the States, it will not succeed. Furthermore, it is unlikely that Congress will pass a law that will limit circulation of papers within the States in which they are published. It would be very difficult to control advertisements through other mediums like radio, television and cinema.

Against Some Ways of the Church

One of the main tasks of the Church is to point the world to Christ as the Solution of all basic problems of the human heart. The unfortunate thing is that the tendency of the modern Church is to deal with the sin of drunkenness in a manner that suggests the insufficiency of Christ to *save* from the "guttermost" of sin to the "uppermost" of spiritual victory; to *keep* from falling into sin; to *satisfy* the deepest longings of the human heart.

The modern Church is now busy with other ways of fighting the sin of drunkenness. The following paragraphs are mentioning a few most popular ones.

(a) *The Way of Denominational Rules*: In the light of certain portions of Scripture, some denominations have ruled that their communicants should be guided by conscience in matters of alcoholic drinks. If a Christian drinks moderately, it is perfectly in order. But there are many problems around this ruling. The first one centres around the definition of the word "moderate". How many social tots are considered "moderate"? What may be "moderate" for communicant A, may turn communicant B to an alcoholic! As a result of this denominational ruling, many a church member has turned out to be a virtual drunkard. Actually there are even ministers who have turned out to be alcoholics! The second problem is that the denominations seem to forget that the liquor of the 20th Century has a higher percentage of alcohol content than that of the Biblical times. The third problem is that the life of Biblical times was not as complex as that of today. The tempo and the economic tensions of life are now a big temptation on the part of man to seek ways of escape from them, and alcoholic drinks satisfy that need. If the Church would give the Holy Spirit a chance to do His work of "guiding us into all truth" she would not be guessing her way out of the problem of drunkenness.

Other denominations have ruled that their church members should abstain totally from all alcoholic beverages. Although such a ruling sounds the best, the problem is that it comes to man like another commandment which puts the onus on man's will power and not on the indwelling Christ who alone makes victorious Christian life possible.

(b) *The Way of Temperance Organisations*. Although they are not under any one denomination, they are indirectly sponsored by the Church. Who can deny the good that has been done by such organisations? Indeed they vindicate the practical responsi-

lity of the Church to society. The voice of the Church against drunkenness is not questioned; it is the methods that are questioned. The tendency of some of the Temperance Organisations is to treat the problem of drunkenness on a humanistic plane. Some of the leaders have more of their faith in medical science than in Jesus Christ. The Blood of Jesus Christ is treated as a "Theological relic" or a "holy souvenir" that is impotent to solve this "modern practical problem." Owing to this fact, it is not uncommon to find some of the leaders of these organisations pals of the "bottle".

The biggest questions that hover over such organisations are these: "In view of so many sins in the world, for what eternal purpose do they make organisations against one particular sin? If the Church is consistent in fighting against sin by means of organisations, why does she not form organisations against Immorality, Thieving, Lying, Envy, Hatred, Selfishness, Negative Thinking, etc.? Is drunkenness the worst of all sins? If Jesus Christ can save a person from the other sins, why is the sin of drunkenness excluded?"

Some Ways of Biblical Reasoning— Helpful

Apart from the Gospel messages, the Bible has verses that appeal to human reasoning, or intellect. The purpose of these verses is to *convince* of sin, so that the Holy Spirit might *Convict* of sin. When man's reasoning has reached the *conviction stage*, a sinner is placed at the crossroads: he either *repents* or he *hardens his heart*. The continual hardening of one's heart develops a thick crust over conscience, until the tender voice of the Holy Spirit cannot be heard. Unless a sinner yields to the breaking power of the Holy Spirit, he naturally chooses condemnation. In that particular case, any amount of religiosity (like regular attendance, partaking of Holy Communion, praying, singing of religious songs, paying of Church dues etc.) is sheer mockery and waste of time.

Biblical reasoning is practical. It teaches that drunkenness is very harmful physically, mentally, emotionally, socially, economically, politically and spiritually.

Physically:

1. People fight, cause accidents, slaughter hundreds and cripple thousands of innocent souls by car accidents (Prov. 23:29, 32).
2. Adultery and fornication are usually connected with it (Prov. 23:23). Venereal diseases and attending hereditary maladies often result from it (Deut. 5:9b, 10).

3. Nervousness often results from it (Job 12:25).

Mentally:

1. It causes loss of understanding and judgement; therefore it does not promote growth to the highest possible level of attainment (Isa. 28:7, etc.).
2. It makes one a fool (Prov. 20:1; 14:9; 12:15, etc.).

Emotionally:

1. It provokes anger and contentions (Prov. 20:1; 23:29).
2. It leads to sorrow and woe (Prov. 23:29-32).

Socially:

1. It is a sister to indecency (Gen. 9:21f).
2. It is the greatest cause of broken homes and the big mother of juvenile delinquency (Deut. 5:9b, 10; 21:20; Prov. 22:6, etc.).

Economically:

1. It wastes much of valuable time (Prov. 23:30).
2. It leads to poverty (Prov. 23:21; 21:17).
3. It is allied with gambling and licentiousness (Joel 3:3).

Politically:

1. Because it is disobedience of God's Word, it will bring about national destruction (Deut. 8:20) and exploitation by other nations (Deut. 28:33).
2. Because it produces false confidence in the national leaders, it provokes God, leads Him to hinder the desired national freedom, security and prosperity (Job. 12:23; Ps. 33:12; Prov. 14:34; 2 Chron. 7:14).

Spiritually:

1. It deadens spiritual sensibilities, produces callous indifference to spiritual influences and destroys all serious thought (Isa. 5:11-14).
2. It increases and intensifies every phase of sin (Prov. 22:23).
3. It catches up with the victim (Gal. 6:7, 8; Prov. 23:32).
4. If the victim does not repent, it will bring him to eternal condemnation (1 Cor. 6:10; Gal. 5:21; Rev. 21:7, 8).

The Way of Jesus Christ — The Best

The preceding "ways of the Bible" are mere *principles* of Jesus Christ; they are not Jesus Christ Himself, Principles *convince*

and *guide*; the Holy Spirit *convicts*; Jesus Christ *saves*. Principles appeal to the mind; Jesus Christ appeals to the heart. Other things being equal, principles may help deliver an addict of alcohol from alcoholism, but he would still remain a sinner before God. Jesus Christ does far more for a drunkard who is willing to leave the transforming work in His hands. Jesus does not only deliver him from sin of drunkenness, but He also delivers him from all sins, regenerates him by the Holy Spirit into a new creature in Christ, a Child of God, a joint-heir with Christ.

The only steps the drunkard must go through are as follows:

(a) He must admit that he is a drunkard — even if he was drunk only once. That sin of drunkenness will remain against him eternally. Trying to excuse himself will not change the picture: (b) he must admit that he cannot save himself; (c) he must admit without reserve that his eternal home is hell; (d) he must have a desire to be delivered from his sin; somebody he can trust, or before a religious gathering, pour out his heart to God, confessing all his sins and his unworthiness to talk to the holy God, ask Jesus to come into his heart and save him. He must *believe* that through that act, Jesus has come in, for He Himself said, "Behold, I stand at the door, (of the heart) and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20) "... Him that cometh to me I will in no ways cast out" (Joh. 7:37). "For whosoever shall call upon the name of the Lord shall be *saved*" (Rom. 10:13). "Believe on the Lord Jesus Christ (in thy heart) and thou shalt be *saved*" (Acts 16:31). "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). By faith let him drop from a high precipice into the Almighty Hands of Jesus below. *His Blood* is able to cleanse him from all sin and His Almighty Hands are able to keep him from falling again into the sin of drunkenness. Thousands of people have been delivered by Jesus Christ, the most reliable WAY out of drunkenness.

Relative to a drunkard, there is a hidden truth whose significance is understood by relatively few churchmen. It is this: fiddling with drinks, moderately or excessively, privately or publicly, is a sign of *unbelief* and hypocritical love for Jesus Christ. It is a sign that one is still lost spiritually, and needs to be "born again". If he is a minister, then he is just another "Rev. Nicodemus" who is hiding behind leaves of

(Continued on page 22).

DAVID'S REASONING WITH THE DRUNKARD THROUGH PSALM 23

KING JESUS IS MY SHEPHERD

1

"The Lord is my Shepherd; I shall not want.

2

He maketh me lie down in green pastures; He leadeth me beside the still waters.

3

He restoreth my soul; he leadeth me in the paths of righteousness for His name's sake.

4

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.

5

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

—Psalm 23.

KING ALCOHOL IS MY SHEPHERD

1

"King Alcohol is my shepherd; I shall always want."

2

He maketh me to lie down in the gutter. He leadeth me beside troubled waters.

3

He destroyeth my soul; he leadeth me into the paths of wickedness for effect's sake.

4

Yea, though I walk through the valley of poverty and have delirium tremens I will cling to drinks: for thou art with me; thy bite and thy sting they torment me.

5

Thou preparest an empty table before me, in the presence of my family: Thou anointest my head with bellishness; my cup of wrath runneth over.

6

Surely destruction and misery shall follow me all the days of my life, and I shall dwell in the house of the condemned for ever."

—Selected.

(Continued from page 21).

"Theology" which he uses to explain away his lamentable spiritual position. If a person believes that eating poison is fatal, he will not insist on taking little doses — as long as they are below the fatal point. What fun is there in such a stunt? If he insists on taking his doses, then he does not believe that they are poisonous! Surely, if he believes that drunkenness leads to hell (Gal. 5:21; 1 Cor. 6:10; Rev. 21:7, 8), he will not fool around with "social tots" in return for popularity with the children of the Devil! Even if he would get away with his few "social tots" consistently, his imitating neighbour, for who Christ died, as a result of his weak will power, might turn out to be a drunkard! If the churchman claims to be a sincere Christian, how does he account to the Word of God which says, "It is right not to eat meat or *drink wine* or do anything that makes your brother stumble . . . for whatsoever does not proceed from faith is sin" (Rom. 21:21-23)? A preacher who prevents others from salvation by his questionable private tots, is not only an *unbeliever*, but he is also an enemy of Jesus Christ! By overdosing himself with gin, brandy or whiskey and going to bed immediately afterwards, lest he should make a nuisance of himself, he does not change his position before God. The Word of God declare that drunkards will perish. There is no inspired footnote that adds: "except the 'sleeping drunkards' or 'preaching drunkards' or 'religious drunkards' or 'theological drunkards!'" With a few words, a moderate Christian drinker, in effect, is saying by his deeds, "I have not found the living Jesus who is said to satisfy the deepest longings of my heart. I have learnt much *about* the historical Jesus at our school of Theology, but I have not learnt anything from Him directly."

In the light of all these facts, it is safe to conclude that Jesus Christ is the most effective way of fighting a winning battle against drunkenness, because He deals with SIN — the mother of all social evils — including drunkenness. The Church should present Christ to the drunkards without making apologies to medical science and psychiatrists.



Wearing a happy face is the famous African composer of many Xhosa songs, Mr. B. Tyamzashe (A.T.S.C.). He is seen here shaking hands with Chief Davidson Mavuso of Gaga, Alice, while Mrs. Tyamzashe looks on. Mr. and Mrs. Tyamzashe at Zinjijoka Valley; district of Kingwilliamstown.



To grace the Social page of the Hope again is Mr. S. L. Mbuli, lecturer at the Evangelical Teacher Training College, with his lovely bride, whose maiden name was Miss Thembekile Butelezi of Hilcrest. The readers of the Hope will recall their engagement picture that appeared on the pages of the Hope last year. The Hope wishes the couple a happy married life.

(Continued from page 7).

When individuals get healed, the nation will be healed. A healed mind is made ready to face facts as they are. It does not continue to yield to the temptation of believing what it likes, but it believes in what God likes. It becomes fully aware of the slow-but-sure judgement of God upon its disobedient nation. In the light of what has happened to other nations, it does not deceive itself that it will be some kind of special exception. A healed mind sees justice as Christ sees it. Its vocation is not to argue with or to interpret Christ's self-explanatory principles, but it is to obey them without reserve — irrespective of inconvenient consequences. A healed mind shuns strong drink, flees immorality and crucifies self daily.

Christian nations in Africa, beware! Africa's Hope, which is God's clarion call to humility, prayer and repentance, warns against God's impending judgement just around the corner! Indifference will not stop it; ridicule will not prevent it; stubbornness will not delay it. "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:20, 21). But then, here's hope — the only hope: "IF MY PEOPLE, WHO ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS: THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND."

(Continued from page 19).

Library of Paris. Early in the 16th century it was brought from the East to Italy, and shortly afterwards Catherine de Medici brought it to Paris. This MS. is a *palimpsest*, which means "rubbed off again." The original writing was partly rubbed off, probably in the 12th century, and the sermons of Ephraem, a Syrian Father of the early 4th century, written over it. Near the end of the 17th century a student in the Royal Library discovered traces of a text underneath the sermons; but it was not until 1834 that any good progress was made in reading the underlying text.

The original was brought to light by means of a specially prepared acid. Tischendorf was the first to read it successfully (1840—1841). Originally it contained the whole Greek Bible, but it now has only 64 leaves of the O.T. and 145 of the original 238 of the N.T. It has but one column to a page, but the superimposed writing is in 2 columns. Its text is more mixed than that of any other MS. This diminishes its value for the student of the text.

(To be Continued).



Immediately after Mr. and Mrs. Mutebere had finished the ceremony of exchanging marriage vows, they posed for this picture. The couple lives in Kariba, S. Rhodesia. The Hope wishes them well.

ANSWERS TO YOUR QUESTIONS ABOUT CANCER

Issued by THE NATIONAL CANCER ASSOCIATION OF SOUTH AFRICA, P.O. Box 2000, Johannesburg. With acknowledgement to the AMERICAN CANCER SOCIETY.

1 — WHAT IT IS

1. What is cancer.

An uncontrolled growth of abnormal cells. Normal cells are tiny, independently growing structures, billions of which make up the whole body.

2. Are all cancers alike?

No. There are many different kinds of cancer, occurring in different parts of the body, growing at different rates of speed, and differing in their response to treatment. Cancers are alike in that they grow and tend to spread and, if not treated, almost always cause death.

3. How do cancer cells behave differently from normal cells?

Normal cells divide and grow in an orderly way only to create the needed body parts or to mend broken, injured or worn-out tissues. But cancer cells divide and grow in a disorderly, uncontrolled way, stealing nourishment from the surrounding tissues, forcing their way among normal cells, building up clusters of useless cells, and spreading to other parts of the body.

4. How does cancer spread?

By cells growing from one tissue directly into another and by breaking through the walls of blood vessels and then being carried by the blood stream to other parts of the body. The cells may also enter the lymphatics, which serve as a drainage system, and be carried to a lymph gland.

5. How fast does cancer grow?

There is no set rate of growth. Some types grow more in a few weeks than others in several years.

6. Is cancer a disease of the blood?

Certain forms of cancer such as leukaemia, involve the blood and blood-forming organs. Other types of cancer do not, except when metastasis (spreading) takes place. Then the blood stream carries malignant cells to other parts of the body where colonies of cancer cells settle and grow.

7. Why is leukaemia called a form of cancer?

It is basically uncontrolled cell growth, with abnormal white blood cells multiplying wildly.

8. Why don't the white corpuscles in the blood kill cancer?

Corpuscles are the protective policemen of the body which attack the invading germs but cancer is essentially a disease of the body cells. However, it is clear that the body does give protection against some cancers in some people. How this protection works, why cancer spreads rapidly in some and slowly in others, is being studied carefully in many laboratories and clinics throughout the world.

9. Is there any connection or similarity between cancer and leprosy?

No.

10. Is cancer contagious?

No. There is no case of a doctor or a nurse "catching" cancer from a patient, however close they may have been in contact. A person can no more "catch" cancer from someone than he can "catch" the colour of his hair.

11. Are all tumours or growths cancerous?

No. Tumors or growths, as they may be called, are of two kinds — benign (seldom endangering life or health) and malignant or cancerous.

12. What is the difference between a benign and a malignant growth?

The basic difference is that a benign growth does not "metastasize" — spread to other parts of the body. A malignant growth means cancer and, if unchecked, may spread and cause death.

13. Can one have cancer without noticeable symptoms?

Yes. In their earliest stages most forms of cancer can be detected only by a thorough medical examination — at this time they are easiest to cure.

14. Do lower animals develop cancer?

Yes. Cancer is found in all forms of life and not only in animals but also in plants.

15. Can the result of cancer studies on animals be of any help to human beings?

Yes. Since cancer exists in all forms of life, scientists are confident that better understanding of the disease in human beings will be furthered by such studies. Most of the important medical discoveries of the past century have been found or confirmed through experiments with animals. Hundreds of thousands of lives have been saved as a result of research with the aid of animals.

2 — WHAT CAUSES IT

16. What causes cancer?

The basic causes are unknown, although certain conditions that may lead to cancer have been identified. They include over-exposure to the sun, excessive radiation, and contact with some chemicals. Chronic irritations also may be a factor. Research to find the basic causes is under way.

17. Is cancer caused by a germ?

The evidence collected to date indicates that cancer is not caused by a germ.

18. Could one get cancer from kissing or other physical contact with a person who has cancer? Could an animal with cancer pass it on to a person who touched it?

No. Cancer is not contagious.

19. Will eating meat from an animal that had cancer cause cancer in a human being?

No, not according to the evidence and experience of leading physicians and scientists.

20. Can cancer be caused by a bruise or injury?

A single injury to soft tissue will not cause cancer to develop. Women need not fear that a blow on the breast will cause cancer.

21. Does the use of aluminium cooking utensils cause cancer to develop?

Definitely not.

22. Will eating hot foods cause cancer?

There is little evidence that the temperature of food is a factor in the development of cancer.

23. Can eating any single food or combination of foods cause cancer?

No. No connection between foods and cancer has been found — neither as cause nor as cure.

24. Is there any evidence that irregularity in eating or drinking causes cancer of the stomach?

No.

25. Is there any evidence that the use of alcohol bears any relation to cancer of the stomach?

No.

26. Is cancer hereditary in human beings?

No, but there may be inherited tendencies towards certain types of cancer. Present knowledge on this point does not justify fear or a fatalistic attitude. A record of cancer in one or both parents should only make their children more careful to have annual health checkups and more alert to any danger signal that may mean cancer.

27. Does over-exposure to the sun cause skin cancer?

Cancer of the skin occurs most frequently in persons who have been exposed to the sun's rays over long periods of time.

28. Do haemorrhoids turn into cancer?

No. But haemorrhoids (or piles) may mask a cancer and always should be brought to the attention of a doctor.

29. Do corns or calluses ever turn into cancer?

No.

30. Can one's mental condition influence the course of cancer?

Not so far as is known. But if one's mental condition makes one unwilling to accept proper treatment, the effects can be fatal.

31. Is it true that cancer usually develops in persons with poor health?

There is no relationship between an individual's general health and the development of cancer.

32. Will too much radiation cause cancer?

Not as generally used in the practice of medicine. However, too lengthy exposure to X-ray or to by-products of atomic energy may contribute to the development of leukaemia.

3 — HOW TO DETECT IT —

33. Can one tell cancer is present without seeing a doctor?

No. An annual checkup by the family doctor is the best safeguard, plus an immediate examination if one of Cancer's 7 Danger Signals appears.

34. What are Cancer's 7 Danger Signals?

1. Unusual bleeding or discharge.
2. A lump or thickening in the breast or elsewhere.
3. A sore that does not heal.
4. Persistent change in bowel or bladder habits.
5. Persistent hoarseness or cough.
6. Persistent indigestion or difficulty in swallowing.
7. Change in a wart or mole.

The appearance of any one of these may not mean cancer, but it should always mean an immediate visit to a doctor.

35. Can a thorough checkup for cancer be performed in a doctor's office?

Yes. And if any further special examination should be needed, the doctor will arrange for it.

36. Does only a cancer specialist know how to look for cancer in a health checkup?

No. Every reliable doctor has a basic training for this and is supplied with the latest information by medical journals and materials provided by his medical association as well as by the National Cancer Association of South Africa.

37. What should a thorough physical examination consist of?

Careful inspection of the whole body surface including the arms and legs, hands and feet. Heart, blood vessel and lung examination, including a chest X-ray. Examination of the mouth, nose, ears, eyes, throat, neck, abdomen, rectum; in women, of the womb and breasts; in men, of the prostate. Examination under the microscope of blood, urine, and any suspected tissue. Other examinations may be performed as the doctor thinks best — such as X-rays of the parts of the body he cannot easily see.

38. How long is it safe to wait after signs of possible cancer have appeared before consulting a doctor?

Any delay is dangerous.

39. How can a doctor tell if a growth is cancer?

Final diagnosis is by a specially-trained doctor who examines a small piece of the suspicious tissue under a microscope to see whether cancerous cells are present.

40. Does blood in the urine indicate cancer?

Not necessarily, but only a doctor can tell.

41. Does blood in bowel movements indicate cancer?

It may be due to various causes, including cancer. It always requires prompt medical attention.

42. Does a lump under the arm or anywhere else mean cancer?

Not necessarily — but such lumps should be promptly examined by a doctor.

43. Is pain an early symptom of cancer?

Pain is usually a late symptom.

44. *How is cancer of the stomach diagnosed?*

The best method is the use of X-ray. Chemical tests and cell examination of stomach contents are sometimes of value. In some late stages of cancer a lump can be felt through the body wall.

45. *If you have been cured of cancer, can you develop another cancer? In the same place? In some other part of the body?*

Yes to all three questions. Therefore, regardless of a patient's past medical history, including the cure of a previous cancer, he should be examined at regular intervals for the rest of his life.

46. *Can a person with tuberculosis have cancer?*

Yes.

4 — HOW TO TREAT IT —

47. *How should cancer be treated?*

It should be treated by competent doctors with surgery and/or radiation. (X-rays, radium, or other forms of radiation). Hormones or other chemical substances may also be used. Cancer should never be treated with "home remedies" or "secret cures".

48. *Can cancer be diagnosed and treated effectively in any hospital?*

No, not in every hospital. First, the hospital must have an operating room; then, access to a laboratory for the microscopic diagnosis of tissue; and X-ray equipment suitable for diagnosis and for treatment. Finally there must be adequately trained doctors to make effective use of these facilities.

49. *Are X-ray treatment good for all kinds of cancer?*

No. Treatment depends on the type and location of growth. But some cancers that do not respond to X-ray can be treated by surgery or other means such as certain hormones, chemicals and radioactive isotopes.

50. *What is a radioactive isotope?*

An isotope is a chemical "brother" of any particular element. (Elements are basic substances such as iron, iodine, carbon, etc.) It differs minutely in "weight" but reacts the same chemically. A radioactive isotope is one that gives off rays of energy, like X-rays, but eventually will decompose and become inactive.

51. *Will radioactive isotopes cure cancer?*

Yes, in some instances. Isotopes are a useful way of bringing radiation to certain cancers.

52. *Will hormones cure cancer?*

Not yet, but treatment with certain hormones may prolong life and lessen pain in some breast cancers in the female and some prostate cancers in the male. Much research is being done on how hormones affect normal and abnormal growth.

53. *Is progress being made in controlling pain caused by some advanced cancers?*

Yes. X-ray therapy, radioactive isotopes, certain surgical procedures, sedatives, pain-killing drugs, or selected hormones can keep pain under control in many patients.

54. *Is cancer curable only in the early stages?*

Yes, in a large majority of cases. But some cures have been effected after cancer has been present for a long time. The chances of a cure often depend on the type of cancer and the kind of treatment.

55. *Is there any chemical that destroys cancerous tissue?*

Many chemicals will destroy cancer but they also destroy normal cells. About a dozen chemicals have been found that appear to be more destructive of cancer than of healthy tissue. These chemicals lessen suffering and prolong life. They are not yet cures.

56. *How long will an untreated cancer patient live?*

This will differ with each individual and with the location and type of growth.

57. *Can the spread of cancer be stopped or retarded temporarily?*

Yes. Even cancers now incurable may be controlled temporarily by radiation or surgery or by the use of hormones or other chemicals.

58. *Do surgical or radiation treatments spread cancer?*

No. On the contrary, such treatments not only limit the spread of cancer, but are the only present methods known to cure cancer.

59. *Is any progress being made in cancer research? If so, along what lines?*

Great and real advances are being made in all fields of cancer research. Experimental work in chemotherapy is especially promising. Certain drugs have already proved useful in controlling or slowing down cancer growths. A drug is being sought to destroy cancer in man, or to prevent these abnormal growths.

60. *What are the chances of finding a cure for all types of cancer?*

This is the big goal of cancer research. Scientists are more hopeful now than ever before that they will reach that goal.

5 — CANCER IN MEN —

61. *Do more men than women die of cancer?*

Yes. Since 1949 more men than women have died of the disease. This is largely due to the rising death toll from lung cancer in men. Also, more women are now being saved by early detection and effective treatment, for two reasons: (1) They go more regularly to doctors and pay more attention to danger signals, and (2) Cancer strikes women in more accessible sites such as womb and breast where the disease is more easily diagnosed and treated.

62. *Is cancer of the lung a special danger for men?*

Yes. This form of the disease is much more prevalent in men than in women and is increasing faster than all other forms of cancer.

63. *Does smoking cause cancer?*

This is not proved. Medical scientists are divided in their opinions on cigarette smoking as a cause of lung cancer.

64. *What is the best defence against lung cancer?*

A chest X-ray to detect the disease at an early stage should be a part of every annual check-up.

65. *What forms of cancer are more common among men than among women?*

Cancer of the mouth, throat oesophagus (gullet), stomach, rectum, larynx, lung, kidney, bladder, skin and brain are all more common in men than in women.

66. *Is cancer of the prostate common? At what age does it generally occur?*

Cancer of the prostate is one of the most common forms of cancer in men over 60. A thorough physical examination, including a rectal examination, is the way to discover this kind of cancer.

67. *If you lose your vocal chords by surgery to remove a cancer of the larynx, can you learn to speak again?*

Yes. In a matter of months, through a method called oesophageal speech, most persons can learn to speak again. Mechanical devices are also available, but their use is not generally so satisfactory or convenient as oesophageal speech.

6 — CANCER IN WOMEN

68. *What are the more common forms of cancer in women?*

Cancer of the reproductive organs and cancer of the breast account for almost half of all cancer in women. They are followed in order of frequency by cancer of the intestines, stomach, rectum and skin.

69. *What is the "papanicolaou" smear?*

Named after Dr. George Papanicolaou, its originator it is a simple microscopic test of the body fluid which reveals the presence of cancer cells. Its most widespread use is in the detection of early cancer of the uterus. It is often called the "Cell Examination for Uterine Cancer."

70. *What precautions should be taken against cancer of the breast?*

Every women should have her breasts examined by a doctor annually as part of her health checkup. She should learn from her doctor the proper technique for examining her own breasts once a month and should continue this practice for life. How she may examine her breasts is explained in a film, BREAST SELF-EXAMINATION, and a folder, both of which may be obtained from the National Cancer Association of South Africa.

71. *Is every breast lump cancerous?*

No. But only a doctor can tell. Tests will show whether a lump is malignant or benign. Fortunately, most lumps are harmlessly benign.

72. *Is there danger in watching a lump in the breast "to see what happens"?*

Yes. Time is an important factor in the control of cancers, and waiting "to see what happens" may permit a curable cancer to become an incurable one. However, a doctor may decide to watch a lump for three or four weeks — before removing it for microscopic examination.

73. *Is there any evidence that a tight-fitting brassiere causes cancer?*

No.

74. *Would cancer result from a baby's suckling or rough handling of the breasts?*

There is no evidence that suckling or handling will result in cancer. In fact, mothers who breast-feed show less cases of cancer of the breast.

75. *What precautions should be taken against cancer of the uterus (womb)?*

Have all birth injuries repaired as soon as the doctor suggests it. Have all unusual vaginal discharges investigated. Always have an annual physical checkup. A cell examination, which many doctors include in the usual pelvic examination, aids in the early detection of uterine cancer. Bleeding after the change of life calls for a doctor's examination at once as does unscheduled bleeding before the change.

76. *Does cancer occur more frequently among married or unmarried women?*

There is a slightly higher cancer rate among women who have never married. Breast cancer is more frequent in women who were never married, while married women more often have cancer of the womb. Many doctors believe that nursing a child reduces the chances of breast cancer, and that injury in childbirth increases the risk of cancer of the womb if proper medical follow-up attention is not received.

7 — CANCER IN CHILDREN —

77. *Can cancer develop in children?*

No age is free from cancer, and certain forms of it, notably leukaemia, are more often found in young children. Cancer takes lives of more children between the ages of 1 and 14 than any other disease. Only accidents kill more youngsters than cancer does.

78. *Once started, does cancer develop more quickly in children than in older people?*

Probably not. The rate of growth at any age depends upon the type of cancer.

79. *If detected in time, can cancer in a child be cured more quickly than in an adult?*

The cure for cancer has little relation to age. It depends upon the type of cancer, the extent of its growth at the time it is detected, and the effectiveness of the treatment.

8 — CANCER'S VITAL STATISTICS —

80. *How does cancer compare with other diseases as a cause of death?*

Cancer is the number two killer — with cerebral haemorrhage, certain diseases of early infancy, pneumonia and general arteriosclerosis, following in that order. Heart disease remains the number one cause of death.

81. *Is cancer increasing?*

The number of cancer deaths annually in the United States has increased from 41,000 in 1900 to about a quarter of a million today. The major reason is the growing number of older people in a greatly increased population, and the fact that the longer people live the more likely they are to die of cancer. Moreover, lung cancer, which was a rare disease in 1900, has shown the most notable increase of all types of cancer. Improved diagnosis and better reporting of deaths are other factors that explain the increase.

82. *How many people are being saved from cancer today?*

For years the American Cancer Society reported that *one* in every *four* who had cancer was being saved. The latest analysis of records shows that today that figure has changed to *one* in *three*. In numbers, 800,000 Americans now living have had cancer and been saved.

83. *How many more could be saved with present medical knowledge?*

At least 75,000 more people a year could be saved if their cancers were found and treated effectively.

84. *Are people of one race more likely to get cancer than of another race?*

Statistics are not yet conclusive on this point. Present figures do show that persons of white skin account for a larger percentage of skin cancers and cancers of the breast than Negroes. Negroes, however, more frequently get cancer of the prostate, stomach and the womb. Jewish women seldom have cancer of the cervix, and Jewish men rarely have cancer of the penis. Among the bantu tribes of South Africa, cancer of the liver is more common than among whites. Cancer of the oesophagus is more common among Chinese men than among white men.

9 — CANCER AND YOU —

85. *How can I guard against cancer?*

First, by having a complete health check-up every year.

Second, by a prompt visit to a doctor if any of Cancer's 7 Danger Signals appears, so as to obtain an early diagnosis and immediate treatment if cancer is discovered.

Third, by supporting research so that a preventive or cure for all types of cancer eventually will be found.

86. *Why do I need a checkup every year when I feel perfectly healthy?*

Because it enables a doctor to find cancer early — often early enough to save life. In addition, a checkup which is thorough enough to detect cancer will also disclose early signs of many other diseases such as tuberculosis, diabetes, heart disease. Studies show that about half of those who have a checkup for the first time have some ailment which they did not know about, and which can be successfully treated.

87. *Why is "early" so important?*

Because early cancer is less likely to have spread and is, therefore, more easily cured.

88. *How can I obtain a proper cancer checkup?*

By visiting your family doctor.

89. *How can I learn where cancer can be diagnosed and adequately treated?*

By inquiring of your family doctor.

90. *Can I get proper cancer treatment in my small local community or must I go to a large city?*

It depends upon the type of cancer, the facilities for treatment in your area, and the experience of local doctors. Your doctor will advise you.

91. *Why do many wait before consulting a doctor when they suspect they have cancer?*

Frequently because they do not understand that cancer in its early stages is one of the most curable of all serious diseases. Some may fear cancer so much that they prefer to remain in doubt — this is sad because by delaying they may lose their chance of cure. In cancer it is always better to face facts.

92. *What should a person do who is afraid he has cancer?*

Go to a doctor *at once* for a thorough checkup.

93. *Should all moles be removed?*

No. But when bluish-black, hairless moles are present, especially when subject to rubbing or irritation, their removal should be discussed with a doctor. He also should be consulted about any mole or wart showing any change in size or colour.

94. *Is unusual bleeding always a sign of cancer?*

No, but on the first evidence of bleeding from the nipples, from the rectum or the bladder, no time should be lost in consulting a doctor. Unnatural vaginal bleeding, especially after the change of life, is serious, and should always be checked by a doctor.

95. *What is meant by a "precancerous lesion"?*

An abnormal condition or growth that might lead to cancer if neglected.

96. *What are some of the more obvious precancerous lesions?*

White patches on the lining of the mouth, dry, scaly, itching patches on the skin, particularly on the faces of the very old; sores caused by jagged teeth or ill-fitting dental plates; and dark-coloured moles subject to irritation. Any such condition should be called to the attention of a doctor. Other conditions such as small growths in the rectum may be uncovered in a health checkup and should be corrected.

97. *Is there any disgrace in having cancer?*

No. There is no more disgrace in having cancer than having a broken arm or sore throat.

98. *Does cancer usually cost more to cure than other major diseases?*

It depends on the type of cancer.

99. *Why are "quacks" dangerous?*

Few are medically trained; therefore, they have no fundamental knowledge about cancer. They cause the patient to lose valuable time that should be used in getting immediate *proper* treatment. The pastes and "medicines" used by quacks have no value in curing cancer. The quack takes the patient's money under false pretences, thus depriving him of means for obtaining competent treatment elsewhere.

100. *How can I tell a quack from a reputable doctor?*

- ★ The quack's treatment is available only from himself and his associates.
- ★ His treatment bears his own name or that of what purports to be a high-sounding reasearch organisation.
- ★ His treatment is advertised.
- ★ He claims he is being persecuted by the "medical trusts".
- ★ His "cured" patients and greatest supporters have only his word for it that they had cancer in the first place.
- ★ He discourages or refuses consultations with reputable doctors.

101. *How can more lives be saved?*

By three steps calling for personal decision and personal action:

By early diagnosis — Your family doctor can detect cancer early when it is most curable. Your decision to go to him for an annual health checkup and to consult him if you notice any of Cancer's 7 Danger Signals may save your life. His alertness and skill are your best protection.

By prompt treatment — Your determination to follow your doctor's advice without delay if cancer is suspected or found is vital to life. His thoroughness in tapping the great resources of modern medicine and science safeguards your future.

By searching for new answers — Your generous support of the National Cancer Association of South Africa helps to mobilize scientists and research laboratories to find new and better ways of detecting, diagnosing and treating cancer today — and to find a way to cure or prevent all cancers tomorrow.

WHAT IS CHRISTIANITY

By

Pastor J. F. ROWLANDS

There is no sweeter name in all the world than the Name of Christ, and no religion, or system of faith and life, more beautiful than Christianity! But unfortunately the Christianity which is practised by many so-called Christians in this twentieth century is very far removed from the perfect ideal as preached and lived by Jesus Christ Himself. How often we hear enquirers say that the greatest difficulties they have to overcome in embracing Christianity are the inconsistent lives of the Christians! They like Christ, but they don't like the apparent Christianity! What volumes of abuse have indirectly been poured upon the sacred name of Christ and into what depths Christianity has been dragged by thoughtless and unChristlike nominal Christian persons.

It is a sad thing to say, but the very mention of Christianity incites a state of dilemma in many a non-Christian heart! The seeker takes a good look around and sees the rational theology of the modernistic church, tries to find the purported truth in a heartless sermon, views with amazement the isms and scisms which have rent the church asunder and examines the lives of many adherents to the Christian Faith. "Why," he exclaims, "many of these people stand with me at the same bar counter, we both smoke the same brand of cigarettes, we shuffle the same pack of cards, we engage the same fah-fee runner, we both dance to the same tunes and sit side by side in the same bioscope, we both laugh at the same vulgar jokes and both use the same blasphemous swear words" —

"DO YOU CALL THIS CHRISTIANITY?"

And with bowed head and sore heart, yet with all vehemence, I hasten to reply, "No, don't!" This is blatant hypocrisy — True Christianity is a reproduction of the life of Christ and to be a Christian is to be a faithful follower of Christ and to endeavour by all means to emulate His Pattern Life in word, deed and action. If I called myself a Chinaman, I should in turn be rightfully called a liar, because I do not look like a Chinaman; but at the same time, I am no more a Christian than I am a Chinaman if I do not look like a Christian! It should not be necessary for a man to adver-

tise the fact that he is a Christian, others should take knowledge and recognise the glorious change of heart and life that always accompanies the acceptance of Jesus Christ as personal Saviour (Acts 4:13 and 2 Cor. 5:17). A Christian should be recognised by his Christlikeness. Christianity is not a label to put on, but a life to be lived out!

Eastern minds are liable to link up Christianity with Western civilisation and war — that is not Christianity; Christianity is Christ! Others believe that Christianity is a church, a ritual, a ceremony! — No, Christianity is Christ! To many there is no dividing line between the Roman and the Protestant Church, and even the numerous erroneous and heretical teachings of our day are called "Christian" without distinction. Are all these conflicting ideas and theories Christianity? By all means NO! —

TRUE CHRISTIANITY IS CHRIST!

Ideally Christianity is the system of faith and life which Christ taught, but *actually*, Christianity has come to be looked upon as a type of modern civilisation which only partially accepts the standards of Christ. True Christianity, as set forth in God's Holy Word is the essence of purity and holiness and in that it contains Christ it contains salvation. A religion without Christ is a religion without salvation, and a religion without salvation is like a body without life — DEAD! Christ is the heart of Christianity, Christ is the backbone of Christianity, Christ is the beginning and the end of Christianity — CHRIST IS CHRISTIANITY. And to be a Christian is to be a follower of Christ! Many so-called Christians are following a church, following a theory, following a hard and fast rule, but true genuine Christians are called upon to deny themselves, take up their crosses and follow Christ (Matt. 6:24). Other religions may also be productive of good sound ethics and may contain much fine teaching, but without Christ there is neither Salvation nor hope for eternity. It is not good to criticise other religions, for the hostile treatment of another's philosophical beliefs will never lead to Christ. The Beauty of Christ will speak for itself and the glory of the Christlike will be so attractive that it will open its own door to the Truth.

CHRISTIANS AWAKE! It is high time that we exalted and lived Christ in our daily lives. Others should be seeing our good works and glorifying our Heavenly Father (Matt. 5:16). We have failed in the

past because we have not sufficiently surrendered to Christ and His Message, we have not allowed Him to live His life in us. What a glorious salvation is offered to us — what Divine condescension, that the Christ of Heaven should deign to dwell within the bosom of a sinner!

I repeat what I said at the outset, there is no sweeter name in all the world than the Name of Christ and no religion more beautiful than Christ's own true Christianity! Won't you accept Jesus Christ as your Personal Saviour and become an adherent of this incomparable Faith? He will mercifully grant you forgiveness from all your sins and will at once miraculously change your life! He will liberate you from the bondage of habit and will set you gloriously free to serve Him! He will make you radiantly happy and will be your Friend, your Guide, your Comfort and your Stay! He will give you power to become a child of the Living God and will be with you always even until the end of the world — and then He will grant you a Mansion in the Gloryland and you will be with Him throughout the blissful ages of an endless Eternity!! THIS IS THE MESSAGE OF TRUE CHRISTIANITY!

CHRISTLESS CHRISTIANITY

One of the many unmistakable signs that we are living in the closing days of this dispensation of Grace and that the second coming of the Lord Jesus Christ is now imminent, is the rapid spread of many false religions and doctrines throughout the world. This state of affairs was clearly foretold by the Lord Jesus Christ in Matthew 24:11, when He said: "*Many false prophets shall rise, and shall deceive many.*" It is very sad to say, but the time has come which was spoken of by the Apostle Paul in 2 Tim. 4:3, 4 — "*When they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*" We are now living in the days of fabulous religions, fabulous doctrines and fabulous beliefs! Many hearts have been bewitched by evil and have been warped into error. (Gal. 3:1). It is very important for the individual Christian to be on the alert against a satanic invasion into fundamental beliefs. It is wise for us to remind ourselves that

NOT ALL WHO MENTION CHRIST'S NAME ARE TRUE

In Matt. 7:21-23 Jesus says Himself: "Not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name have cast out devils, and in Thy Name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from Me, ye that work iniquity." We are living in a sign-seeking generation and Satan has his own agents preaching in Christ's Name, casting out devils in Christ's Name! *Fifth Columnists practising Iscairiotism within the Church of God!* These agents are instruments of unrighteousness and are not known to God as true ministers of Christ's Gospel. They are blind leaders of the blind and will eventually fall into the ditch along with their followers. (Matt. 15:14) Jesus bids us recognise His true ministers by their fruits (Matt. 7:20) and not by their silver-tongued oratory, etc.

Once again we must remember that

NOT ALL WHO PROPHECY ABOUT CHRIST ARE TRUE

An instance of this is clearly given in Acts 16:16-18, when a certain damsel prophesied about Paul and Silas being servants of God, Paul knew that, despite the correctness of her predictions, she was possessed with an evil spirit and immediately rebuked the devil from her in these words: "I command thee in the Name of Jesus Christ to come out of her."

There are many people who are specialists in twisting the Scriptures and tearing verses away from their contexts; conveniently leaving out a little here and adding a little there! In this connection we must remember that

NOT ALL WHO QUOTE SCRIPTURES ARE TRUE

In Matt. 4:1-11 we see the devil himself quoting Scripture after Scripture to the Lord Jesus, and many instruments of that same devil are busying themselves today quoting and misquoting miscellaneous odd Scriptures artfully wrenched away from their original setting, in an endeavour to bolster up some erroneous belief in God. Don't believe everybody who comes to your front door selling books and talking about God!

The Scripture clearly bids us avoid such people "and to have no company with them, that they may be ashamed." (2 Thess. 3:14). Any believer who hobnobs with the likes of these people is acting contrary to the in-

structions of the Word of God and is a stumbling block to the progress of true Christianity.

Isms and splits are usually started by disciplined undesirables and/or expelled cranks. The most extraordinary and fantastic religions spring up over night. *Fanatics break away from Pentecost having mistaken wild-fire for the true Holy Ghost Fire!*

No time must be lost, we must earnestly contend for the Pentecostal Faith that was once delivered unto the saints (Jude 3). This precious faith should be the possession of every believer. Everything should be sacrificed to obtain it! There is no message in all the world so beautiful as the true Christian message! The Christian Faith alone leads to God, and Jesus Christ alone is able to forgive sin (John 14:6 and Acts 4:12).

In these days of turmoil and strife there is a great stir amongst the peoples to return to God, and in unprecedented numbers men and women are seeking for Christ. Thousands of these seekers will never find Him because of the Christless Christianity being peached from many a pulpit. Christianity without a born-again experience is a white-washed sinner! A religion that denies the Divinity of Christ, the Virgin Birth, Salvation through the Blood and the glorious Resurrection, is a false religion! A doctrine that does not embody the whole counsel of God is an incomplete and therefore, a dangerous doctrine! Christless Christianity is hoodwinking and misleading thousands of men and women today. Preachers of a Christless Christianity have a punishment reserved for them in the place prepared for the devil and his angels.

CHRISTIAN! BEWARE!! — What kind of Christianity have you embraced? Does it contain the whole truth of God? Do you know that your sins have been forgiven? Have you the reality of salvation in your soul? Or are you an adherent of a nominal, fashionable, Christless Christianity?

DEAR NON-CHRISTIAN! Your peace of heart and joy of soul lies in Jesus Christ! He died to save you from your sins! In true Christianity you will find the solution to all your difficulties. Don't be sidetracked into a mere monumental Christianity of half-truths and untruths! The true Christian is the happiest man on earth and true Christianity is the most marvellous Faith in the world! **YOU MAY BE THAT TRUE CHRISTIAN AND YOURS THAT TRUE CHRISTIANITY!** — *Upper Springs* — used by permission of the Author.

THEY SAY...

"Milk is good for washing out snake poison from the eye". — *Mashoko.*

"People are gentle or warlike depending on their training." — *The Races of Mankind.*

"Man owes his dignity to the fact that God addressed him as man." — *The Rev. John D. Davies.*

"The question of bread for myself is a material question, but the question of bread for my neighbour, for everybody, is a spiritual question." — *N. Berdyaev in the Foreign Missionary.*

"A world at prayer would no longer be at the mercy of the terrible natural forces that man can release! Men who pray together stay together." — *The War Cry.*

"Don't forget that you are important — because the next man is dependent on you." — *E. C. Makunike in Umbowo.*

"This is what I have found out about religion. It gives courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher power. Only by trust in God can a man carrying responsibility find repose." — *Dwight Eisenhower.*

"Christ is the Hero and Idol of my heart. He challenges, thrills and satisfies." — *Billy Graham.*

"We can appreciate the significance of Christianity only when we are thoroughly imbued with a sense of Christ's glory." — *Christianity Today.*

"Drinking is a sure gateway to wretchedness, degradation, poverty and shame." — *Geoffrey Phiri in Roan Antelope.*

"An African father chewed sugar cane and gave it to his motherless twin infant boys to suck until he could get them to a hospital two days away." — *Mashoko.*

(*African Life.*)

AFRICA'S

HOPE

AUGUST
1960



INSIDE:

- WE AFRICANS
- CHRISTIANITY IN RUSSIA
- HOW TO KNOW YOU ARE SAVED
- THE ORDINATION OF WOMEN

★

PRICE
6^d.





AFRICA'S HOPE

"... Which Hope we have as an Anchor of the soul, both sure and steadfast" —
(Heb. 6:19).

Registered at the G.P.O. as a newspaper.

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1960

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FORT HARE UNIVERSITY,
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This is Rev. B. M. Mokoteli, of the Presbyterian Church. He is the travelling Secretary of the Students' Christian Association. As a travelling secretary of this Association, since 1954, Mr. Mokoteli has shown his wonderful tact, enthusiasm and ability, in this gigantic responsible work, to which he has devoted himself that most Branches of the African Section of the S.C.A. owe their revival and existence today to him.

He always has access to many high schools, secondary schools and University Colleges of Basutoland and of the four provinces of the Union of South Africa. We have recently bidden him good-bye, as he left South Africa for Overseas.

He has gone Overseas as a South African

Representative of the S.C.A. at the Conference of the World Students' Christian Federation which will be held at Strasbourg in France.

He will also attend a General Committee Meeting at Thessalonica in Greece in Aug.

After this general Committee he will go to Scotland for three months to study "Youth Work". Whilst still overseas Mr. Mokoteli hopes to visit Switzerland, England, and many other countries.

We hope he will not rest on his laurels, after his return from overseas, but rather return with a fresh mind to do his work better than before.

We say to you, "God's Speed. Bring Glory Home!"

P.O. Mangeni,
Via Dundee,
NATAL.

10/8/1960.

The Business Manager,
"Africa's Hope",
P.O. Box 1004,
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Yours faithfully,
(Rev.) F. M. GAMEDE.

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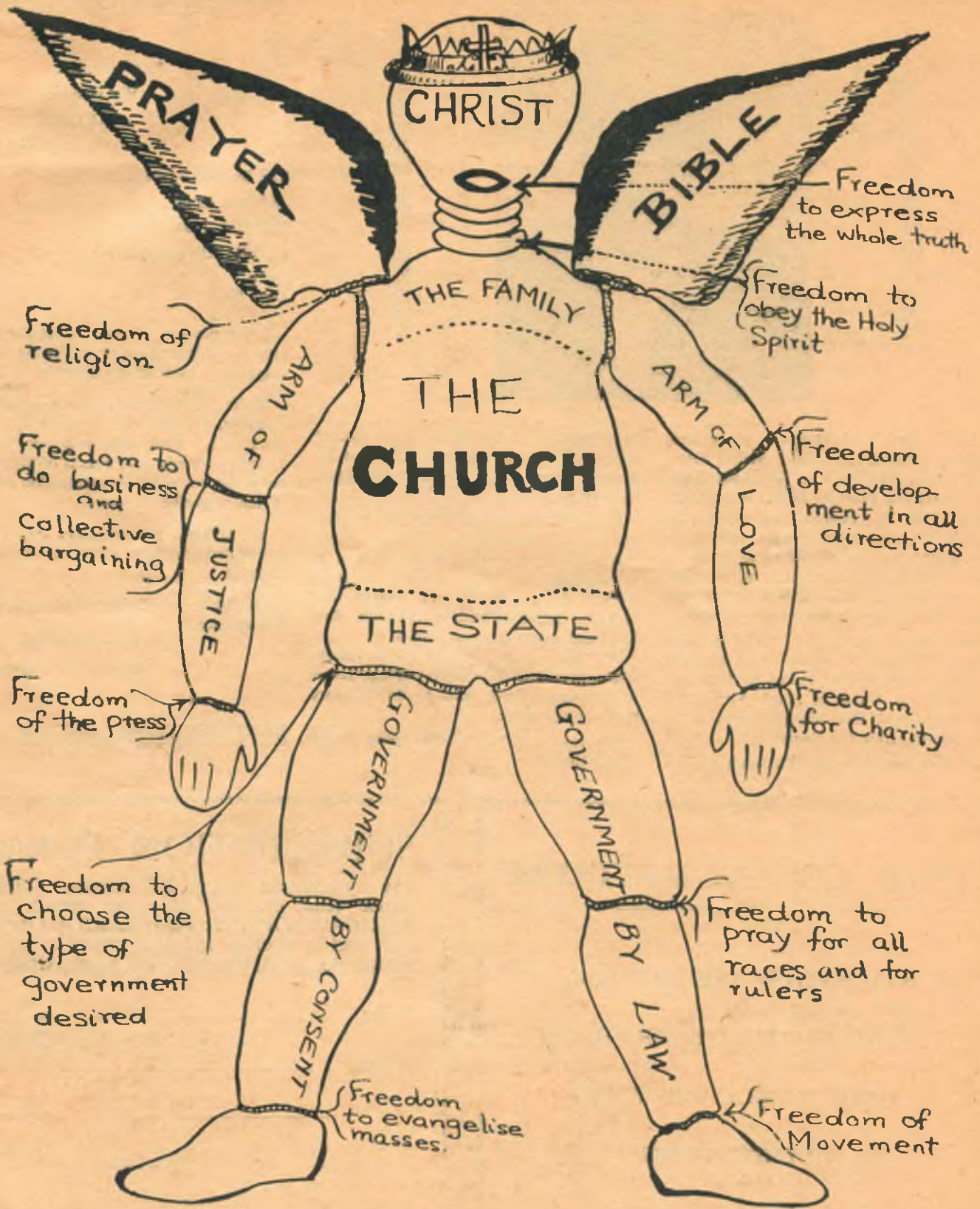
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THE VOICE CRYING IN THE WILDERNESS AGAINST . . .

JOHN CALVIN'S CRITICS!

A Cold Appraisal of some of the unfortunate tendencies of the Church.

One of the unfortunate developments in post-Reformation history of the Christian Church is the unconscious idolatry. By so saying I mean that some church organisations have demonstrated a tendency of glorifying a religious hero more than the Word of God. If a Reformer dressed in a certain way, the followers of all ages, for certain religious gatherings, will dress likewise — just as if dress was also inspired by God. If a Reformer worshipped in a certain way, the followers of all ages want to worship in the same way — just as if the form of worship was also verbally inspired by God like the Bible. If a Reformer had a certain interpretation of the Scriptures, the followers of all ages feel obligated to stick to it — just as if his interpretation was as inspired as the Bible itself!

As long as these wonderful men of God are accorded the honours that equals that of the Apostles, the Church cannot be united. And where there is division, the Church cannot fulfil her mission properly.

That the Reformers were raised by God to explain His Word to a confused world, is a fact, but their writings do not form part of the Canon. For example, the works of Martin Luther, John Calvin and John Wesley cannot be placed on an equal footing with Pauline Epistles. In other words, the Reformers' theological works are truths still subject to error, but the Bible remains the eternal Absolute Truth. Many Scriptural interpretations are conditioned or influenced by contemporary circumstances and problems. For that reason, some of the interpretations of the Reformers should be revised for our own space age.

CALVANISM UNFORTUNATE

Although John Calvin was contemporary of English Reformers like Thomas Cranmer, Nicholas Ridley, Hugh Latimer

and Scottish Reformers like John Knox, he seemed to have been the most unfortunate one to become compounded with a parti-

By

A. BEKITHEMBA GAMEDE

cular "ism". In the case of Luther, Melancthon, Bucer, Zwingli, Bullinger and others, it is Luther who was the most unfortunate to be associated with an "ism".

It is these "isms" that seem to have developed into some kind of idolatry. To aggravate the situation, the "ism idolatry" has engaged itself in theological mud-slinging. One of the unfortunate developments in this unnecessary theological cold war is that of associating John Calvin with the negative aspects of the *apartheid* policy of South Africa. As a result of such sweeping accusations, some people, instead of taking pains to read Calvin's works, have been swept away with prejudice against John Calvin, and his followers. To deify Reformers or to distort their contributions to mankind is certainly not pleasing in God's sight.

The negative aspects of the *apartheid* policy are supposed by some to be based upon Calvin's doctrines of "election" and "predestination" — that Europeans were "elected" and "predestined" by God to dominate forever over the Non-Europeans. This interpretation is thought by some people to be *Calvanism*. If it is hard for our European contemporaries in Europe to understand all the intricacies of South Africa's socio-political problems, how could Calvin of the sixteenth century understand them? Nevertheless, there are certain Biblical truths on which John Calvin expounded — truths that can shed some light to our present-day socio-political problems. Although Calvin, like all men, was

subject to error, he was really too big for any ism; he knew that Absolute Truth could neither be distorted nor dissected; that it could not be contained by any man-made filing system. One thing certain is that, among other callings, Calvin's mission was that of highlighting God's sovereignty and Arminius that of emphasising God's gift of freewill to mankind. While it is possible to take the extreme views of these two doctrines, we cannot get away from the fact that they are both true. Most orthodox theologians have found harmony of the two extreme views with little difficulty. The basic truth about these views is that they were primarily intended to explain the doctrine of salvation by grace through faith in Christ's finished work on Calvary's Cross. Calvin did not apply the doctrines of "election" and "predestination" to political science. Critics who say that he did, are reading too much into Calvin.

Racial prejudice as it operates in Africa was not taught by Calvin. Experiential observation has taught us that racial prejudice is practised by both Arminians and Calvinists. Since racial prejudice is sin, it has no denomination or school of theology. When male and female are about to commit immorality or to drink their heads off, they never stop to ask each other: "Before we commit this sin, are you a Calvinist or Arminian?" They simply fall into sin and reverently walk to their respective churches on Sunday! Where some economic advantage presents itself before a European and Non-European, the parties involved do not rush to the shelves to see what Arminian or Calvin had to say about economic selfishness; they act as ordinary sinful human beings would act. The *apartheid* policy or a policy of separate development is an attempt at solving South Africa's practical problem as the govern-

ment sees it. In any case the doctrines of "election" and "predestination" have no connection with the *apartheid* policy.

CALVIN'S CONCEPT OF A CHRISTIAN SOCIETY NOT CONTRARY TO CHRISTIAN PRINCIPLES

In his *Institutes*, Calvin taught what Abraham Kuyper termed "sphere sovereignty", namely, that family, Church and State are sovereign in their own sphere and that while obligated to respect and help each other, they must not encroach on each other's sanctity. According to Calvin the three institutions are equally subject to the sovereignty of Christ. By so doing, Calvin made Christ's sovereignty the only safeguard against possible tyranny. In his *Institutes* (IV, 20, 22), Calvin declares: "The Lord, therefore is King of kings. When he opens his sacred mouth, he alone is to be heard, instead of all and above all. We are subject to men who rule over us, but subject only in the Lord. If they command anything against Him let us not pay the least regard to it . . ." In the last chapter of the *Institutes*, Calvin maintains that "the spiritual kingdom of Christ and civil government are things very widely separated". This does not mean that "the whole scheme of civil government is matter of pollution, with which Christian men have nothing to do". Whatever man does, he should keep in mind that Jesus Christ is the head of the family, the Church and the State. On the same thought, Dr. Wilhelm Niesel, states that Calvin viewed things under Christ for the well-being of the Church. The family and the State must support the Church, and Church, in turn, must serve the family and the State. (cf. *The Theology of Calvin*, pp. 229f.) One of the good points in Calvin's favour is that, though he might have been subject to error in his extreme views, he buttressed all his arguments with Scripture — something one misses in the books of most of our Neo-orthodox theologians. For example to prove that magistrates "have a commission from God" and "are invested with divine authority", Calvin quotes such passages as Proverbs 8 verse 15: "By me kings reign, and princes decree justice" (*Institutes* IV, 20,4).

In his *Calvin's Doctrine of Last Things* (pp. 162 f), Heinrich Quistorp shows that Calvin viewed earthly government as only a temporary arrangement. The consummation of the reign of Christ will mean the end of the present world order and systems of government — divinely sanctioned as they are.

CALVIN'S INFLUENCE UPON THE SOCIO-ECONOMIC AND POLITICAL STRUCTURE OF GENEVA NOT CONTRARY TO SCRIPTURE

Calvin was not so heavenly minded that he was of no earthly good. Before he died, Geneva was, to quote Dr. James Orr, "the astonishment of Christendom for civil order, administration of justice, pure morals, liberal learning, generous hospitality and the flourishing state of its arts and industries" (*The Reformers*, p. 260). He made Geneva a model township with clean streets, proper drainage, health regulations, hospitals and schools. To that lustre of achievement, Elmer Harrison Wilds, (in his *Foundations of Modern Education*, page 296) adds: "Calvin had a genius for organisation. He drew up plans for the religious and educational organisation of the city of Geneva into a little religious city republic. He reorganised several weak Latin schools into a consolidated classical secondary school, which is sometimes known as 'Calvin's Academy.'"

It is said also of him that, distressed to see little children falling out of windows, he advocated strongly for rails and shutters. Industries in Geneva such as silk, velvet and wool owed their foundation to him. His socio-economic responsibilities stemmed from his dynamic gospel which was his main calling. Like John Wesley's dynamic message, "John Calvin's preaching", writes Leroy Nixon (in his *John Calvin — Expository Preacher*, p 66), "was a big factor, in changing the character of the city of Geneva from a city of doubtful moral standing to one of the cleanest, most moral and most intellectual cities in Europe". His theology influenced many theological camps such as Huguenots, Puritans, Covenanters, yea, even Arminian himself! Perhaps it would be a fair judgement to say that Calvinism has done more for the world in the field of theology than Arminianism, and Arminianism has done more effective world evangelism than Calvinism. That Calvin was 'the only international reformer' of B. J. Kidd, *Documents Illustrative of the Continental Reformation*, p. 651), is a fairly accurate evaluation of this man of God. An unbiased evaluation of facts may show that his theology is responsible for the present ecumenical movement. By so saying I do not mean that Calvin would subscribe to all the doctrines of Neo-orthodoxy which seem to dominate the ecumenical movement of the World Council of Churches.

Calvin did not involve himself in the

affairs of economics to enrich himself at the expense of others. Along this vein of thought T. H. L. Parker says that Calvin "lived without financial worry, but he did not get rich at Geneva's expense" (*Portrait of Calvin*, p. 69). It is folly, therefore, to attribute economic selfishness to Calvin. Much more could be said about this great man, but let these few thoughts suffice in disassociating him with certain negative aspects of *apartheid*.

THE POSSIBLE CONCEPT OF CALVIN'S IDEAL CHRISTIAN STATE

It is well known that the ideal in any sphere of life is rarely achieved, but it is always wise to set it and to aim at it. The ideal Christian State is probably the biggest topic during these days when the birthrate of African States is highest. In this brief article, I can only whet our readers' intellectual appetites with a view to channelling their thoughts on the subject.

Judging from the works of John Calvin, the thoughts given below would be in harmony with his political philosophy. For clarity's sake, though unusual and without fool-proof guarantee, perhaps it might be best to compare a perfect Christian State to a perfect body of a human being with wings. In that case we would have to consider together the head, the wings, the trunk, the arms, the legs and the joints of a Christian State. (See diagram).

THE HEAD OF THE CHRISTIAN STATE

According to Calvin, although the family, the Church and the State are each sovereign in their own sphere, they are all subject to Christ who is the head. The Christian family and the Christian State should function for the well-being of the Church and, in turn, the Church, which is Christ's mouthpiece on earth, should serve the family and the State. All members of the *body* should function in obedience to Christ's will, as revealed in His Word.

THE WINGS OF A CHRISTIAN STATE

The Christian State can fly over social fires and political stormy seas with the wings of the Church only. And these wings are Prayer and Bible reading by the members of a Christian State who are also members of the Church. In prayer the Church talks to God; through the Bible God talks to the Church. Prayer and Bible reading are to the Church as both wings are to a bird. One wing cannot make flying possible. If the Church prays but does not read God's Word daily, then the Devil might take the place of the Bible

which God intended to speak to the Church. When the Devil speaks, he speaks with many voices designed at bringing about confusion and chaos. If the Church reads God's Word but does not pray, she might find herself committing the sin of Bibliolatry. She might find herself full of theological principles that she cannot put into practice — thereby rendering herself ridiculous before the non-Christian States. Only a praying and Bible-reading Church can fly the Christian State through and against the destructive socio-political gales.

THE TRUNK OF THE CHRISTIAN STATE

Just as the trunk of a human body consists of the most vital organs, the trunk of a Christian State also contains the most vital organs; namely, the family, the Church and the State. In the diagram the Church is predominant because (1) the Bible says that Christ is the Head of the Church; (2) the Church consists of Christian families; (3) the Christian State consists of the electorate who are themselves members of the Church. The political philosophy of a Christian State depends upon the theological conditions of the Church and upon the effectiveness of her message inside and outside of the Church's buildings. The State cannot be expected to be more moral or spiritual than the Church. The policies of a Christian State are a spiritual thermometer of the Church.

THE ARMS OF A CHRISTIAN STATE

As the mind controls the movements of the arms, so should Christ control the arms of the Christian State, which are Justice and Love. In principle and practice, the arms of justice and love are exercised by the family, the Church and the State, but for our study, we shall consider together their operation under the State direction and control.

Justice without Christian love may lead to justified tyranny; Christian love without justice may lead to chaos. If God is both Love and Just, the State should also express its love and justice in all its policies. The Christian love of the State for its electorate is not a sentimental but a practical one. Its laws are based upon Christ's new commandment: "Love another as I have loved you". Although this commandment may be directed to the Church primarily, it is also indirectly meant for the State. Christ's love for mankind was sacrificial; so should the State's love for its electorate. The Christian State should treat all the citizens equally, just as Christ loves all

people equally. In times of war, house-breaking the criminal assaults, the State should sacrifice the lives of soldiers or police for the protection of its electorate. In cases of famine, drought, floods and earthquakes, the State should sacrifice monies for the relief of the unfortunate; to fight diseases and to treat the injured, the State should provide hospitals and medical centres for the electorate; to fight ignorance, the State should establish centers of education for its electorate's youth. It is this equal love for all its members that is justice in practice. Bribes, favouritisms and discriminations come under the category of injustice, which is unchristian. The State is authorised by God to exercise justice by punishing law-breakers and rewarding law-abiders (Rom. 13, Heb. 13:17; Tit. 3:1).

THE LEGS OF A CHRISTIAN STATE

The Christian State's government rests or walks or runs on two legs: *Government by Law* and *Government by Consent*. Government by law means that the State can function properly when it can administer law. Where people cannot obey government laws, the State might eventually cease to exist. The other leg is the *Government by Consent*. This principle implies that the people must agree to be ruled by the government of their choice in a manner that will guarantee security and happiness for the greatest number. If people are to obey the laws of the State, they must have consented to be ruled by the government of their choice. Any one-legged government can neither walk nor run; the best it can do is to leap — a stunt it cannot maintain indefinitely.

THE JOINTS OF A CHRISTIAN STATE

The function of a joint is to facilitate movement. In this diagram, joints signify freedom. This kind of freedom is based on liberty to obey the Bible and the Holy Spirit and to do the right thing generally. Any action that leads to spiritual or physical bondage is no freedom at all. For example, person is free to drink until he becomes an alcoholic anonymous, but once he becomes one, he is a spiritual slave of sin. A happy-go-lucky Jimmy, who regards himself as a bee and women as blossoms, may be free to fly "from blossom to blossom", but he might find himself one day as a slave of some venereal disease or as an economic slave that is bound by law to support some illegitimate child of his boundless freedom for 16 years or more. A money grabber may be free to break into a shop, but he would not be free in

Johannesburg's No. 4 prison. A government may be free to persecute its citizens, but when God inflicts it with His judgement, it would be a slave of that judgement. What a Christian State should have is freedom to do the right thing. If a Christian State is to live, work and have its being in Christ, all its joints must be in good working condition.

1. *The Joint of Freedom to Express the Whole Truth.* — In totalitarian countries like Russia, people are not permitted to express the whole truth. If they do, they are sent to the Siberian Labour Camps where they work for the State under very terrible conditions. What we call *absolute truth* is to them a *disease of Capitalism*. The labour camps are then "personality hospitals" wherein religious people are re-educated, "healed" from the leprous Capitalistic disease and thereby suited for the new Socialist Society whose mother and father, mind and heart is the Communist Party. People who voice the truth are treated as "diseased human beings" who must be segregated and not allowed to breed, lest they should contaminate the future race. In these segregated labour camps, they are put to work until they die. Those who promise that they will not voice their opinions anymore, are "discharged from the personality hospital and declared 'healed'." These hospitals are situated in the extremely cold areas where the "truth patients" are purposely overcrowded, starved and frozen to death. Under these conditions, the average time to die takes about three years. During that time much work useful to Socialism is accomplished. Cities, railways and canals are built; coal, uranium, gold and salt are mined; lumber is felled for export. The joint of freedom of speech in such countries is kept in a cast of plaster of Paris. A Christian State will fight to last drop of blood for the preservation of the God-given freedom of expression, freedom to agree and to disagree.

2. *The Joint of Freedom to Obey the Holy Spirit.* — In a Christian State, the Christian electorate is free to obey the Holy Spirit who alone can lead into "all truth", as revealed in the Word of God. If public opinion is contrary to God's Word, the Christian citizen should be free to obey the inner voice of the Holy Spirit at all times, and should not be intimidated and persecuted by the Christian State as in Communistic countries.

3. *The Joint of Freedom of Development in all directions.* — God gave man free-

(Continued on page 10).



EDITORIAL PAGE

Christianity in Russia — Freedom of Religion in Russia

Many people, including some churchmen, have actually stated that there is freedom of religion in Russia. To prove their statement, they quote the following "facts": (1) there are 30,000 churches in Russia; (2) the Russian Orthodox Church has a membership of 25,000,000; (3) the church services are well attended (as many as 10,000 attend in one service at the Leningrad Russian Orthodox Church and 1500 in the Moscow Baptist Church); (4) the Russian Orthodox Church has seven seminaries and two academies located in Moscow, Leningrad, Kiev, Stavropol, Saratov, Odessa and Shitomir — where some 2,000 men are training for priesthood; (5) the Russian Baptists claim a membership of 3,000,000; (6) the government does not restrain anyone from joining a church; (7) Russia's Patriarch said, "Church and State work together without interference from the other".

Some of these statements are true and some are half-true, but they would all be completely misleading on face-value. People who believe in these "facts" definitely have a completely liberalised meaning of "religious freedom". The real truth about Russia's religious freedom is that it is not without government control.

The 30,000 churches in that Red massive land of 8,241,921 square miles with a population of 208,826,000, is not something to boast about. In the United States alone for example, whose land area is 2,973,776 square miles and population of about 170,000,000 has more than 200,001 churches. If there were uncontrolled freedom of religion in Russia, why are there so few churches then?

To say that the Russian Orthodox churches are well attended may sound wonderful on the face. The truth underlying such a statement is that the Russian Orthodox Church is completely controlled by the State. Church leaders like Metropolitan Nicolai (Russian Orthodox's foreign

expert) are actually agents of the secret police who are headed by Major General Georgi Karpov. Technically, the Russian Orthodox Churches are virtually run by the secret police who are spies reporting any attendants or people who might in any way support true Christian doctrine as it relates to the awful tyranny that Communism has over the souls of men. To maintain that the government does not interfere in church affairs does not mean the same thing to us as it does to most Russian Christians. In the U.S.S.R. the government has two councils: the Council on Orthodox Church Affairs which deals with laws and regulations relevant to Orthodoxy (which is more Roman Catholic in practice than Evangelical) and a Council for the Affairs of Religious Cults (referring to non-Russian Orthodox Churches), a five-men liaison body between the government and non-Orthodox Churches. Each council is directly tied to the Kremlin, supervises church improvement, assists in matters dealing with public relations, aids in locating and planning new churches, and sees to it that while there is *freedom*, there is also *control*.

The seven seminaries and 2,000 theological students of the Russian Orthodox Church raise a question in one's mind: "How free are the ministers and priests?" If they cannot preach sermons on the "social gospel", which is definitely against the government policies, how free are they? It is true that in Russia, the government does not restrain anyone from joining a Church, but party members are strictly forbidden to join any church. That is why, for example, Mr. Kruschev, when invited by his host Mr. Eisenhower, to attend a Presbyterian Sunday service with him, declined with these words: "It would shock the Russian people!" That no one is forbidden to attend church in Russia is true, but public opinion and the State are strongly against it: It takes very strong convictions to go against Russia's public opinion. It is

also true that one may teach religion in Russia, but only to groups of not more than three persons! That is why to permit Dr. Billy Graham, the greatest Evangelist of our time, to conduct his usual gigantic Evangelistic campaigns would be impossible in Russia.

The truth about the Russian Orthodox Church is that it is a big religious show window for propaganda purposes — so that the West might think that co-existence of Communism with the Christian Church is possible. How can co-existence be possible when the Church in Russia is forbidden to evangelise youth through any organisation such as YMCA, YWCA, Youth for Christ, Students Christian Association, Bible Youth Camps, Luther Leagues, Christian Endeavour, Sunday School, Child Evangelism Fellowship, and Young Africa Clubs? Only the Communist Party has the sole right to teach Russia's youth through numerous Communistic Youth Organisations. Russia's youth is taught that Religion is a disease, opium and "illusion of the old people." When the old people die, religion will automatically pass off the scene". The Communists' Teacher's Manual for Czechoslovakian children, published in 1956 may throw some more light into the programme. It contains the following words: "Do not each any of the Christian virtues such as kindness, forgiveness and love. These qualities make 'sheep-minded' people. We want strong men". (This statement is reminiscent of Hitler's slogan: "Love is weak, hate is strong. We must teach our people to hate"). The new-born Socialist children are protected from the so-called contamination by any religion or any other Capitalistic disease, and preserved for the clean Communistic environment. The sins of Capitalism of bygone days must be buried under the deep sea of utter forgetfulness. The memories of capitalism must be as unpleasant to Communism as the memories of Feudalism are unpleasant

to Capitalism. Stepanov's foundation of Russia's youth education is: "We need a resolute struggle against the priest, whether he be called the pastor, the abbot, the rabbi, the patriarch, the mullah, or the pope. At a certain stage this struggle must be transformed into the struggle against God, whether He be called Jehovah, Jesus, Buddah or Allah".

To bring the dream to fruition, in 1954 the Soviet Union started distributing a revised edition of the *Mannual for Godless Youth*. The manual contains the following decalogue:

1. Remember that the clergy, regardless of faith, are the foremost enemy of our Communistic State.
2. Thou shalt labour diligently to draw thy friends, never forgetting that the Communist Party is the supreme authority of the atheists of the whole world.
3. Teach thy friends to shun all priests.
4. Guard thyself against spies, condemn saboteurs.
5. Busy thyself in the propagation of anti-religious magazines and newspapers.
6. Let every faithful Communist be also a militant and forthright atheist.
7. Thou shalt resist religious ideas, always and everywhere, protecting thy friends from them.
8. The faithful atheist is likewise a good policeman, ever watchful of the Security of the Communist State.
9. Give generously of what thou hast to carry on missionary work among the enlightened, especially outside the Soviet Union where atheism suffers underground.
10. Remember that if thou be not a devoted atheist, thou canst not be a faithful Communist nor even a firm Soviet citizen on whom our State can rely. Atheism and Communism are one bond, and these ideals are the foundations of Soviet power.

Another all-out drive against "religious superstition" among young people was reported launched in 1958 in the Soviet Union, according to Moscow Radio. It was reported that a decree was published by the Central Committee of the Communist Youth League, making it compulsory for all affiliated organizations to step up and improve scientific atheistic propaganda among Soviet Youth.

As a result of this intensive anti-Christ drive, the following situation is obtaining in Russia's Christian Church today:

1. The vast majority of church-attendants are from 35 years of age and beyond. The Baptist Church is the only

Protestant church in Moscow. Close observers say that even that church exists because it dances to the tune of the Kremlin. They say that real evangelical Baptists meet in the catacombs and they are very few.

2. No Sunday Schools are allowed, or any other youth Christian Organisation.

3. From the age of seven every boy and girl is strongly pressured to join Communist Youth Movements. As a result of this programme, over 90 per cent of Russia's youth have never been to Church. Those who do go, do so out of curiosity, or out of real spiritual hunger and desire to seek truth about the whole purpose of life.

4. There is not a single Protestant seminary in all of Russia. Bibles are very scarce. It is impossible to buy one in a bookstore. The recent reprint of the Nikonian version, first published in the seventeenth century, has been reprinted by permission of the Patriarch and the government. The Communists would not like our versions.

The youth in Communistic countries is constantly pumped with the idea that Jesus is a myth, and religion a plot of Capitalism. They are taught that it is possible to be "good without God and righteous without religion".

THE SERMONS OF MR. KHRUSHCHEV

Mr. Khrushchev's sermons delivered during his visit to the United States last year are extremely interesting. They were not delivered in church of course, but to various American gatherings — some impromptu and some formal. Before I quote some of his sermons, I want to unveil Mr. K.'s ultimate objective. Mr. K.'s determination to accomplish the mission of Communism on earth is summarised in his speech of the 5th July, 1960, in Vallach, Austria: "Life is short, and I want to see the Red Flag fly over the whole world in my life time". To America's motive of inviting him to America so that he might perhaps change his mind, the hard-boiled apostle of Communism bluntly replied, "An old bird cannot be caught with chaff"

The programme of winning the world for Communism was laid down about 37 years ago. The only thing left for the succeeding Premiers is to fulfil it, by hook or by crook. Mr. K.'s is working feverishly for the fulfillment of the mission of Communism as stipulated by Lenin in 1923, namely, "First we will take Eastern Europe,

then the masses of Asia, then we will encircle the United States, which is the last bastion of Capitalism". Mr. K. considered his visit to the United States last year a golden opportunity for preparing America's masses for the ultimate acceptance of Communism. The suitability of time was confirmed by his astrologer Mr. Yuri Yamakkin. Before he left for the U.S., he had said to the Americans, "We will bury you".

Mr. Khrushchev is a hard-boiled diplomat and master-mind. With his 400,000 full-time missionaries in the world (and 40,000 in Africa alone), he has managed to win one third of the world's population (about 900,000,000 — which is about 224,900 per cent gain in less than 50 years). Through these missionaries he knows exactly how the world thinks.

Before he went to America last year, he knew (1) that the Americans as a whole do not want an atomic war, so he prepared suitable sugar-coated speeches that would play on their sentiments with a view to achieving his goal without war; (2) that the Americans are a religious people, so he prepared "suitable sermons" that would hoodwink the masses and certain liberal theologians who have superficial convictions, into thinking that Christianity would co-exist with Communism. Owing to shortage of space, I shall quote a few excerpts of Mr. K.'s sermons.

1. *In Los Angeles, California, 19th September, 1959.*

"We have invariable faith in the good aspirations of human beings and human beings are not born to kill each other but to live in peace. You know that the First Commandment of the Christian religion says: "Thou shalt not kill".

2. *In San Francisco, California, 21st September.*

"I want to assure you, ladies and gentlemen, that I am not trying to entice you over into the Communist kingdom when I say this. But you will perhaps one day remember my words, and I want to say that when you get to know us Communists better, when you get to know the thought and aspirations that guide us better — this will not happen today, I realise — but you will see how noble are these aspirations of Communistic society. This is not a thing of today. It is a thing of tomorrow, but we conceive this aspiration of ours as most sacred, as something that is most sacred for us. We want to build a society under which every man will be a brother of his neighbour, where there will be no enmity, there will be complete

equality; as, by the way, was preached by Christ. And as you do look into our philosophy you will see that we have taken a lot of Christ's precepts regarding, for instance, love for one's neighbour, and others. Such is our aim.

3. *In Hollywood — a conversation with a Greek millionaire, Mr. Skouras.*

"Mr. Johnston and Mrs. Johnston, and I am also addressing you, my dear Greek brother (Mr. Skouras). Yes, Gentlemen, Russians have been calling Greeks their brothers for a long time, because Russians took part in the war against the Turks for the liberation of Greece. You should also know that in ancient times the Russians took from Greeks religious, Christian rites. So in a sense we are also brothers in Christ with you. You may know that I am an atheist. But I am speaking not only for myself but also for our entire people, and in our country we have both atheists and people who believe in God — Christians, Moslems, and people of other religious faiths".

4. *In Des Moines, Iowa, 23rd September.*

In his conversation with the Farmer Mr. Garst he said: I am very favourably impressed by what I saw today. I am very glad, of your success and hope you are glad of our success. That would be good for relations. I must admit that you are very intelligent people in this part of the world. But God has helped you". "He's on our side", Mr. Garst replied. "Do you think God helps only you?" Mr. Khrushchev said. "But he is helping us too. God is on our side". "God helps those who help themselves", Mr. Garst said. "We are working so hard that God is on our side", the Premier said. "God helps the intelligent".

(*In a Pig Barn of Mr. Garst*) "These Soviet and American pigs can co-exist" continued the Soviet leader, "why then can't our nations co-exist as well? . . . If I may say something in a joking manner — slaves of Capitalism live well. But slaves of Communism also live well".

5. *In Pittsburgh, Pennsylvania, 24th September.*

"I wish to extend my gratitude to Bishop John Wright, who has, I was told, appealed to all the believers of the city to welcome me and to show themselves as good hosts to promote the improvement of relations between our countries. I also give thanks for the prayer we heard before we commenced the lunch, because this was also a prayer for peace and better understanding between all nations. I want to say that in

our country the atheists, the believers, and the priests and the different religions represented in our country are all united by one thought irrespective of their creeds; that one thought is to do all in their power to insure peace between all the nations of the world. All our men of the church ask yours to give their prayers, pray for peace and for friendship between our countries, between all countries".

Several times in this address, Russia's master-mind referred to God. "Well, God be with you . . . May God give us the strength to solve matters by reason, not by force".

6. *In his final television speech, 27th September.*

"Clearly, nobody, not even with his whole family and not even if he were to live several lives, could earn a million dollars, let alone a billion by his own work. This can be accomplished only when he appropriates the labour of others. But that runs counter to man's conscience, we think. As you know, even in the Bible it is said that when those who sold and bought turned the temple into a house of money lenders and changers, Christ took a scourge and drove them out.

Therefore religious people, if they are guided in accordance with their morals by the principles of world peace and love for their fellow men, should not oppose, we think, the new socialist system, for it is a system asserting the most humane and truly just relations in society".

7. *The latest sermon on America's U2 Spy Plane.*

"As one read numerous comments and statements by foreign diplomats and journalists about this incident", he said, "one cannot help wondering what kind of morality these men are guided by. For they count themselves as Christians and believers.

"They, believers, accuse us of atheism. If such people really believe in God, they would be afraid of hell, where they inevitably would end because, according to the teachings of Christ, they will have to boil in tar in hell eternally for their foul deeds against peace and mankind.

"No", Khrushchev cried, "it is not Christian ethics that these people preach. They preach the ethics of the bourgeois world which knows nothing sacred".

Note that despite the fact that the Russians have had scores of their spies imprisoned or executed in America (excluding Russian ships and submarines seen times off the U.S. coast), Mr. K. finds from this singular incident an opportunity for another

pointed jibe against religion — for communist propaganda purposes again.

MR. K.'S FELLOW THEOLOGIANs —

Judging from these "sermons"; it is clear that Mr. K. had studied very carefully the nebulous and convictionless trends of neo-orthodox theology and political speeches of some Christian politicians. Mr. K. preached "half truths" that we usually hear in various pulpits of neo-orthodox theologians.

Neo-orthodox and liberal theologians may use our orthodox terminology but attach a totally different meaning from that intended by the Bible. Some Christian politicians have been very largely influenced by this type of theology. On their political platforms they will use Christian principles purely for political expediency. The Communist leaders have scrutinised this technique with their microscopes and X-Rays and used their findings of our hypocrisy as religious weapons against our Christian faith. One wonders whether the great gains of Communism in the world are not God's judgment upon our apostasy and playing hide-and-seek with God's eternal principles.

In their efforts to destroy Christianity, the Communists are using the very Christian principles as weapons. Mr. Stalin started this technique, and Mr. Khrushchev is merely continuing it. Mr. Stalin started by re-editing our Bible in such a way that it leads the reader to conclude that Jesus Christ was a champion of Communism. Here is a portion of it:

"Just 2,000 years ago, Jesus was born of simple parents. His mother was a landless woman, oppressed and deprived of her rights by great land-owners, the feudal lords, the bourgeois class and profiteers. He was always the champion of the people and a close comrade of the workers. Among his twelve disciples was a man named Judas, who sold him for money to a clique of reactionaries, just in the same way as the modern Judases betray God and their country in the service of the imperialists . . ."

One well known Churchman in England actually said that Stalin is in heaven, because he practiced Christian principles which are taught by Communism. Other theologians who are members of the World Council of Churches have expressed possibility for co-existence with Communism. Any theologian who flirts with Communism causes one to question his personal relationship with Jesus Christ, our Lord

and Saviour. The most shocking thing is that the educated class seems to be turning its ears to their sermons. It now considers the Evangelical type of sermon impractical and old fashioned. What aggravates the situation is that some of the Evangelicals are so heavenly minded that they are of no earthly good. They brush away social injustices with statements like: "Well, it is God's will, you know. We are not in heaven yet". How can fatalistic statements like that fail to drive people towards the Communist camp? One fact is evident: both the Neo-orthodox and orthodox theologians must mend their ways — if they are to solve the problem of Communism. The Neo-orthodox theologians cannot solve Communism by their "social gospel" alone; the Orthodox theologians must know that they cannot solve Communism by preaching a fundamental gospel that does not deliver people from their socio-political and economic sins.

There are five things we should do to defeat Communism: (1) to preach by word, deed and printed page the unadulterated sin-delivering Gospel in the power of the Holy Spirit; (2) to arm ourselves to the teeth; (3) to offset Communistic propaganda through radio, television, press, speeches, and public prayers; (4) to pay labour according to merit and not according to the skin; (5) to grant all races a political say in the general run of the State. To fight a winning battle against Communism, we cannot continue to be unrealistic, unrepentant, indifferent and sentimental. We should understand that co-existence with Communism is impossible.

According to *Tass* report, Mr. Khrushchev said in Novosibirsk on 10th October, 1959, "Co-existence means the continuation of the struggle between the two social systems, but, by peaceful means, without war and without intervention by one State in the internal affairs of another. We consider it to be an economic, political and ideological struggle, but not military". What clearer evidence could there be that co-existence, in the semantics of the Kremlin, means the one-sided discontinuation of the Cold War by the West, while the Kremlin presses its campaign of organised subversion by every means short of war?

Let us use our God-given religious freedom according to God's will. If we abuse it, God might allow the demonic powers to take it away from us.

BETWEEN



US WOMEN

By

Mrs. A. B. GAMEDE

Beatitude for Married Couples

Blessed are the husband and wife who continue to be affectionate, considerate and loving after the wedding bells have ceased ringing.

Blessed are the husband and wife who are as polite and courteous to one another as they are to their friends.

Blessed are they who have a sense of humour, for this attribute will be a bandy shock absorber.

Blessed are the married couples who abstain from alcoholic beverages.

Blessed are they who love their mates more than any other person in the world, and who joyfully fulfil their marriage vow of a lifetime of fidelity and mutual helpfulness to each other.

Blessed are they who remember to thank God for their food before they partake of it, and who set aside some time each day for the reading of the Bible and prayer.

Blessed are they who attain parenthood, for children are a heritage of the Lord.

Blessed are those mates who never speak loudly to each other and who make their home a place "where seldom is heard a discouraging word".

Blessed are the husband and wife who faithfully attend the worship service of the church for the advancement of Christ's Kingdom.

Blessed are the husband and wife who can work out their problems of adjustment without interference from relatives.

Blessed is the couple who have a complete understanding about financial matters and who have worked out perfect partnership with all the money under control of both.

Blessed are the husband and wife who humbly dedicate their lives and their home to Christ and practice the teachings of

Christ in their home by being unselfish, loyal and loving.

— *The Standard.*

DROPPED SCONES

- 4 tablespoons flour.
- 1 tablespoon sugar
- pinch of salt.
- 1 egg beaten.
- 1 cup milk.
- 2 tablespoons butter
- 2 level teaspoons Baking Powder.

Sift flour and salt together. Melt the butter but do not boil. Add sugar to flour. Make a well and add beaten egg. Gradually work in the milk until batter is of a pouring consistency. Lastly add Baking Powder. Mix well. Wipe and grease a griddle, hot plate or frying pan. Drop batter by teaspoonfuls until bubbles begin to appear. Turn and brown the other side. Serve immediately buttered or plain.

SALAD DELUXE

- 1 pkt lemon jelly
- 1 cup water.
- 1 cup tomato juice.
- a pinch of salt.
- 1 cup grated raw carrots.
- 1 cup finely shredded cabbage.
- ½ cup cooked/canned peas.
- lettuce and mayonnaise.

Bring the water and tomato juice to a boil. Make jelly with this liquid, add salt and allow to cool. Chill. When beginning to thicken beat vigorously. Add vegetables. Pour in individual molds or one big one. Chill until firm. Turn out molds onto a lettuce bed; garnish with mayonnaise.

John Calvin's Critics!

(Continued from page 5).

dom to "replenish the earth, and subdue it" (Gen. 1:28). This means that all people should have freedom of development into all fields of knowledge relative to the subduing of earth's resources. The State has a God-given right to protect these God-given liberties. In the exercise of its arms of love and justice, the State should provide talent-developing centres for all its citizens. In Africa, it means that Christian States must open a wide door into the fields of technology such as engineering, aviation, industrial production, and so on.

4. *The Joint of Freedom for Charity.* — It is the duty of a Christian State to protect the people's freedom to support charitable institutions. People should give voluntarily for the support of the less fortunate. If the Church teaches the electorate aright, their giving will always be with eternity's values in view. Such giving cannot be regimented — if Christians are to be rewarded by God for their giving. In Russia, where people are the property of the Communist Party, such giving is impossible. For example, in Russia since children and old people are the property of the State, orphanages and old people's homes, as we understand them, are out of question. In Lappa, Iceland, China, once people reach 60 years of age, they are given "happy shots". Intelligence sources report that when Communists find that old persons are no more useful in the people's communes, they are given poisonous serums to shorten their lives. Giving money for the Old People's Homes in Communistic countries would be regarded as a waste of money!

5. *The Joint of Freedom to Pray for all Races and for Rulers.* — If we do not pray for rulers of our Christian States, we might find ourselves in the same position as that of Russian Christians. Our prayers should be sincere and prevailing, public and private. Citizens of a Christian State should pray that the rulers might be granted wisdom in ruling according to His will as revealed in His Word (I Tim. 2:1-2). If God sends his judgement upon a Christian nation for her socio-political and economic sins, it will be as a result of prayerlessness or mock-prayers on the part of the Church.

6. *The Joint of Freedom of Movement.* — Although freedom of movement may have its problems, it is an inalienable right

of a Christian citizen in a Christian country. He should be free to move anywhere for good purposes, or for the good of the greatest number, in accordance to God's Word.

7. *The Joint of Freedom to Evangelise the Masses.* — Any citizen of a Christian State who is called by God to evangelise the masses should be given complete freedom to do so. Mass evangelism is not only in the interest of the Church but of the State as well. The more evangelized people we have in a Christian State, the less danger there is for God's judgement upon it. A minimum of ten believers would have spared Sodom from destruction.

8. *The Joint of Freedom to Choose the Type of Government Desired* — In a totalitarian State, the citizens have no freedom to choose the type of government they would like to rule over them. When a handful of men tell the masses what to do, and the masses obey at gun-point, we have dictatorship. Such a system of government is foreign to a Christian State; it is contrary to the teachings of Christ. An ideal Christian State is one which offers its citizens freedom to choose the people to govern them — people who will set laws that the citizens will want to obey. The citizens of a Christian State should be free to correct their authorities where they are wrong. But in their criticism they should always be constructive.

9. *The Joint of Freedom of the Press.* — Such criticism through the press should not be stifled by the Christian State. Constructive criticism is the only way to perfection. That the Devil uses this avenue of freedom for his own ends is true, but we do not take it away because of that. God the Almighty is able to make us sinless, but He chose to give us free will to choose between right and wrong, to love or to hate Him, to accept or reject His Son. Evil co-exists with goodness because there is freedom of choice. If God has given man freedom, a Christian State cannot withhold it from her citizens. It is the duty of the Church and the State however, to see to it that citizens use their freedom properly. It is their duty to see to it that people are not polluted by filthy literature that has a tendency to promote sexual immorality and crime. A Christian State should not consider it a waste to spend big money for constructive literature. Surely if Russia, a non-Christian State, has 17,000,000 volumes in the shelves of Lenin Library alone, and spends £575,000,000 annually on the propagation of Communism through

(Continued on page 25).



In this picture we see Mr. and Mrs. D. Semela of Thabong Village, Welkom. Mrs. Semela was formerly Miss Ernestina Molefi, also of Welkom.

HAITI

"A flame of fire is burning in my heart. An indescribable joy has come over me. For I know that I can become dynamite to break mountains and play a part in leading my people out of moral slavery."

So wrote Mr. Maurice Stuppard of Haiti in his account of a writer's course that he attended this year at Villa Des Etudiants, Haiti, 5,000 feet above sea level.

Mr. Stuppard's enthusiasm was as high as the Villa Des Etudiants. He wrote that he learned that the main purpose of a writing course is to train men and women to use the power of the pen for the benefit of the community.

"Anyone who participated in the course," he wrote, "knows that he was taken from a world of self-love to one of love for others."

"Everything in the course was there to strike the heart to action," he wrote.

Ninety per cent of the people of Haiti are illiterate. "Who cares?" Mr. Stuppard asked.

He answered his own question: "Why should I not be one of the pioneers to do the work of forgetting self to help others come out of the bondage of ignorance?"

Why, indeed. — *African Features.*

THE TEXT OF THE NEW TESTAMENT

In last month's article we said something about four of the most important uncial manuscripts (=MSS) of the New Testament. We now want to look at a few more.

Codex Bezae (D or 05):

Date: Probably the 5th century. Place of origin: uncertain. Beza, the disciple and successor of Calvin in Geneva, procured it from the monastery of St. Irenaeus at Lyons in 1562, and presented it to the University of Cambridge in 1581, where it still is. Stephanus used some of the readings of this MS. in the margin of his Greek Testament in 1550, and Beza also made some use of it in the later editions of his Greek Testament.

It is the most curious M.S., through not the best one. Here are some of its peculiarities:

(1) It is bilingual, having the Greek text on the left-hand page, and the Latin text on the right hand. The text is written in short sentences in order to be more able to compare the two languages.

(2) It has one column to the page, like Codex C.

(3) It contains the 4 Gospels, Acts, and the Latin text of 3 John 11—15. The Gospels are written in the usual Western order: Mt., John, Lk, Mk. (Our Bibles have the Eastern order).

(4) It is the best example of the Western type of text.

(5) The pages of this MS. are smaller than those of the other MSS., namely 10" — 8".

(6) It seems as if 9 persons tried to make corrections.

(7) It has a number of additions, especially in the account of Paul's travels, and some omissions of words, sentences, and incidents.

The text of D. was published in full in 1793. Scrivener published a new edition in 1864, and in 1889 a photographic facsimile of it was published.

Codex Claromontanus (D2 or 06):

Probably dates from the 6th century. It was found at Clermont, France, and at one time belonged to Beza. Since 1656

it is preserved in Paris. This MS. is bilingual just like D, with the Greek text on the right and the Latin on the left. D. contains only the Epistles of Paul and is the leading Western authority for the text

(by J. du Preez, Decoligny)

of the Pauline Epistles. It contains an interesting transposition in I Cor. 14, where verses 34 and 35 come after vs. 40 (just like G and 88).

Codex Basilionensis (E1 or 07):

An 8th century copy of the Four Gospels (with some lacunae) in Latin and Greek. It contains the Byzantine type of text, and is preserved in Basle, Switzerland.

Codex Laudianus (E2 or 08):

A Greek-Latin MS. of the 7th century, containing the Acts; kept in Oxford.

Codex Boreli (F):

A 9th century MS. containing the Gospels.

Codex Wolfii (G):

A 9th century MS., containing the Gospels. Kept in London.

Codex Freer (I):

A 6th century MS., containing the Epistles of Paul.

Codex Cyprius (K):

Origin: Cyprus. A 9th century MS., containing the Gospels. It contains the text of the Afrikaans Bible.

Codex Regius (L or O 19):

An 8th century MS., containing the Four Gospels. It has not only the long ending of Mark (16:9—20) but also an alternate short ending. To be seen in the National Library at Paris.

Codex Purpureus Petropolitanus (N):

This MS. is of the 6th century, containing the Gospels. The most beautiful MS which exists, written with silver letters on purple vellum. The name of God is written everywhere in golden letters. Its place of origin is Constantinople. It contains the Byzantine type of text. What remains of N is distributed between 5

different libraries: 182 leaves at St. Petersburg, 53 at Patmos, 6 in Rome, 4 in London, 2 in Vienna.

Codex Washingtonianus 1 (W or O32):

This MS was purchased by Mnr. C. L. Freer of Detroit in Cairo in 1906. It has 187 leaves and contains the Gospels. It is from the late 4th or 5th century. It contains the long ending of Mark. (16:9—the old Latin version. It is now in the 20). W. agrees almost word for word with Freer Collection of the Library at Washington.

Codex Koridothianus (Theta):

This MS. was discovered in a valley of the Caucasus, but belonged to a monastery at Koridethi at a much earlier date. It was published in 1913. It contains only the Gospels and belongs to the eighth or ninth century.

Some important minuscules

Since the minuscules are later than the uncials they are, as a class, of less importance than the uncials. But there are definite exceptions to this rule.

M1: A MS. from the 12th century, containing the Gospels. Kept in Basle, Switzerland. It had been partly used by Erasmus in his printed edition of the N.T. in 1516 and later-on. This MS. must be considered of the same value as the great Uncial MSS. M.1 is the leader of a group, called family 1, which includes also 118, 131, 209. It represents the Caesarean type of text.

M33: This MS. is of the 9th century, and contains the Gospels, Acts and the Epistles. Kept in Paris. Nestle calls it The "Queen of the cursives", and Hort considered it to be the most important minuscule on the Gospels. The type of text is mostly Alexandrian.

M.61: Date, 15th century. It contains the first Greek text of 1 John 5:7, 8(a). Kept in Dublin.

M.81: Date, 11th century. Kept in London. The best minuscule on the Acts.

M.700: Of the 12th century. Kept in

(Continued on page 21).

Commentary on the First Epistle of John

By

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PART I

THE NATURE OF FELLOWSHIP

1 John 1:5 to 1 John 2:17.

1. In Relation to God: 1 John 1:5-10
2. In Relation to Jesus Christ 1 John 2:1-6
3. In Relation to fellow men: 1 John 2:7-11
4. In Relation to the world: 1 John 2:12-17

Before proceeding with the study of this first main part of this epistle, it is well to bear in mind that John has made it very clear in his Introduction that his main purpose in writing is to seek to bring his readers into the same vital fellowship with the Godhead such as he enjoyed. At first sight it may appear that John's style of writing is so altogether devotional, as to lack a practical application. On the contrary, detailed study will show how very practical he always is, and with a master's sure command of his subject and his thoughts, he systematically unfolds his theme of FELLOWSHIP. So, he sets out to explain the deep inner meaning of FELLOWSHIP, under four important headings:

1. In Relation to God: verses 5-10, Ch. 1.
2. In Relation to His Son: verses 1-6, Ch. 2.
3. In Relation to man: verses 7-11, Ch. 2.
4. In Relation to the world: verses 12-17, Ch. 2.

In each of these divisions the Apostle penetrates to the heart of things. Religion is to him absolutely, almost startlingly practical. It must work out, or it is nothing. We shall see that John is very well aware of the daily strains due to pressure of manifold temptations, and with no less trials today, we can learn the same secret of joyful victorious living. The student should bear in mind that although in these studies we constantly refer to John, he was in fact only the human messenger, and that the whole message of this wonderful epistle comes through him from the Living Lord Himself, expressing God's highest desire for His children.

SECTION 1

FELLOWSHIP IN RELATION TO GOD

1 John.

5. *This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.*
6. *If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:*
7. *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
8. *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*
9. *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*
10. *If we say that we have not sinned, we make Him a liar, and His word is not in us.*

VERSE 5: John now proceeds to show the way into this deep FELLOWSHIP with God, and how easy it is for some amongst those to whom he is writing to be deceived into thinking that they know all about it, when all the time they are deceiving themselves. This failure to apprehend is not merely a misfortune, it brings them under condemnation before God. So, he claims a hearing — 'THIS IS THE MESSAGE' — not just a doctrine or opinion; he has a message from the Lord of Glory—'WHICH WE HAVE HEARD OF HIM'. He had heard the very words of Christ, and in one

grand sentence he gives a summary of all that the Lord Jesus ever said while on earth, as the One sent by God to reveal God to man: 'GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL'. Note he does not say 'God is a Light', but 'GOD IS LIGHT'. We read constantly in the Scriptures of God's deeds, and thousands of times of His attributes, such as He is good, gracious, merciful, etc. But only three times do we find absolute statements, telling of God's very nature, and all three are in John's writings, once in his Gospel, and twice in the first Epistle:

'GOD IS SPIRIT' John 4:24.

'GOD IS LIGHT' 1 John 1:5.

'GOD IS LOVE' 1 John 4:8 and 16.

To emphasise this statement 'GOD IS LIGHT', John continues by adding negatively 'AND IN HIM IS NO DARKNESS AT ALL', that is no darkness of any kind. John's method of repetition should be noted, as it comes so frequently in this epistle; he makes a statement, and then follows with the opposite statement negatively. Thus he brings out in boldest relief the truth that 'GOD IS LIGHT'. By saying that 'GOD IS LIGHT' John indicates that God is absolutely good and holy; and in adding that 'IN HIM IS NO DARKNESS AT ALL', he emphasises that His is a goodness which has no taint of evil whatsoever. God being Light sheds Light everywhere, dispelling the darkness. The nature of light is to impart itself. God's holiness and goodness is self-communicative to all who will receive. Jesus said 'I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE'. (John 8:12).

VERSE 6: 'IF WE SAY'. John was out to fight sham, and so he thrice repeats this phrase 'IF WE SAY' — that is if we profess to be a christian and do not live up to it, then our words are empty. Note this phrase in verses 6, 8, and 10. God looks for reality, and FELLOWSHIP with Him means in

other words 'FELLOWSHIP WITH LIGHT'. 'FELLOWSHIP WITH HIM' must be proved by our deeds, which must ever be able to stand the test of LIGHT. Evil deeds cannot endure the searchlight of God's Holiness; such deeds condemn the doers as those who 'WALK IN DARKNESS'; indeed he says 'WE LIE, AND DO NOT THE TRUTH', and in another place John tells us where all liars go — see Rev. 21:8. Can we not feel the horror in John's soul at such hypocrisy? We note, too, the burning love of his heart as he warns them and points them to the way of true FELLOWSHIP.

Some may ask, were there really people who could commit such sin in the church of John's day? Just as in our own day, the sad answer must be in the affirmative. Then as now, we find false teachers who imply both by their lives and teachings that the deeds of the body do not affect the spirit, so long as one's motives are pure. Against such false and dangerous error John wields the truth with all his might. His words must have shocked those to whom he wrote, but better far to be frightened out of a false position, than to discover the mistake when it is too late. From the warning in this verse we pass on to the message of love and power in the next.

VERSE 7: 'BUT, IF WE WALK IN THE LIGHT'. Walk here means our daily living, in the ordinary course of life; at home or at work, from morning to night. It affects our attitudes and thoughts, as well as our deeds and words. To walk in the Light demands that always there should be nothing to hide. Look up John 3:20, 21. What a high standard — 'AS HE IS IN THE LIGHT'. Yet how could it be lower when we remember that Jesus Who is the Light of the world, dwells in all who are true Christians. There are two glorious consequences of this walking in the Light as God is in the Light:

(1) 'WE HAVE FELLOWSHIP WITH ONE ANOTHER'. When we walk in the Light, in FELLOWSHIP with God, it naturally follows that we enjoy deep and happy FELLOWSHIP with His children. Beware of any form of religion which tries to bring about FELLOWSHIP between men, apart from a basis of FELLOWSHIP with God first. FELLOWSHIP with the Father is the 'inner' where no man can see us, and the walk in the light is the 'outer', seen and known by everybody. Let it be remembered that sin not only divides between God and man, it also separates man from his fellow man.

(2) But there is a further blessed result of walking in the light, 'AND THE BLOOD OF JESUS CHRIST HIS SON CLEAN-

SETH US FROM ALL SIN'. At first it seems strange that cleansing through the Blood of Jesus should be the consequence of walking in the light; we would expect it the other way round. Yet the cleansing in this verse clearly follows and does not precede the walking in the light. The cleansing referred to here is not the initial forgiveness and justification which we experience at the time of our being born-again as children of God. As we have daily FELLOWSHIP with God and with one another, we are made aware of things which, if not dealt with, would mar that FELLOWSHIP; but, thanks be to God, what the Light reveals, the Blood cleanses. Possibly the best illustration of this cleansing is to be found in the Gospel of John 13:1-10, look up this chapter, and particularly note verse 10. 'JESUS SAID TO HIM (Peter), HE THAT IS BATHED NEEDETH NOT SAVE TO WASH HIS FEET, BUT IS CLEAN EVERY WHIT'. Verse 8 makes it very clear that the words are to be applied spiritually, and the washing by water is a picture of the inward washing with the precious Blood of our Lord Jesus Christ. The disciples' feet were continually in touch with the sandy earth as they walked. The analogy is so clear as to need no further explanation. It is beautiful that the tense of the Greek word indicates that this cleansing is continual. Note it says: 'CLEANSETH' that means every moment, not even at intervals, but continually. Furthermore it is a perfect cleansing: 'FROM ALL SIN'. The closer we walk with God, the more clearly do we see our own unworthiness, and we would be overwhelmed and utterly discouraged, but for the fact that the Blood continually cleanses, not merely from every sin, but all sin. Moreover, it is a cleansing not only of our guilt, it is we ourselves personally who are cleansed. 'THE BLOOD OF JESUS HIS SON CLEANSETH US FROM ALL SIN'.

Let us remember that for His Blood to be effective to the cleansing from all sin, it had to be poured out on the Cross. It required the death of Christ. 'JESUS' — His human name; He was truly man, and thus it became possible for Him to communicate His Blood to us. 'HIS SON' — the Divine Name; He never ceased to be God, hence the all-prevailing power of the precious Blood. Truly there is no room for pride; we are utterly dependent upon God, moment by moment for this continual cleansing.

VERSE 8: 'IF WE SAY. — Once again, as in verse 6, John deals with those who profess to have an experience which was false. 'THAT WE HAVE NO SIN' — i.e. that we do not need the Blood, we deceive

ourselves, but nobody else. This verse following on verse 6 is another example of John's style and use of repetition. We compare the verses:

VERSE 6	VERSE 8
<i>'If we say that we have fellowship with Him and walk in Darkness'.</i>	<i>'If we say that we have no sin'.</i>

In verse 6 man is described as walking in darkness, but in verse 8 we have a deeper thought, that sin is in man, thus verse 6 *man in sin* emphasises the awful deeds of man; verse 8 *sin in man* emphasises the sinful state of man. *Man in sin* is the outward result of the fact of *sin in man*. Verse 8 deals with something deeper and more radical than verse 6, namely, man is not only a sinner, he is first of all sinful. He sins because he is sinful (compare Romans 7). Man needs forgiveness of sins (sin viewed in the sense of guilt) and man needs cleansing from the impurity of sin (sin viewed as an evil power within him). The first corresponds with Paul's teaching on Justification, the second with his teaching on Sanctification. John combats the evil influence of those who taught otherwise by warning: 'IF WE SAY THAT WE HAVE NO SIN WE DECEIVE OURSELVES, AND THE TRUTH IS NOT IN US.'

'Deceive' is a strong word. It means not merely that we err in the sense that we bring ourselves to a mistaken view, but we lead ourselves astray into wickedness and mortal danger. If the truth is not in us, it means that Christ, Who is the Truth (John 14:6) is not in the heart and life of the one who says he has no sin. Thus we see the importance of having a right attitude and scriptural understanding towards sin. Many people today talk loosely on sin, and listen to sectarian ideas, which assert that man is not so bad as the Bible teaches, neither is sin so very terrible. Yet all around us we can see the terrible consequences of sin. How we need to study the Word of God, in order to know HIS views on sin, and we shall see that it does not pay to deny our sinfulness. These verses in John's epistle show us there is a golden way to victory, through our confession to God, and then His cleansing in the precious Blood of Jesus Christ.

VERSE 9: Here we have the only true, safe, sure way of FELLOWSHIP with a Holy God: 'IF WE CONFESS OUR SINS' John does not say, 'if we say we have sin', but 'IF WE CONFESS OUR SINS'. Many people are willing to admit the fact of sin, but are not so ready to *confess their sins*,

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Mr. and Mrs. T. Lesenyeho after their wedding in the Church of Scotland, at Thabong, Welkom. The Bride was formerly Miss M. Khaube and the wedding was solemnised by the Rev. B. M. Nyathi.



Mr. and Mrs. Ben M. Ramabolu after their wedding at Brandfort recently. Mrs. Ramabolu was formerly Miss Ellen Segopa of Brandfort, O.F.S.

THE SOCIAL PAGE



Seen in this picture are Mr. and Mrs. Mohomane M. Lebotsa whose wedding was the grandest seen in Welkom in recent months. Mr. Mohomane Lebotsa is a graduate of London University where he completed his studies in Civil Engineering. His home is in Leribe, Basutoland. Mrs. Lebotsa who is doing her final year B.A. at Roma University, Basutoland, is the only daughter of Mr. and Mrs. Edward Tlali of President Brand, Welkom.



This lovely couple is Mr. and Mrs. H. M. Tsoai after their wedding in the Methodist Church, Thabong, Welkom, recently. Mr. Tsoai is a candidate for the Methodist Ministry and Mrs. Tsoai was formerly Miss Rose Motumi of Odendaalsrus.



Mr. Alpheus Butelezi of Vryheid and Miss Busisiwe Sokhela of Hillcrest exchanged marriage vows recently. The wedding took place at the Apostolic Church at Hillcrest, Natal.

COMMENTARY ON THE FIRST EPISTLE OF JOHN

one by one. Yet this is the way into blessing, by renouncing and confessing every sin, OUR sins. 'CONFESS' — First to ourselves, in deep contrition; indeed we will not get very far in the life of victory over sin, unless we are willing to renounce for ever each sin as God the Holy Spirit reveals it to us. Secondly to others, in true humility. Nearly always our sins bring evil to somebody else. Sin breaks the FELLOWSHIP one with the other. Thirdly and all-important confession must be made direct to God. Like David we need to say 'Against Thee, Thee only have I sinned' (Psalm 51:4). No man, minister or priest can forgive our sins. Confession involves, *repentance in our hearts toward God, and forgiveness in the heart of God toward us.* 'HE IS FAITHFUL AND RIGHTEOUS' — This means not only that God is 'faithful' in the sense of being faithful to His promises, or 'righteous' in that He is righteous in a legal way to Christ, when He meets and forgives the sinner; but we must understand God is faithful and righteous in relation to His Nature as Light. John began this section (5-10) by saying that *God is Light*, and this remains in his mind throughout. Some people read into John's words that it is by confessing our sins we *deserve* forgiveness, but this is far from the meaning. It is not *because* we confess our sins that God is faithful and righteous to forgive, but He forgives because it is the *very nature of Him Who IS Light* to forgive those who confess. His faithfulness and righteousness are shown in two things:

- (1) 'TO FORGIVE US OUR SINS' and
- (2) 'TO CLEANSE US FROM ALL UN-RIGHTEOUSNESS'.

Two things stand in the way of true FELLOWSHIP with God; firstly our guilt, owing to the sins we have committed, secondly, our unrighteousness.

It is not only our *sins* that are cleansed, but it is 'we' who are cleansed from all unrighteousness. How could we have FELLOWSHIP with a *righteous* God, except we be cleansed from *unrighteousness*? If verse 8 shows how the door is shut to FELLOWSHIP with God, verse 9 is the great open door, indeed it is one of the greatest verses in the whole Bible, having brought many, many souls into a right relationship with God.

VERSE 10: For the third time we have a verse which begins 'IF WE SAY THAT WE HAVE NOT SINNED' goes far beyond the two previous false professions in verses

6 and 8. As in John's day, so today there are sinners and in need of a Saviour. Yet even more serious is the case of those who, having become the children of God, claim that they now are incapable of sinning, hence they have no further need of God's cleansing power. To understand the true meaning it is necessary for the student to know that John here uses the Greek perfect tense for the verb 'sinned'. The perfect tense indicates a past action, the result of which abides; that is, it describes a *present condition* because of what *has taken place*. Some Greek scholars assert that to get at John's deepest meaning, this sentence could be rendered 'IF WE SAY THAT WE ARE NOT SINFUL'. No wonder we read, 'WE MAKE HIM A LIAR'. The monstrosity of this is perhaps best illustrated by John 8:44, where it says of the devil 'HE IS A LIAR'. So, to make God a liar, would put Him in the same category as the devil. Can such guilt be measured? 'AND HIS WORD IS NOT IN US'. Ah, without God's word of truth abiding in the heart, one is open to every form of error, even to calling God a liar. How good it is that the words immediately following, in Chapter 2, bring such a message of comfort and hope. Indeed some commentators affirm that the first two verses of chapter 2 belong to Section 1. Undoubtedly they are closely linked, but they properly belong to Section 2, as will be seen when we begin our study of the next chapter.

FINAL REVIEW OF SECTION 1.

We note again that these verses — 1 John 1:5-10 reveal *The Nature of Fellowship in Relation to God*, and first of all we cannot but be profoundly impressed that three of the verses (6, 8, and 10) deal with false ideas of relationship and fellowship with God, and all the attendant evils, result from erroneous ideas of sin. The importance of studying prayerfully with deepest reverence and utmost care what the Bible teaches on sin cannot be overstated. Wrong notions of sin are the source of innumerable errors, false teaching, sects, divisions, and at last eternal destruction. Secondly it is worthwhile to note the three-fold relationship of sinful boasting:

Verse 6 as it is before our fellow men — 'WE WALK IN DARKNESS'.

Verse 8 as it is in ourselves — 'HAVE NO SIN'.

Verse 10 as it is before God — 'HAVE NOT SINNED'.

For true FELLOWSHIP with God we must be right before men, in ourselves, and above all before God. Thirdly, a profound

understanding of verses 7 and 9, coupled with chapter 2: verses 1 and 2, will safeguard our minds from all forms of error, whether from the devil, or from books, or from false sects. It can mean victory throughout life against all the endeavours of the Evil-one to destroy or disturb our FELLOWSHIP with God. Fourthly, we see in this section abundant instances of John's use of repetition, either twice or thrice, mostly thrice. The structure of all his writings, including his Gospel, is built up to a large extent on this scheme of 2 and 3 parts to a whole; and then two or three such wholes form a greater whole. The student will discover that each of the verses in this section fall quite naturally into three parts. The scheme of two is also noticeable; to give but one example — Verse 5, 'GOD IS LIGHT' AND IN HIM IS NO DARKNESS AT ALL.' This literary style is not Hellenistic (Greek), but Hebraic (Hebrew); in other words it is distinctively a Jewish, Rabbinical style. Some think that this style of Hebrew literature may be based on the 'two or three witnesses' (See Deut. 19:15). Two being regarded as an earthly 'hearing', and the 'three' as a heavenly witness. The Rabbis call this rhythmic style 'Parallelism', and many of the Psalms are written in this form in the original Hebrew. A good example is Psalm 1., where this style is apparent, even in the English version, both Authorised and the Revised. Fifthly, By His frequent use of the personal pronouns WE, US, OUR, John wonderfully keeps to his main theme of FELLOWSHIP, not only with God, but between the Apostle and his readers.

We need to bear in mind that Jesus Christ went to the Cross, not only to deliver us from the power and the penalty of sin, His perfect Salvation also includes our being brought back into FELLOWSHIP with the Godhead — Father, Son, and Holy Spirit. How foolish of us (to put it on the lowest level) to cherish any known sin, which inevitably separates us from God, when the Blood of Jesus Christ can cleanse from all sin. 'Foolish' is not nearly strong enough, it is positively sinful.

QUESTIONS ON SECTION 1.

(1 John 1:5-190).

Send your answers to:

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Dorothea Bible Course,
P.O. Box 219,
PRETORIA, Tvl.

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Assurance – a Bible Study Hour message of certainty – By Donald Grey Barnhouse

HOW TO KNOW YOU ARE SAVED

No Christian can know the depths of the Christian life until he is certain of his own relation to God. So long as a man doubts his own salvation, he can never communicate living, vital faith to others. Sadly enough, innumerable Christians have no certain assurance of their salvation. They "hope" they will be saved; they are "trying" to be saved; they are "doing their best" to be saved. But they do not have the sure, strong, present certainty of salvation which is the God-given right of every believer.

There are entire denominations which deny the finality of salvation. They teach that it is possible to lose salvation; that one can be born again and then unborn; that one can become a part of the body of Christ and then be severed from it. They base their doctrine on human speculation, or upon a small portion of Scripture usually twisted from context.

Those who teach that we have no right to assurance are perfectly described in Hebrews 5:12, 13: "For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child". God teaches very definitely the difference between spiritual babyhood and spiritual maturity. The difference between a babe and an adult is that the adult has matured to the point where he is able to reproduce himself in the next generation. The infant cannot do this. So God rightly complains that many believers are untaught children when they should be mature teachers bringing others to know Christ.

In Hebrews 6:1 God says: "Therefore, let us leave the elementary doctrines of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God".

A man who possesses but is not sure whether his account is good does not dare to draw upon it. For all practical purposes he is a pauper. So it is with the present possession of eternal life. I know that I am saved. I am just as sure that I shall be in Heaven as that my Lord is there. The first time I heard someone make that statement, it took my breath away. Nevertheless, it was not conceited presumption

but simple faith. The man who thus spoke had believed God's Word that his salvation depended "on nothing less than Jesus' blood and righteousness".

The only conceit is in the man who believes it is possible to lose salvation, and yet believes that he is saved. His conceit is in believing that he has lived up to whatever conditions he thinks are involved in his conditional salvation. If it were conditional, who would live in any other state than mortal fear? But "perfect love casts out fear". Not our love, but His perfect love in us makes it impossible to fear when we rest in the finished work of Calvary. The Word of God is the guarantee of our salvation and the ground of our assurance. There is nothing evasive about the message; it is direct and sure. This is one reason why so many people find comfort in the Word of God. The old Scotch lady was right when she said, "I often tremble on the Rock, but the Rock never trembles under me".

Christ taught "as one who had authority, and not as their scribes"; and those who follow Him filled with His Spirit, speak with the same assurance. Luke writes "of those things which are most surely believed among us" (Luke 1:1). John writes with a certainty that is one of the marks of his authorship. The Gospel that bears his name, and his First Epistle, carry at their close definite statements concerning the purposes of writing them, and name the grounds addressed.

In the Gospel of John we read, "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:31). God is not primarily interested in the intellectual opinions of men, but He does want them to believe with that belief which produces life. John's Gospel is addressed to you, for it is universal in its appeal; it meets the need of the entire human race. To every rebel it offers settlement out of court. To every sinner it promises supernatural life. You may become a partaker of the divine nature; you may have the righteousness of Christ put to your account, and the life of Christ planted within you.

When we turn to I John, we find that its audience is much more restricted than that

of the Gospel. It is addressed to one special group. At the close of it John says, "I write this to you who believe in the name of the Son of God" (5:13). How different are the two groups mentioned in the Gospel and the Epistle of John. One is as broad as the universe, the other as narrow as the cross. A Presidential candidate may say on a national broadcast, "I want you", and the word "you" will include every voter in the nation. But when he says to his wife, "I want you to stand near me on Inauguration Day", the words "I want you" have shrunk in scope from millions to one. This is precisely the contrast between two phrases in the Gospel of John and the First Epistle of John. The former is as universal as the fever of the human race; the other as endearing as the bridegroom speaking to the bride.

You would not open someone's mail without permission. It is most dishonorable to tamper with a letter addressed to someone else. Face, then, this question. Have you believed on the Lord Jesus Christ as your personal Savior? If not, the rest of John's epistle is not for you. If you have believed, these things can be appropriated by you.

What is required of the soul who comes to God through Christ? Some people speak of conditions. There is only one condition: You must cease to trust in yourself or in anything that comes from yourself, and you must rest in Christ alone.

When John G. Paton landed in the New Hebrides Island in the Southwest Pacific area to work as a missionary among the natives there, he faced an enormous task. The language had never been reduced to writing, so he had to listen to the speech of the people and write the sounds as he heard them. Little by little he developed a large vocabulary, and at last began to translate the New Testament. It was not long before he discovered that he had no word for believe, trust or faith. One cannot get far in translating the New Testament without these words, but try as he might, he could not get an expression for this idea from the natives.

One hot day he and one of the islanders went on a hunting trip and shot a large

deer. The two men carried the animal down the mountain to Paton's house. When they arrived, they flung the deer down on the grass and dropped, exhausted, onto two lounge chairs on the porch overlooking the sea.

The islander said, "My, but it is good to stretch yourself out here". For "stretch yourself out", he used a word Paton had not heard before, and he immediately had the native repeat it while he wrote it down. When his translation was complete, this was the word he used for "belief" and "trust". "God so loved the world, that he gave his only begotten Son, that whosoever stretcheth himself out on the Savior shall not perish but have everlasting life". "Stretch yourself out on the Lord Jesus Christ, and you will be saved, and your house".

This is faith. It is turning away from everything of self and relying utterly upon all that Christ has done for you. If this has been your experience, you may claim the promise that goes with resting in Christ. You have the right to say, "I am saved; I have been born again; I now possess eternal life". You have that right because God has given you the authority so to speak.

On this point, the Greek language is very strong. Our English word *power* translates several different words from the original. From the word *dunamis* we get dynamo and dynamite; it carries the meaning of explosive power. This is used by Paul in Romans 1:16, "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith" (Rom. 1:16). From the Greek word *kratos* we get democrat, plutocrat, aristocrat and other words denoting rule. A third word, *exousia*, means authority. This is the word used in John 1:12, "To all who received him, who believed in his name, he gave power to become children of God".

This divine authority makes it possible for the Christian to be bold in his claim to possess eternal life. Unfortunately, positive language is not the vocabulary of many Christians. Their experience with Christ is, at best, a vague one. They have trusted Him with fingers crossed, and have closed their eyes for a leap in the dark, hoping that all will turn out well. Someone has gone so far as to say that faith is "gambling on God". In the light of the Word of God, all this is foolishness. Faith is just the opposite of a gamble. Faith is reliance upon the Rock which cannot be moved. "God's firm foundation stands,

bearing this seal: "The Lord knows those who are His" (I Tim. 2:19).

A professional musician once told me that in a certain hymn which I like very much, there is a musical sequence that is not correct according to the laws of harmony. He said it was a very fine point and an error that frequently occurs in musical composition, and that few can discern it unless they are well advanced in musical perception. But the misquotation from I John which I am about to make is one every believer should detect at once. Yet some Christians who have been church members for years do not find anything wrong with the following sentence:

"These things have I written unto you that believe on the name of the Son of God; that ye may *hope* that ye will have eternal life". How does that sentence sound to you?

In the light of what the gospel truly is, such a misquotation is a slander on the very grace of God. Our God cannot do all that He has done for us in Christ, and then tell us that we may *hope* that someday in the future we shall have eternal life. This would shift the pivot of faith to the effort of the human heart, rather than the finished work of Christ. This is what Satan wants people to do, and we can say most certainly that any teaching which denies the finality and completeness of salvation to those who trust in Christ is an error that comes from Satan. Now, that error may be perpetuated in the guise of warning believers not to presume upon the grace of God. Nevertheless, it is satanic.

In the Galatian churches some taught that a Christian can never be absolutely sure of salvation unless he continues to produce the conditions of faith which will permit God to keep him saved. So through the Apostle Paul the Holy Spirit wrote, "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit, are you now ending with the flesh?" (3:1-3).

In other words, having been saved by receiving the life of God through absolute grace, are you so foolish as to think that God obliges you to keep yourselves saved? Even today the enemies of grace cry, "You will be lost if you do not keep on fulfilling the conditions!" But God tells us through

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A Converted Catholic SPEAKS...

"When My Spirit Failed"

By Carlotta F. Gonzales.

The enchanting city of Guayaquil, nestling on the shores of the mighty Guayas river in Ecuador, South America, is often referred to as the "Pearl of the Pacific." It was in this picturesque city that I spent the early years of my life. I was born on March 6, 1930, into a happy and deeply religious family. In conformity with honoured custom, it was but normal for my parents to have me baptized and carefully reared in the Roman Catholic faith.

My good parents considered it their sacred duty to entrust my education to the best teachers in town who in turn endeavoured conscientiously to imbue me with a profound respect and love for the Roman Catholic Church.

Recalling those sweet days of happy memory, there comes to my mind the recollection of innocent childhood games when I donned the religious habit of a nun in order to impress my little brothers by imitating Sister Rosaria, who was my teacher in elementary school. I remember how my father treasured the moment when I was able to recite the *Our Father* and *Ave Maria* in Latin. In fatherly pride, he used to make me say these prayers in Latin before neighbours and visiting friends.

At the age of twelve, I received my first holy Communion. At this stage of my life, I already felt a strong desire to search after the things of God. It was for this reason that in all things I sought and willingly subjected myself to the spiritual guidance of a well-known priest, Father Paulinus of the Discalced Carmelite order. I believed that I felt what is commonly known in the Roman Catholic Church as a vocation to the religious life. It therefore seemed a kindly disposition of Divine Providence that my secondary education was to be pursued under the wise direction of the Spanish Sisters of Mercy.

Seeking the Higher Things.

I could see no other way to peace and happiness but to serve God in the prayerful quiet and seclusion of a convent. This was

entirely in keeping with the proud tradition of my family to serve God by dying to the world.

In February of the year 1947, I disclosed my secret to my beloved father. He rejoiced in my decision to enter a convent and assisted me with prudent counsel.

It was six months later that I entered the convent of the Sisters of Charity as a postulant of their order. The city of Ibarra, in the province of Imbabura, became thus the silent witness of the first difficult struggles I encountered in my preparation for convent life. I was inexperienced and unfamiliar with the rules and practices of a religious community of nuns. As a young girl, ardently dedicated to books and study, I had always been treated with considerate respect and love by my family at home. Now I had to rise at four o'clock in the morning to start a day of hard, strenuous labour.

In physical work as in mental trials I was expected to display stability of character and firmness of resolution in order to prove my love for the Lord and my fitness for religious life. Without hesitation and in a spirit of willing submission I accepted all trials and humiliations to make myself worthy of being admitted to the novitiate, which is considered the first step on the road of religious life. Nothing could disturb my peace of mind during this time of probation.

Sister Savoya, a French nun, had graciously promised that I would be permitted to make my novitiate in Quito, the capital city of my native country Ecuador. My soul rejoiced when, wearing the garb of a sisterhood, I was made a future Bride of Christ to become His own forever after an additional year of probation in the novitiate. The parting words of my dear father were forever present in my mind: "Suffer rather death than betray your vocation." To dedicate my life and love to Christ had indeed become the one great ambition of my life.

A "Bride of Christ".

The time of probation in the novitiate came to an end. Twelve young novices, myself among them, were now ready to become actual members of the order of the Sisters of Charity by pronouncing our first vows of poverty, chastity and obedience. I took justifiable pride in the thought that I had been able to prove to my family and friends that my desire to belong to God had been tested and found genuine during the strict year of probation in the novitiate. Words cannot describe the happiness that filled my heart. The white, starched coronet of the Sisters of Charity which enclosed my

were from now on to be the distinctive mark of my dedication to Christ and to His Church. Beginning on November 4, 1948, I would wear these garments till the day of my death.

The joy of this great and unforgettable hour, however, was marred by my family's inability to be present. I spent the solemn day of my profession as a Sister of Charity alone and apart from my loved ones. My dear father, to whom I had always been attached with deep affection, was on this day of my profession mortally ill at home. I humbly submitted to this sorrow, too, for my sole desire on that beautiful day was to conform myself to God's holy will.

On My Way to Calvary.

Now I was no longer Carlotta, but Sister Vicenta. Still young and inexperienced, I bravely undertook the arduous task of making myself insignificant in order to acquire perfect humility, which is considered the basic virtue among Sisters of Charity. The vision of the exalted concept of convent life which had led me into a religious community sustained me in many an ensuing difficulty and disappointment.

But this peaceful and serene period of my life was to come to a sudden end. Human caprice and inconsistency brought about a change.

It was not easy for me to depart from the community where I had been introduced to religious life. But in obedience I had to submit when I received my transfer to our convent in Cuenca, where I arrived on January 6, 1951.

I found life very different in the community of nuns at Cuenca. The superioress, under the cloak of piety and religious fervor, seemed to derive great satisfaction from humiliating and tormenting me wherever an opportunity presented itself. Many times I was on the verge of revealing to her how cruelly she was torturing me, but I chose the way of humility for my Lord's sake, begging again and again His pardon for my wounded pride. I was determined to conquer all bitterness in my heart.

Under the pressure of constant humiliation and inward struggle, life became more complicated for me with each new day. I seemed to lose more and more of my initial zest. Slowly but steadily all my desire to identify myself with my Saviour began to die. My love for heavenly things had burned dangerously low. It was like a cruel awakening from a blessed dream. What was I to do? Return to the world, or live a great life before God and myself?

I did not have to worry about hurting the pride and feelings of my father. He

had died. However, the vengeance of my other relatives, if I should leave the convent, was sure to come. But there was no longer a Sister Vicenta. The lamp of my love for the religious life had been extinguished by the turbulent storms in my soul.

I felt very strongly that in my sad spiritual condition I had no longer any right to wear the habit of a Sister of Charity. I had glanced behind the scenes. Having discovered so much cruelty, injustice and hypocrisy parading under the name of religion I felt it my duty to act on my convictions. Convent life, which I had once visualised as a haven of peace, had proven to be a battleground where petty jealousies, favoritism, cruelty, and hatred ran amok.

Lost in Darkness.

On May 24, 1957, I mustered all my courage to divest myself once and for all of the religious habit which I had received with such enthusiastic joy. I shed bitter tears when I discarded the beloved religious garb. Death, it seemed to me, would have been easier to endure than to face this harrowing ordeal. I was ignorant of the life that awaited me outside the convent walls. I had no one in God's wide world to whom I could turn for advice and understanding.

When I left the convent I settled in a small mountain village, San Miguel de los Celerados, in the province of Pichincha, Ecuador. Here I devoted all my love to the little children of the village. In the loneliness of this isolated place, I was gradually transformed into a new being. It was here that I had my first real encounter with my Lord, to whom I surrendered with all my heart.

After termination of this appointment on my native soil, I considered it prudent to change to Colombian territory. I accepted the invitation of a friend among the nuns toward whom I had always entertained genuine love and admiration. Graciously they opened their doors to me, offering me the choice of several positions as a teacher in their institutions.

Transformed According to His Will.

Hundreds of pupils have passed through my classroom, most of them unaware of my having been a nun. Teaching and guiding my students brought me much satisfaction and contentment. Several times I read the Bible from cover to cover but did not allow myself to interpret its passages lest I disobey the precepts of the Roman Catholic Church. In retrospect, just as John the Baptist prepared the way for the coming of Christ, so the different convents in which I

served were steps by which I was to arrive at the full measure of aspirations, the knowledge and love of God.

No longer wearing the religious habit, I could even more objectively appraise the the cruelties and injustices inflicted on young and innocent girls who had left the world and joined their religious community in the mistaken belief that they were doing the more perfect thing.

It was in El Rosario College in the city of Armenia where, quietly evaluating my experiences of the past, I finally asked myself the pertinent question: what sensible purpose could there possibly be in my continuing to live in convents where all seemed to be ruled and motivated by false pretensions and hatreds?

It entered my mind to go over to the church of the Christian and Missionary Alliance and offer my services to them, although they were complete strangers to me. I telephoned their institute that same evening while the nuns were at prayer. My only question, "What is the name of the director?" was answered by a pleasant voice, "Leo Tennis." Immediately I wrote him a card requesting an appointment and was soon granted an interview.

My legs were trembling, and I suffered from a cruel headache as I faced this appointment, but I was determined to find out whether I could be accepted. I returned to the convent, and a few days later I was advised that I had been accepted by their organisation.

I departed from the Roman Catholic College realising the beauty of the Divine hand guiding every human soul who earnestly seeks to submit itself to the will of God.

I had the great privilege of being assigned to the beautiful city of Cali, the queen city of the valley of Colombia, where I lived with Graciela Scudder, an exemplary missionary, who was the instrument our merciful God used in teaching me the all-important lesson: Do not bow to the yoke of unbelievers.

Rejoicing in the Truth.

Years have passed, love and dedication have given me great reward and happiness. Carlotta was born again on August 5, 1957, in an indescribable meeting with the Lord. My soul rejoiced at having found the truth. Throughout all the days and years of my youth I had been engaged in a restless search for spiritual perfection. Now my soul had finally been blessed with the fullness of peace in my newfound Saviour. The scales had fallen from my eyes and, like Saul of Tarsus, I bowed down to let Jesus assume full possession of all my faculties and life.

After completing my assignment in Cali,

I was accepted as a teacher at the Bethel Bible Institute. What a great privilege to be one of the molders of young people. In my new work, I have found much joy and satisfaction. Problems, too, have not been wanting, but I have no fear, for trials are but manifestations of God's tender love for us. My heart overflows with gratitude to God for having chosen me as His servant to

bring knowledge and enlightenment to souls who are groping in darkness, searching for that peace and security that I found solely in loving surrender to Christ and to His sweet yoke.

"When my spirit was overwhelmed within me, then thou knewest my path." (Psalm 142.3.—*With acknowledgements to Christian Heritage.*



This photo is of the burial of Mr. L. Nkonyeni, a teacher, and wellknown at Rabula Pewuleni, Middeldrift, and who lived at Debenek. He was also well-known at gatherings such as the teacher's Association, farmers' Association, etc. He was buried on the 31st July 1960. The photo shows only a third of the gathering at the burial.



This group of young girls are basketball players. They are seen here with their captain Zippora Gwala receiving a trophy from Mr. G. Langeni which they won recently in a basketball tournament in Durban.

HOW TO KNOW YOU ARE SAVED

(Continued from page 18).

Paul that we "live by the faith of the Son of God" (Gal. 2:20).

Yes, we who have trusted in Christ and have received His very life with its unending production of faith within us can claim the strong language of the New Testament for ourselves. Can anything surpass the assurance of Paul? "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). "There is therefore now no condemnation for those who are in Christ Jesus . . . "I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Rom. 8:1, 38, 39).

Every believer in Jesus Christ has the right to describe his experience in language just as strong. This is not pride or presumption. Is it presumptuous to believe God? No, rather it is the height of arrogance to doubt Him. The Word goes even farther and expresses it in even stronger terms, for again in John's First Epistle we read, "He who does not believe God, has made him a liar, because he has not believed in the testimony that God has borne to his Son. And this is the testimony, that God gave us eternal life, and this life is in his Son" (5:10, 11).

When the Lord Jesus died on the cross, He said, "It is finished"; and those words sealed our salvation forever. Now, so long as the Lord Jesus Christ is Jehovah God, made flesh in order to die in our place; and so long as the Bible is what He claims it to be — the very Word of God — then we are sure that nothing can separate us from His love, for one entire Epistle was written to assure us that we *have* eternal life. So I shall continue to say, "I know that I have eternal life". Any doubt about it is an aspersion upon the truthfulness of God.

God cannot lie and He does not lie when He says that He has given eternal life to all who trust His Son. He has promised us nothing short of eternal life. Romans 11:29 tells us, "The gifts and the call of God are irrevocable". What kind of life, then, does God say He has given to us? He says it is eternal life, and He makes the promise clear and sure, like a carpenter who turns a board over and clinches the nail on the

other side: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand" (John 10:27, 28).

The life that God has given us is the life of His Son. All whom He has called He has also justified; all whom He has justified He counts as already glorified. God never begins anything that He does not complete, for He tells us, "He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6).

— With Acknowledgements to Eternity.

(To be continued).

THE TEXT OF THE NEW TESTAMENT

(Continued from page 11).

the British Museum, London. An interesting variation in this minuscule is found in Lk. 11:2, where it reads: "Let thy Holy Spirit come upon us, and purify us". This is not found in any other MS.

M. 1582: Was recently discovered in the Vatopedi Monastery on Mt. Athos. Streeter regards it as of the tenth century and as the only one of the fam. 1 group of manuscripts that is equal in importance with 1. It has the pericope of the adulterous woman (John 7:53 — 8:11) at the end of John, but adds that it is not commented on by Chrysostom, Cyril of Alexandria, and Theodore of Mopsuestia. It also gives Mark 16:9—20 as a kind of appendix, but adds in the margin at vs. 19: "Irenaeus, who was near to the apostles, in the third book against heresics quotes this saying as found in Mark".

(To be continued)

(Continued from page 16).

1. Why is it so important for us to have fellowship with God?
2. Where lies the danger in men saying that they have no sin?
3. 'What the Light reveals, the Blood cleanses'. Have you experienced this in your own life?
4. To whom must we confess our sins?



The students at the S.P.C.K. College, Gwelo. They are regular readers of Africa's Hope.



The five children who were strong competitors during the mine School sports competitions. They are scholars of the United School at Wankie.

CANCER OF THE SKIN

WHAT IS CANCER?

Cancer is the name commonly used for what your doctor would call a "malignant tumour". In everyday English that means "harmful growth". A cancer is a harmful growth of tissue — the substance of which the body is made — somewhere in the human system. It is allowed to keep on growing, it will eventually choke off one of another of the body's necessary functions. It will kill the person who has the cancer.

How does cancer start? If you were to look at sections of the body through a microscope, you would see that all of them are made up of tiny units called cells. Each organ — liver, heart, lungs, stomach, and the rest — is constructed of different types of these units, arranged in different ways. Yet all of these cells have certain basic similarities. The most fundamental is they can reproduce themselves. This they do simply by dividing. One cell becomes two, the two become four, and so on.

As your body grows, ages, and is put to different uses, its parts change in size and shape. In all parts of the body, the cells continually divide and form new ones, to supply the material for new growth, or to replace worn-out or injured cells. When you cut your finger, for instance, the cells divide rapidly until the flesh is mended and the skin repaired — and then they go back to their normal rate of dividing.

In some persons, though, this usual life-process gets out of control. The mechanism that regulates the division of the cells breaks down. Wild-growing cells are formed that do not build normal flesh or bone tissue. They serve no useful purpose in the body at all. They divide more rapidly than normal cells, and in a haphazard way. They pile up into a useless mass, or tumour.

Sometimes these tumours remain in the part of the body in which they have started, often growing quite large and pressing on neighbouring parts, usually doing no particular harm. Frequently, they are enclosed in a protective sheath or envelope of tissue. These are known as benign tumours. But sometimes tumours develop which do not stay in one place harmlessly. They destroy the part of the body in which they start and they spread to other parts of the body, starting new growth and wreaking new destruction. These are the malignant tumours, or cancers.

In the beginning, either kind of tumour usually can be cut out and removed entirely from the body, or when amenable to such treatment, can be destroyed by X-rays or radium. But the malignant tumour, even if starting in a non-vital part of the body, if untreated will spread to vital organs, and kill the person who has it. The important thing to remember is that most malignant tumours, or cancer, begin in the same way as benign tumours — as a local growth. In this stage, they can often be removed or destroyed. In short — if cancer is detected in time it can usually be cured.

Who gets Cancer? Despite the intensive research that scientists are carrying on today, we still do not know what causes cancer or much about why certain people get it while others escape. Many years of study and investigation have served to sweep aside misconceptions about the disease, but the final discoveries about the origins of the disease itself are still to be made.

Cancer has been known since earliest historical times. The ancients thought one human being could give it to another. As recently as Pasteur's time, and even later, it was confidently expected that a germ would be discovered to be the root cause of malignant tumours. However, there is no definite evidence that malignant tumours in human beings are caused by any germ or virus. You can't catch cancer like the flu. It is neither contagious nor infectious.

Nor is there reliable evidence that cancer in humans is inherited. Sometimes we do see malignant tumours occurring in more than one member of the same family. But studies indicate that such tumours do not occur any oftener in the children and later descendants of cancerous persons than they do among those whose family histories seemingly have been free of the disease. It is a matter of record that in the course of several generations almost every family will have several members fall victim to cancer.

Although no final discoveries have been made about the origins of cancer, we do know a great deal about factors that seem to favour the development of malignant tumours. We know, for instance, that older persons are more likely to have cancer than young ones.

We know, too, that some parts of the body where there is a high level of chemical activity — the stomach, and the female

reproductive organs, for instance — seem to be unusually susceptible to cancer. We also know that friction and other mechanical irritations seem to favour the development of malignant tumours in some parts of the body.

We have evidence to show that certain substances not normally found in the body favour the development of cancer. Among these have been found soot and tar products, and more recently radioactive materials. Some of these seem to have a marked effect on the incidence of cancer of the respiratory tract — of the lung, for example. They include mineral oil mists, chromate dust and fumes, radiation dust, industrial fumes, and possibly products of tobacco combustion. In connection with the latter, recent surveys have shown a statistical relationship between heavy cigarette smoking and cancer of the lung. It has not yet been established, however, whether that relationship is one of cause and effect.

But, by all odds, the most important thing we know is that most cancer is curable if it is discovered and treated early.

2. CANCER OF THE SKIN.

Cancer of the skin is one of the most common forms of cancer. It also is one of the most easily cured because, being visible to the naked eye it is easy to detect in the early stages. Yet many thousands of persons in South Africa suffer from it every year.

One of the reasons that a disease which usually can be cured is so prevalent is that it may develop from scars, moles, or other skin blemishes which have existed harmlessly for years. The change usually takes place so slowly that the people affected do not realise it has occurred.

If people would watch for the conditions which may develop into skin cancer and consult a doctor as soon as they appear much of the suffering from this disease could be prevented. Skin cancer can be cured in 95% of the cases if treated properly in the early stages.

Because skin cancer is so widespread, everyone should learn and remember the warning signals — the signs which mean a visit to the doctor is imperative at the earliest possible moment. These signs will be described in more detail later — *but one which everyone should remember is that any skin sore or lesion that does not heal*

warrants a quick trip to the doctor's office. Do not treat yourself with pastes, ointments, or any quack cures but go to a doctor at once. Self-treatment may alter the appearance of the skin cancer, and make it more difficult to diagnose. Many patients are hopeless cancer victims because they wasted time and money on quack remedies only to have their cancers progress.

So, if you have a change in a wart, mole or birthmark, or have a sore that does not heal in 10 days, go to a doctor at once. Do not delay.

Predisposing Factors. Little is known about the causes of cancer. But enough is known about skin cancer for some general warnings.

For example, it is known that most skin cancer appears in elderly people. It is felt that prolonged and excessive exposure to sunlight is a definite factor in the development of the disease in exposed skin. Thus, skin cancer is sometimes seen in older farmers and sailors whose work has kept them in the open over an extended period of years.

Just as the pigment of the skin partially protects some people against sunburn, it seems to protect them also against skin cancer. The disease occurs more frequently in those with light or ruddy skins than in those with dark skins. It is relatively rare among Negroes. Men get it more often than women probably because men normally spend more time out-of-doors than women.

Over-exposure of the skin to certain chemicals, to X-rays and ultraviolet light have all been shown to favour the development of skin cancer. Usually cancer develops only when the exposure has been excessive and long continued, or when the skin is extraordinarily sensitive. A connection between tar compounds and skin cancer was discovered as far back as 1775, when an English surgeon described chimney-sweep cancer resulting from long exposure to soot. Prolonged exposure to coal tar, pitch, paraffin, certain kinds of lubricating oils or arsenical compounds has been found to produce pre-cancerous skin changes. The dangers of environmental (or occupational) cancer may increase as modern industry expands its use of new materials which may prove to be cancer-producing.

Means of Protection. From what has been learned about skin cancer, certain rules of skin hygiene have been drawn up to help guard against the development of the disease. These rules include:

1. Ample use of soap and water by

workers, in industries utilizing materials suspected to be cancer-producing, to cleanse the skin of these irritating substances.

2. Avoidance of over-exposure to the sun. This rule applies particularly to light-complexioned people. All outdoor workers should wear protective clothing and use skin ointments to prevent the skin from becoming cracked or thickened.
3. Protection of the skin from suspected cancer-producing substances. Workers should wear clean gloves and avoid long use of sooty, tarry or greasy clothing.
4. Frequent trips to the doctor for observation of skin blemishes which may be subject to constant irritation or friction from clothing.

Signs which mean See Your Doctor. Some cancers seem to develop from normal, healthy skin tissue. But many of them develop from areas where abnormal changes or conditions have been apparent for a long time. These conditions are called precancerous because, while not cancerous themselves, they sometimes have a tendency to turn into cancer. These precancerous skin conditions include:

Keratoses. This is the most common of the precancerous skin conditions. It is a dry, scaly patch, or clump of patches, usually darker than the surrounding skin, which appears on exposed surfaces such as the face, neck, ears and hands of older people, particularly those who have been constantly exposed to the sun. When the top, scaly layer is removed the base is seen to be made up of red, thickened new skin. Especially if bleeding occurs, there is a possibility of early cancer. Keratoses vary greatly in different people and frequently cannot be distinguished definitely from cancer without removal of a small bit of tissue for microscopic study by a pathologist — a procedure known as biopsy. If this condition is present — have it checked — see your doctor!

Moles. Moles are usually harmless growths, but sometimes are precancerous because of the ability of some of them to turn into a rare but extremely serious form of skin cancer known as malignant melanoma. The usual freckle, skin-coloured mole, or reddish birthmark is not precancerous. But the ones to watch out for are the dark brown or blue-black moles slightly raised from the skin. These are particularly dangerous when they are so located that they are irritated by friction such as by a collar or belt, or are on the feet. If you have

moles that are irritated or show a tendency to change in colour or size — have them checked — see your doctor!

Leukoplakia. This is a white, scaly thickening of the lip or membranes of the mouth, which may predispose to cancer. If this condition is present — have it checked — see your doctor!

Burn scars, chronic skin ulcers, or any other old inflammatory lesions which do not seem to heal for long periods may be precancerous.

If one of these is present, have it checked. See your doctor at once.

SIGNS AND SYMPTOMS

Basal cell cancer. This is the most common type of skin cancer. It very rarely, if ever, spreads to distant parts of the body. In its simplest and most common form it appears as a small, firm, translucent, grey nodule or bump on the skin, usually on the forehead, cheeks, nose or other exposed areas, such as the backs of the hands. Since it is painless and rarely bleeds, this form is often unnoticed until it begins to grow more rapidly and its size calls attention to it. Another form of basal cell skin cancer appears as a raised scaly patch of keratosis which is noticed because it bleeds easily when rubbed, or scratched. A fully developed basal cell cancer is easily recognized. It has a central area of ulceration circled by a raised, grey, pearly edge. It is a painless slow-growing ulcer which does not heal.

Epidermoid Cancer. Epidermoid cancer is another common form of skin cancer, which may appear like basal cell cancer but which spreads more rapidly. The epidermoid type of skin cancer usually starts in the form of a warty, crusty keratotic area or several such areas on the cheek, ear, neck or back of the hand. This form often becomes infected and may be tender. The ulcerating form of epidermoid skin cancer is usually a shallow non-healing ulcer which spreads over the surface of the skin — sometimes including a wide area — but rarely grows down far into the deeper tissues. On unexposed areas of the body epidermoid skin cancers may arise in old scars or burns or infections, appearing as a non-tender, raised, firm, pinkish flesh-coloured small area on the normal skin. The fact that epidermoid skin cancers grow more rapidly than basal cell types may attract attention to them. Also, since they may become infected and therefore tender, attention may be drawn to them as troublesome non-healing sores.

Malignant Melanoma. The most dangerous, and fortunately rare, type of skin cancer is the malignant melanoma. This type spreads very early to other parts of the body. Malignant melanoma may arise from a mole, particularly those subjected to constant irritation or injury. The common tan moles almost never become cancerous. Rarely do the very dark brown or bluish-black moles, either, but when malignant melanoma does occur, it usually develops from this latter type of mole. One of the most definite signs of danger in a mole is the appearance of a dull, diffuse brownish zone spreading from it. If a mole is irritated and becomes larger, blacker, or bleeds, it should be seen at once by a doctor. Moles between the toes or on the sole of the feet are easily overlooked, yet they are constantly being irritated.

In looking for the signs and symptoms of skin cancer, these are the things that everyone should remember:

Any increase in size, change in shape, deepening of colour, bleeding or ulceration of a painless sore or mole which does not heal may be cancer unless proved otherwise. In short, any change in a persistent skin lesion is the red light — the warning signal — to warn you to consult a doctor at the earliest possible moment.

DIAGNOSIS AND TREATMENT

Diagnosis of the common kinds of skin cancer is comparatively simple. Unlike many cancers, it is readily accessible so that a piece of suspected tissue can be removed in a doctor's office for pathologic examination, with little or no pain and little trouble. This procedure, known as a biopsy, helps to establish definitely whether or not cancer is present.

If skin cancer is found to exist, it can be treated by surgery, X-ray, or radium. All are used in treating cancer of the skin and all of them can effect cures. The particular form of treatment depends on the type of cancer and the stages of the disease. Selection of the proper treatment can be made only by a qualified doctor.

Because diagnosis, and treatment, of skin cancer is so simple compared to other forms of the disease, there is little excuse for letting it reach an advanced stage. Unlike most cancer it can be seen with the naked eye and diagnosed without difficulty by a doctor. It develops slowly and

spreads slowly. No one who is informed and careful need die from it. You can prevent complications from this kind of cancer by keeping your eyes open and going to a doctor as soon as any unusual condition develops on your skin.

3. SEE A DOCTOR . . . DON'T WAIT!

Only a doctor can tell you whether you have cancer or not. And only a doctor can treat you if it turns out that you do have cancer.

Don't ever be misled by so-called doctors who advertise that they can cure cancer with salves, medicines, injections or some kind of secret machine. Don't pay any attention to testimonials by persons who say that they have been cured by such treatment — testimonials can be bought or innocent victims hood-winked into signing them.

There are no such cures. Even if these treatments did you no other harm, the delay they might cause in your receiving proper and skilled attention would greatly lessen your chances of being cured of cancer.

True science advances with extreme caution, and makes no definite promises until the facts are all in hand and each step of the way has been tested. The facts about cancer are not all in hand. The true doctor will make no predictions about your case or any other without careful study. Much less will he advertise a general remedy. Remember, the only cure for human cancer known to medical science today is early treatment by surgery, X-ray or radium.

Above all, remember that it is up to you, and you alone, to give the doctor a chance to cure you. Every adult should have a physical examination every year. Every woman over 35 should also have a semi-annual pelvic check-up; every man over 45 should have semi-annual chest X-rays. The examination must be thorough, and must include those parts of the body where cancer is most likely to start — the skin, the pelvis, the breasts, the mouth, the rectum, and so on.

Remember too, that one examination is not enough. You must visit your doctor regularly if you want continuing protection against cancer. There is no law of nature either, that malignant growths cannot start between visits to your doctor.

For that reason, it is highly important for you to have enough information about cancer to be able to go to your doctor with

suspicious symptoms at the earliest possible moment. Be familiar with the warning signs of cancer of the skin that are described in this booklet. Memorize the Seven Danger Signals that offer the first clues to cancer elsewhere in the body. These 7 danger signals are printed on the final page of this booklet. Usually they are the symptoms of some disorder other than cancer. But they may indicate the presence of a malignant growth and therefore deserve your immediate attention, for you cannot take chances with anything so deadly as undetected and untreated cancer.

Don't be panicked by the thought of cancer, but treat the possibility that you may have it with all the seriousness it deserves. Remember — you have it in your own power to lessen the chance of your becoming a victim. Look for the warning signs. If you find any, go see a doctor at the earliest possible moment. Following this rule has saved many lives, and some day it may save yours.

HOW TO PROTECT YOURSELF AGAINST CANCER

Your best protection against cancer lies in thorough periodic examinations by a doctor. All adults should be examined once a year. Women over 35 should also have semi-annual pelvic check-ups; men over 45, semi-annual chest X-rays for protection between examinations. Learn the Seven Danger Signals and go at once to a doctor upon the first appearance of any of them.

THE 7 DANGER SIGNALS

1. Any sore that does not heal.
 2. A lump or thickening in the breast or elsewhere.
 3. Unusual bleeding or discharge.
 4. Any change in a wart or mole.
 5. Persistent indigestion or difficulty in swallowing.
 6. Persistent hoarseness or cough.
 7. Any change in normal bowel habits.
- For further information consult your doctor.

The National Cancer Association of South Africa, P.O. Box 2000, Johannesburg.

John Calvin's Critics!

(Continued from page 10).

the printed page, the Christian State should be able to do more. The trouble with many Christian States is that they are not serious enough. But they may regret it someday.

10. *The Joint of Freedom to do Business and Collective Bargaining.* — The members of a Christian State should be free to make a living out of the talents that God has given them. They should be free to sell their labour to the highest bidder at the labour market. The arms of justice and love of a Christian State see to it that no undue exploitation is perpetrated upon labour, and thereby close the main door of communistic infiltration.

11. *The Joint of Freedom of Religion.* — A Christian State should grant its citizens complete freedom of religion. The electorate should worship God in any manner they please. It is the duty of the Church to see that apostasy and heresy do not creep into the Church. If evil powers become too much for the State, it should call for the help of the Church. The principle of "driving out a devil with another devil" has not always worked; at least no power has remained forever through the exercise of that principle alone.

BACK TO CALVIN AGAIN

All I am trying to say is that, for the sake of Christ's Gospel, it is best for us to stop associating men of God like John Calvin with racial prejudice in Africa — particularly in South Africa. As shown above, John Calvin's teachings do not favour racial prejudice and economic selfishness. If we claim to be Christians who have the Holy Spirit within us to lead us into all truth; if we have sociopolitical and economic facts before us; if we have the Bible as our absolute guide and final authority; if we have the brains for reasoning, why must we turn to Reformers' views, concerning social problems they knew nothing about? Reformers solved their social problems in the light of God's Word; we must also solve relevant ideas and interpretations of the Reformers in the solution of our own current social problems, but we are not bound to do so. Fortunately, in the case of John Calvin, we have enough evidence to prove that he is not responsible for the negative aspects of the *apartheid* policy.

THE ORDINATION OF WOMEN

Elton M. Eenigenburg

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Few questions in the church, in the last decade or so, have aroused more debate, concern, and disagreement than the ordination of women. Objections have generally come from some of the old Protestant churches in the Western world. At the same time, some of these churches have accepted the idea. Among the so-called "younger churches" in the Orient, for instance, there appears to be considerable freedom in ordaining women to church offices, and where this has been allowed considerable variance in practice has resulted. Churches have allowed women to serve in the posts of minister, elder, and deacon. Others have limited women to the offices of elder and deacon, or have admitted them to the diacony only. Even where women have been permitted to become ministers, relatively few have taken the office. All denominations prefer the male-minister.

PULL AND TUG OF FEMINISM

It is quite understandable that the question of feminine ordination to church offices should have arisen in our modern era. Feminism, or the modern theory of "women's rights", has impressed us so thoroughly with what women have been able to accomplish, that one is likely to feel boorish if he obstructs the modern advance. In fact, one feels that there is a kind of inevitability about opening offices to women. One advocate of the plan stated that it will come into general practice "when the cultural pattern of the day has removed the bias which is present". In other words, the difficulty women had being accepted into the professions once reserved for men will have to be experienced again in reference to the eldership and the ministry.

In all this debate, however, few people have inquired whether feminine elders and ministers would not be something different from feminine doctors and lawyers. The assumption is that if women have achieved success and status in secular professions, why should they not have the same opportunities in the church? There is a curious reasoning process here that involves two fundamental fallacies: first, that everything included in the modern feminist movement is unquestionably good ("Give the little woman credit for anything she can get, man"), and second, that our modern day demands that we think like modern men.

The first supposition may be questioned on the ground that some women may be occupying positions today which ought to be held by men, and that they are in those spots only because men have not been available. The second fallacy rests on the idea that what is "up-to-date" is necessarily an improvement over what has previously stood as truth. Nondiscernment in this respect has tended to favour secularistic thinking above "biblical reasoning", the kind of reasoning that is oriented in divine order and revelation.

There is general agreement that churches ought to be governed in thought and practice by the teaching of the Word of God. This means that there must be no easy capitulation to modern ways of thinking simply because they are modern. Rather, we should endeavor to determine God's will and way. With respect to the question, therefore, let us search the Scriptures to see whether God has revealed his mind on the matter.

Is there any revelation that will help in determining whether we shall ordain women to the offices of the church? Both sides agree that there is, but there is disagreement as to interpretation. Care must be given to examining relevant passages and allowing Scripture to speak for itself. A biased attitude against women could cause an interpreter to conclude that women ought not be ordained, just as a feminist enthusiast could assume an opposite conclusion.

DIFFICULTY OF INTERPRETATION

It is important for us to recognize that Scripture deals with both permanent and temporary matters, and that our most difficult task is discerning which is which. The commandment "Thou shalt not steal" is looked upon by everyone as permanent; yet there has been considerable disagreement over whether the Sabbath commandment is permanent (as prescribed, for example, in Exodus) or whether it is temporary with some aspect of permanence. Features of New Testament Church practice, like foot washing and the bestowal of the holy kiss, are recognized by the greater part of the Church today as ordinances no longer obligatory. Sometimes the temporary and the positive are intertwined with one another in the same Scripture passage as in I Corinthians 11:1-16 where the ordination of women to church offices is not actually discussed (nor it is discussed anywhere else in the New Testament), but rather the proper behavior of Christian women in public gatherings.

THE PERMANENT ELEMENT

The permanent element, of course, is the "natural subordination of woman to man", to which should be added "in the divine order of creation". This is set out in the third verse of the chapter as follows: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God". God was the "head" (sign of authority) of Christ, for Christ had subjected himself to the Father in order to achieve our redemption. Jesus says in John 5:30: "I can of mine own self do nothing. As I hear, I judge . . . because I seek not mine own will, but the will of the Father which hath sent me". The Son was not inferior to the Father, but for the sake and requirements of our redemption, he made himself subordinate (cf. Phil. 2:5-11).

Hence, Christ is called the "head of man", whether every man accepts this headship or not. Ultimately, "every knee" shall bow before him, and "every tongue" shall confess that Jesus Christ is Lord (Phil. 2:10, 11).

By the same token man is considered the "head" of the woman. The woman, of course, has Christ as her spiritual head. Paul in his letter is affirming the double authority that rests over her.

Many people have held that the Apostle is speaking in I Corinthians 11:3 not of

the original created order, but the order of redemption — God's "scheme of things" after man had fallen into sin. This interpretation may be granted if we consider that after sin had become a reality God declared to woman, "thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). It is odd that proponents of the ordination of women have used this fact to argue that the case would be otherwise in an ideal situation. They also cite Galatians 3:28 ("there is neither male nor female, for ye are all one in Christ Jesus") to assert that with Christians subordination of women to men no longer holds.

Paul in writing to the Galatians refers to our position in the spiritual kingdom of Christ; and with regard to our redemption in that respect, he states that God makes no distinction between the sexes. In the created, natural order, however, the principle of subjection is permanent, even with Christians. It belongs also to creation itself. "For the man is not of the woman; but the woman for the man" (I Cor. 11:8, 9). The basis for the statement is that the man "is the image and glory of God, but the woman is the glory of the man" (v. 7). The woman has also the image of God (Gen. 1:27), but having been made from man, hers is an "intermediate" one. She was created to be man's "help meet"; bone of his bone, flesh of his flesh".

TEMPORARY FEATURES

Set in the midst of these permanent principles in Paul's argument are certain temporary features. In the passage of I Corinthians 11, we note a reference to the wearing of the veil or headcloth by women in public gatherings. This was proper custom for that time. Women of honor were always to appear with their heads covered, for this signified that their proper sphere was in the home, and that they were under the authority of the man (whose proper sphere was in public life). Women today show their natural subjection to men in other ways.

In I Timothy 2:11-13 and I Corinthians 14:34 we note that women were enjoined to keep silence in the churches. Apparently some women at the time had been abusing their privileges in Christ and were making it appear as though the principle of subordination no longer existed. The principle could only be protected when women observed the rule that held within the general cultural situation.

It must be emphasized that the Bible

does not teach a doctrine that men are by nature superior to women, any more than God the Father was superior to God the Son. Yet as the Son became subordinate to the Father in order to secure our redemption, so in the created order the woman is intended to be functionally subordinate to man. Only sin can turn a natural subordination into a subjugation on the part of man over woman. It is in the Church of Jesus Christ then that we expect to find the best expression of God's order of human relationships. Where the gracious influences of the Gospel have not been laid, we often find women the mere property of man and, too often, regarded as of little value.

Perhaps we might conclude by saying that those who are subordinate must not attempt to bear rule or authority over people whom God has placed in authority (Heb. 13: 7, 17; Acts 20:28; I Pet. 5:2; I Tim. 3:5; 5:17). A woman who by divine ordinance is subject to her husband in the home can hardly bear rule over him in the house of God. She may however exercise authority over those who are subordinate to her, such as children or in official capacity other women. The principle of subjection is with us on every hand: wife to husband, children to parents, citizens to the state, and congregations to elders or bishops. This is not our arrangements, but God's.

— *With Acknowledgement to*

CHRISTIANITY TODAY

BANTU OWN HUNDREDS OF BUSINESSES

The vast buying potential of the Bantu especially those in townships — has been underlined by an 81-page report published by an advertising agency in Johannesburg. The report reveals that in Johannesburg's townships there are more than 1,100 businesses owned by Bantu. They include 363 general dealers, 221 butchers, 59 cafes or eating houses, 163 fresh produce dealers, 10 garages and 336 other concerns dealing with the 544,400 Bantu who, the report estimates, live in the townships under the control of the City Council. The report estimates the annual national income of the Bantu in the Union at £400m. — *The Star*, 8/8/60.

CANCER OF THE

Mouth and Respiratory Tract

1. WHAT IS CANCER?

Cancer is the name commonly used for what your doctor would call a "malignant tumour". In everyday English, that means "harmful growth". A cancer is a harmful growth of tissue—the substance of which the body is made—somewhere in the human system. If it is allowed to keep on growing, it will eventually choke off one or another of the body's necessary functions. It will kill the person who has the cancer.

How does cancer start? If you were to look at sections of the body through a microscope, you would see that all of them are made up of tiny units called cells. Each organ—liver, heart, lungs, stomach, and the rest—is constructed of different types of these units, arranged in different ways. Yet all of these cells have certain basic similarities. The most fundamental is that they can reproduce themselves. This they do simply by dividing. One cell becomes two, the two become four, and so on.

As your body grows, ages, and is put to different uses, its parts change in size and shape. In all parts of the body, the cells continually divide and form new ones, to supply the material for new growth, or to replace worn-out or injured cells. When you cut your finger, for instance, the cells divide rapidly until the flesh is mended and the skin repaired—and then they go back to their normal rate of dividing.

In some persons, though, this usual life-process gets out of control. The mechanism that regulates the division of the cells breaks down. Wild-growing cells are formed that do not build normal flesh or bone tissue. They serve no useful purpose in the body at all. They divide more rapidly than normal cells, and in a haphazard way. They pile up into a useless mass, or tumour. Sometimes tumours develop which do not part of the body in which they have started, often growing quite large and pressing on neighbouring parts, usually doing no particular harm. Frequently, they are enclosed in a protective sheath or envelope of tissue. These are known as benign tumours. But

sometimes tumours develop which do not stay in one place harmlessly. They destroy the part of the body in which they start and they spread to other parts of the body, starting new growth and wreaking new destruction. These are the malignant tumours, or cancers.

In the beginning, either kind of tumour usually can be cut out and removed entirely from the body, or when amenable to such treatment, can be destroyed by X-rays or radium. But the malignant tumour, even if starting in a non-vital part of the body, if untreated will spread to vital organs, and kill the person who has it. The important thing to remember is that most malignant tumours, or cancer, begin in the same way as benign tumours—as a local growth. In this stage, they can often be removed or destroyed. In short—if cancer is detected in time it can usually be cured.

Who gets Cancer?

Despite the intensive research that scientists are carrying on today, we still do not know what causes cancer or much about why certain people get it while others escape. Many years of study and investigation have served to sweep aside misconceptions about the disease, but the final discoveries about the origins of the disease itself are still to be made.

Cancer has been known since earliest historical times. The ancients thought one human could give it to another. As recently as Pasteur's time, and even later, it was confidently expected that a germ would be discovered to be the root cause of malignant tumours. However, there is no definite evidence that malignant tumours in human beings are caused by any germ or virus. You can't catch cancer like the flu. It is neither contagious nor infectious.

Nor is there reliable evidence that cancer in humans is inherited. Sometimes we do see malignant tumours occurring in more than one member of the same family. But studies indicate that such tumours do not occur any oftener in the children and later

descendants of cancerous persons than they do among those whose family histories seemingly have been free of the disease. It is a matter of record that in the course of several generations almost every family will have several members fall victim to cancer.

Although no final discoveries have been made about the origins of cancer, we do know a great deal about factors that seem to favour the development of malignant tumours. We know, for instance, that older persons are more likely to have cancer than young ones.

We know, too, that some parts of the body where there is a high level of chemical activity—the stomach, and the female reproductive organs, for instance—seem to be unusually susceptible to cancer. We also know that friction and other mechanical irritations seem to favour the development of malignant tumours in some parts of the body.

We have evidence to show that certain substances not normally found in the body favour the development of cancer. Among these have been found soot and tar products, and more recently, radioactive material. Some of these seem to have a marked effect on the incidence of cancer of the respiratory tract—of the lung, for example. They include mineral oil mists, chromate dust and fumes, radiation dust, industrial fumes, and possibly products of tobacco combustion. In connection with the latter, recent surveys have shown a statistical relationship between heavy cigarette smoking and cancer of the lung. It has not yet been established, however, whether that relationship is one of cause and effect.

But, by all odds, the most important thing we know is that most cancer is curable if it is discovered and treated early.

2. CANCER OF THE MOUTH AND THE RESPIRATORY TRACT.

Cancer may develop almost anywhere in the body. The purpose of this pamphlet is to put you on guard against cancer of the mouth and the respiratory tract. If you re-

cognise in yourself any of the symptoms described in the next few pages, go to see a doctor as fast as you can. For cancer is an all-or-nothing disease. Find it early, and you can be cured. Let it go, and you certainly will die of it.

The respiratory system is a highway travelling deep into the body. It is the route that air follows, from the time you breathe it in until it reaches the deepest parts of your lungs and the oxygen in it finally enters the blood.

There are two entrances to this pathway: one through the mouth, and the other the nose. Then, the route runs past the pharynx (in the back of the mouth), down through the larynx (the voice box, which contains the vocal chords) and into the trachea (windpipe).

Near the base of your neck, the windpipe divides into two pipes, called bronchi. These in turn, divide into smaller branches (bronchioles) that finally pass into clusters of breathing units (alveoli) and lung tissue. Medical textbooks speak of this part of the respiratory system, from the windpipe down, as the bronchial tree. The bronchi are likened to the trunk, the bronchioles to the branches and the alveoli to the leaves of a tree.

Predisposing Factors of Cancer of the Mouth and Respiratory Tract.

The whole respiratory system is a large and complicated one. There is more than 25 times as much skin-like tissue in your lungs than there is on the entire outer surface of your body. But anywhere along the respiratory tract, a single cancerous cell can start the growth of a malignant tumour that eventually may kill. Such a tumour can prove fatal, either by making it impossible for the affected organ to function, or by sending deadly cells into other vital parts of the body.

As we shall see shortly in more detail, irritants seem to favour the development of cancer in the respiratory system. The warning signals vary greatly. Some cancers show up in the system as lumps that you can see and feel. Others, deep in the body, make their presence known through symptoms that you can dismiss too lightly—a chronic cough, for example, or persistent hoarseness.

Several kinds of respiratory cancer attack men more often than women. Like most cancers, however, those of the respiratory tract are likely to develop in later life—particularly after 40. Some, particularly on the lips, commonly do not develop until old age. Cancer of the lip, tongue, mouth and pharynx are all more common in men than

in women. Likewise, men are more apt to have cancer of the larynx, bronchus and lung than are women.

Nevertheless, you must remember that cancer is no respecter of ages, persons or parts of the body. . . . So now let us follow the path travelled by the air you breathe, and see what signs should put you on your guard for possible cancer of the respiratory tract. And let us repeat: if you find any of those signs in yourself, have a doctor examine you at the earliest possible moment.

The Lips:

Lip cancer shows a sex preference by attacking men more often than women. Strangely enough, it also affects the lower lip more often than the upper one.

Doctors suspect, from many actual cases, that too much heat, or even over-exposure to the sun's rays, creates conditions that favour the development of lip cancer. Smokers, who have a history of holding on to the hot short end of a cigar or who favour the old-fashioned clay pipe, seem prone to develop this kind of malignant tumour. So do men who make their living out-of-doors—farmers, for example, and sailors.

A cancer of the lip is easy to see. The first sign may be a crack in the skin that doesn't heal, or a wartlike, scabby lump that doesn't rapidly become smaller and disappear. From either of these beginnings a bleeding sore may develop, with or without pain. Finally, the flesh at the base of the sore may feel firm and swollen.

Any of these symptoms should send you to your doctor. Don't let pus in a sore or lump of this kind make you think that you must have some sort of common infection. The cancer may be there all the same. The only sure way is to find out to see your doctor about it.

The Nose and Sinuses:

A malignant tumour of the nose is also usually easy to detect. Such a cancer often begins in the skin outside the nose, or in the cartilage that divides the nostrils. The warning signs are like those of lip cancers—sores that don't heal, lumps that aren't cleared up by ordinary treatment, or infections that in themselves are secondary, but reveal the possible presence of cancer.

A malignant tumour may also develop in the glands of the nose's inner lining, or in the branch-like endings of the nerve that governs the sense of smell. A cancer also can begin in the bony structure or bridge of the nose, or in the sinuses (hollows) that connect with the nose from the cheekbone and elsewhere in the skull.

In any of these locations, a malignant tumour may make itself known by a steady discharge, foul smelling and bloody, from the nose. Cancer of the sinuses, particularly, may give rise to pain in the jaw or cheek; it also may cause toothache or persistent headaches.

Any of these signs should be checked by your doctor right away.

Gums, Cheeks and Tongue:

Cancer in the mouth, like lip cancer, shows a sex preference, and again for men. Persons who use smoking and chewing tobacco without restraint or proper dental hygiene, may develop malignant tumours in this location. Other kinds of irritation are also suspected of favouring cancer in this site; jagged teeth, poorly fitting false teeth, or teeth that do not meet properly when the mouth is closed, for instance, can cause undesirable friction against the inside of the cheeks.

Although there is little evidence to support the statement, the habit of drinking excessively hot liquids has been cited as a possible predisposing factor. Failure to keep the mouth and teeth clean also may create conditions favourable to the development of a malignant tumour in the mouth. Good dental care and regular examination by a dentist, therefore, are important safeguards against mouth cancer. Nevertheless, it must be admitted that mouth cancer in most cases cannot be explained by chronic irritation alone.

Cancer of the gum or inner cheek starts out in much the same way as cancer of the lip, and with similar symptoms. Running or wartlike sores, and white spots, anywhere in the mouth, are danger signals. Soft puffy gums that bleed easily—and often for no apparent reason—may be an early sign of a malignant growth.

On the tongue, also, cancer may develop from a sore that fails to heal either by itself or after a short period of simple medication. A malignant tumour in this location may appear as a lump on the tongue or just underneath its surface. Such a lump may be topped by a whitish, painless scab, or a painful, open sore.

Sudden paralysis of the tongue, particularly if it is accompanied by pain, is another danger sign. So is bleeding or the discharge of odorous pus from the tongue, since these may be the product of a cancerous sore that has become infected.

The Pharynx:

The pharynx is the area where the passages of the nose enter the back of the throat, and where the throat itself enters the oesophagus, or gullet. You may think of it

roughly as being bounded at the top by the nasal openings, at the sides by the eustachian tubes that lead to the ears, and at the bottom by the entrances to the gullet and windpipe.

In this area, some of the danger signs are familiar—lumps or sores. Pain in swallowing, or prolonged sore throat also should lead you to make an early appointment with your doctor. Heavy and frequent nose bleeds that are hard to control and often seem to occur without cause may be the first sign of cancer of the pharynx, particularly in young adults. If a malignant tumour in the pharynx has become infected, a heavy, foul smelling drip at the back of the throat betray the presence of cancer.

The Larynx:

At the larynx, or voice box, we come to a point in the respiratory system that you cannot see for yourself. If you have symptoms that seem to indicate trouble in the larynx or in the trachea (windpipe), go to a doctor at once.

You, yourself, however, must be ready to detect the first warning signs. Any persistent hoarseness, change in voice or obstruction to breathing requires an examination of the larynx, particularly of the vocal chords. As the doctor cannot see the vocal chords directly, due to their location in the larynx, a mirror examination is required. Any doctor can conduct such an examination in his office and no examination of the respiratory tract is complete without it.

Another danger signal is a persistent, hacking cough, whether it brings up mucus or not. Extra mucus in the throat, accompanied by a frequent desire to spit, also may indicate something seriously wrong in the larynx. Pain in swallowing is another sign, and an early one, of danger. If eating or drinking often sends you into fits of coughing, with the feeling that you have swallowed the wrong way, then you may have the beginnings of a cancer that has affected the epiglottis, the flap tissue that ordinarily keeps food out of your vocal chords by covering the windpipe when swallowing takes place.

The Trachea and the Bronchial Tree:

Cancer of the trachea, or windpipe, is uncommon, but it does occur. It may produce choking, pain in the neck, severe cough, or some of the symptoms of lung cancer that are described in the next paragraphs.

Cancer in the bronchial tree has shown an alarming increase in recent years among

men. A malignant tumour in the alveoli (leaves of the tree) or in the lung substance is serious. This location not only is critical in itself, but cancer cells here are close to the blood stream, which can carry them quickly to other parts of the body. It is estimated, however, that at least 90% of all lung cancers start in the bronchi and bronchioles, or trunk-and-bough section, of the respiratory tree.

At the present time, early detection of bronchogenic (lung) cancer is a difficult task, even for the doctor. In its earliest stages, lung cancer produces no symptoms—it can only be detected by an X-ray examination of the chest. When symptoms do appear, they may be very slight. That means you must be doubly alert to recognise what may be the first warning signs of the disease. A hacking cough (persisting longer than the usual cold), whether it is dry or produces mucus, should be thoroughly investigated—and all the more so if the cough produces blood. Obscure pain in the chest, night sweats, unexplained fever or hoarseness, all may be early signs of bronchogenic cancer. In any case, the best way to detect lung cancer in its beginning stage is for every adult to have regular physical examinations and regular X-rays of the chest. All men over 45 should have a chest X-ray every 6 months.

THE 7 DANGER SIGNALS

1. Any sore that does not heal.
 2. A lump or thickening in the breast or elsewhere.
 3. Unusual bleeding or discharge.
 4. Any change in a wart or mole.
 5. Persistent indigestion or difficulty in swallowing.
 6. Persistent hoarseness or cough.
 7. Any change in normal bowel habits.
- For further information consult your doctor.

Issued by:

THE NATIONAL CANCER ASSOCIATION OF SOUTH AFRICA,

P.O. Box 200.

Johannesburg.

(To be continued).

— PRIVATE NURSING —

A private nursing service for non-Europeans has been established in Durban by a body which wishes to remain anonymous. The service, the first of its kind in South Africa for non-Europeans, is non-profit making.

The sick are treated at home by trained nurses, who are paid by the International Nursing Service which works on a subscription membership basis.—From *Natal Daily News, S.A. Nursing Journal.*



Some of the team members that beat Gwayi Methodist Mission a few months ago in netball and football. They are children of standards one, two and three at Wankie.

WE AFRICANS

We Africans want to take our place in the warm sunshine of western civilization. To do so we must obtain the best education that the countries in which we live have to offer.

The best education is that which will enable us to evaluate the new way of life, see it in its proper perspective and be prepared for full social, economic and political activity.

Modern life in our society is becoming very complex. Industrial development is on the increase. Africans, to meet the demand which the new way of life places upon them, must receive education in engineering, architecture, etc. Speed in assimilating western culture requires our receiving commercial training.

What can we Africans do to convince our white neighbours that we merit a full, all-round education? To my way of thinking, the answer is self-respect.

This self-respect should show itself in every day matters. Take travelling by train, for instance. Here Africans can show the whites that they have self-respect by keeping their coupes and compartments clean.

Some of us demand that we be allowed in the railway dining cars. But will we do our part in maintaining cleanliness there if we do not keep the compartments clean?

I am not being a "good boy" of the whites. What I am saying is not intended to please the Europeans but to advise my fellow Africans. It is all very well to claim better privileges and amenities, but is it not sensible to care for the lesser ones before we claim better ones?

I am not suggesting that the better ones be withheld on the pretext that we are still undeveloped. What I am saying is that our public centres, such as halls, schools, hospitals, hotels and so on should be kept in good order so that our demands for superior facilities may be on strong grounds.

In the interest of showing our self-respect, we can point out to less educated Africans that neglect in the small things can retard our national progress. Our urge to rise to heights in education must be accompanied by extreme care in small matters.

I point out here how very deplorable it is to not infrequently see Africans being maltreated by other Africans who are in

government or tribal posts. This is unfortunate in these days when we are claiming equality of opportunity.

In every phase of our daily living — be

it social, economic, religious or financial — it is vitally necessary to show largeness of heart through self-respect. — *Morulanganyi Ggasa, Bechuanaland (African Features).*

ANTHEAP WORSHIP



Is it possible that this can happen in a civilized country? Yes it is. This young Indian girl of Durban is decorating her antheap idol. Is it not perhaps because she could not see the living Christ in your life, and now she is kneeling in front of an antheap and adorns it as her Christ?

Registered at the G.P.O. as a Newspaper.

AFRICA'S

HOPE

SEPT.
1960



INSIDE:

- THE DEITY OF JESUS THE CHRIST.
- AFRICAN PROGRESS IN SOUTH AFRICA.
- THE FIRSTBORN FROM THE DEAD.
- EVOLUTION OR CREATION?



PRICE
6^{D.}





AFRICA'S HOPE

"... Which Hope we have as an Anchor of the soul, both sure and steadfast" —

(Heb. 6:19).

Registered at the G.P.O. as a newspaper.

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1960

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South Africa.

STONES

A young boy named Adly was sailing his toy boat in a pond. It floated out of his reach.

"Help", he called.

Sameir, a larger boy, was passing. Adly turned to him for help, tears in his eyes. "Lend me a hand," he pleaded.

Sameir, without saying a word, reached down and picked up a handful of stones and began throwing them near the boat.

Adly began jumping up and down in anguish. "Stop," he said. "Stop." But Sameir paid no attention to him and continued throwing the stones.

Adly begged, "Please don't hit my boat." He said it over and over again.

Then Adly noticed that each stone was falling on the far side of the boat. He stood still, watching closely, his heart trembling. He saw that each stone was making a tiny wave that pushed his boat nearer to the shore.

Soon he began to realise that Sameir was planning the fall of each stone in order to bring the boat to the shore. Finally, the boat touched the land, and with a shout of joy Adly stooped down and seized it. He had his precious boat again.

He ran to Sameir and hugged him. "Thank you so much, my dear Sameir. You helped me. You brought my boat back to me."

God plans the fall of each stone within the circumstances of our lives. Each stone, and each wave it creates, is calculated to bring us nearer to Him.

(African Features) Helena Mikhail, Egypt.

OUR COVER PICTURE

Some of the graduates of Fort Hare University College after the graduation ceremony held at Rhodes University last term.

Left: Mr. B. Seretlo doing honours in Physics.

Right: Mr. I. Phore holding his Arts certificate, and now reaching for the University Education Diploma.

SUBSCRIPTION FORM

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Address:

Date:



● **ITALY:** Pentecostal groups in Italy, with an estimated total constituency of 100,000 adherents, have been officially recognised by the Italian government as "The Assemblies of God in Italy." Their new legal status gives them the right to own land and buildings. — *News in the World of Religion*.

● **JERUSALEM:** Israel's 20-year-old Biblical Zoo at Jerusalem, consisting of animals, birds, and reptiles which are mentioned in the Bible, will soon expand to include specimens of all countries and regions of the world. On the grounds of the Zoo, Biblical trees and shrubs form the landscape. — *Sel*.

● **AFRICA:** "Africa needs thousands of missionaries," said Evangelist Billy Graham on return from his ten-weeks tour of 17 nations. They should be well trained in such fields as psychology, anthropology, and history, he said. — *The Herald*.

● **ALCOHOL EMPIRE:** From the masses we get moderate drinkers; from the moderate drinker we get the problem drinkers; from the problem drinkers we get the alcoholics; and from the alcoholics we get neglected children and broken homes. The only safe guarantee against alcoholism is total abstinence. — *Survey Bulletin*.

● **MALAYA:** A Missionary Magazine described a funeral in Malaya thus: "A photograph of the deceased is placed on a table near the coffin, and offerings of food, generally including a roasted pig (where it can be afforded), are placed on other tables." — *Christian Victory*.

● **U.S.A.:** On May 26, the United States began flying two complete Army field hospitals and 420 medical personnel to help Chile's earthquake victims. — *United Press International*.

● **A DISTRICT ATTORNEY** said: "70 per cent of all youth crimes in my county have been committed (according to accurate

records of the police department) while the boys and girls have been under the influence of liquor." Every doctor I talk to agrees that "Liquor robs one of moral responsibility and purity." — *Christian Victory*.

● **CONGRESSMAN** Walter H. Moeller (Democratic Party) says, "The time has come when Christian people must be extremely vocal in all that they do in every way of life. I think it is very important that Christian men and women, including clergymen, should take their turn in government processes." — *Advocate*.

● **INDONESIA:** In the aftermath of severe persecution at Batu-Malang, Indonesia, where a young man was hospitalised after being beaten for his faithful Christian witness, he returned to his church with its 114 members. Less than 18 months later, the membership of that church had increased to 4,693. — *Sel*.

● **CZECHOSLOVAKIA:** A Road Tour called "Religion and Reality" has been rolling through Czechoslovakia. Its purpose is an atheistic exhibition by Communists "to help people get rid of their religious beliefs and find scientific explanations for all their questions." — *The Free Methodist*.

● **CANADA:** Canadian Prime Minister John G. Diefenbaker, speaking at the dedication of the new First Baptist Church at Indianapolis said, "There is a ceaseless need today for the nations of the free world to dedicate themselves to the principles of the Christian Church. We must restate and define our purpose and ideals so that the world will understand. Our missionaries teach the under-privileged in southeast Asia to read and write. But what happened? They have nothing to read but Communist literature. As Christians we must provide reading material. Criticising Communism is not enough." — *The Indianapolis News*.

● **EAST GERMANY:** The East Germany Communist government has established special "clergymen's index and dossier" according to West Berlin papers. These include notation on daily activities, political stands, sermon trends, and official and private utterances. How would you like to have this kind of control? — *Herald of Holiness*.

● **AFRICA:** Only ten of the thirty dialects spoken in Liberia have received portions of the Scriptures. None have the entire New Testament or Bible. This is Africa's oldest republic, home of one and a half million people.

Over 40 Complete Bibles in African languages are working toward completion. No less than 15 are being revised in addition to the 40. Within a few years Africa will have the whole Bible in over 100 languages and the New Testament in 150 to 200 more languages. — *Selected*.

● **U.S.A.: WILL SCIENTISTS CREATE LIFE?**—Some time ago, *Eternity Magazine* sounded a warning that evangelical Christians must expect bombshells, far greater than the one Darwin exploded a century ago. It was mentioned that scientists might even create new forms of life in the laboratory.

Now an Associated Press report states, "Two virus researchers announced they have taken a new step toward chemical control of the evolution of viruses.

"They separated a virus into two main components, nucleic acid and protein. Next they produced a chemical change in the nucleic acid, which is the substance that controls the organism's ability to produce infection. Then they put the virus together again.

"The rebuilt virus was turned loose on a tobacco plant. It not only produced a different kind of infection than its ancestors, but also attacked tobacco varieties which its progenitors ordinarily do not infect. And it propagated itself as a new kind of tobacco mosaic virus.

"Dr. Wendell M. Stanley, Nobel laureate and director of the virus laboratory, said this discovery may furnish scientists with 'a Rosetta stone for the language of life.' The Rosetta stone was a tablet which enabled archaeologists to translate ancient EGYPTIAN hieroglyphics into Greek."

The believer in Christ does not have his faith based on the fact that God alone is Creator. We believe that He is *the* Creator, but He may give man the opportunity of producing new life forms. Then some will laugh at the Bible idea of God, without realizing that God is the author of all things and the Creator of man's brain.

Years ago when someone was trying to belittle man by pointing out how small he was in an astronomical universe, an argument was advanced in a question that was supposed to upset the Bible idea of man.

"What is man in comparison with all these galaxies?" the skeptic asked.

A believer replied quietly, "Man is the astronomer."

In the same way some laboratory technician is likely to ask, when scientists create new forms of life, "Where is your unique Creator God?" We can answer as always, "God is where He has always been — He is the Creator of the laboratory technician."

Another warning is necessary in the field of weather. There have been those who built argument on the fact that God alone controls the weather. Within the next decade man may discover such methods of controlling the weather that he will be able to bring about by himself the circumstances announced in the Bible which are to prevail during the millenium.

Atomic power may bring sea water, fully purified and sweet, flowing into the deserts of the world. Seasons may be manipulated to increase the number of crops. Daniel's prophecy is very accurate: "Many shall run to and fro, and knowledge shall increase" (Dan. 12:4).

There will be two different reactions: that of the unbeliever who will give glory to man and that of the believer who will give glory to God." (DGB)—*Eternity*.

● KOREA: In Korea, where steps were taken earlier this year to heal a breach within the Presbyterian Church, Christians were involved in the recent political upheaval that resulted in the resignation of President Syngman Rhee whom many say gives a clear profession of faith in Christ.

No church property was destroyed in the violence. Students from Christian schools participated in the demonstrations. Two of them were among those killed.

A mission radio station was commended for giving impartial news of the disorders,

Dr. Bob Pierce, who is president of World Vision and personally acquainted with Rhee, said he believed Rhee was the victim of bad advice, and that his advanced years (he's 85) kept him from contact with the people. — *Moody Monthly*.

● LONDON: *London Nuns sell their prayers*.—A London daily newspaper carries an extended article with the astonishing heading, "Nuns Sell Their Prayers — and Raise Fifteen Thousand Pounds." One could hardly believe that the heading was accurate, but it is. The Benedictine Adorers of the Sacred Heart, a community of Roman Catholic nuns in London, whose convent is near the famous Marble Arch, who spend practically every moment of the day in prayer, are actually selling their prayers, and in doing so, are bringing in about £2,000. Anyone subscribing 105 guineas to the fund for the rebuilding of their shrine at Tyburn has his name placed on a brass plaque in the convent chapel, and the promise that nuns will pray for him by name every day. For one-half of this amount of money, the nuns will pray for a subscriber in the convent

chapel, but the name will not be placed on the plaque. For a donation equivalent to about £10, the name is placed on a list of donors, who are prayed for collectively several times a day.

Though these blasphemous financial attachments to spiritual matters have been practiced by the Roman Church for centuries, one is still shocked at seeing such an announcement as this in a daily paper in Great Britain. — *S.S. Times*.

● SOUTH AMERICA: *THE EVANGELICAL ALLIANCE MISSION*, with 807 missionaries, reached its 70th anniversary, issued a call for 300 candidates, released a new film, "Before Tomorrow," on its work in Venezuela and Colombia.

● GERMANY: Hanns Lilje, Lutheran bishop of Hanover, Germany: "In Europe the intellectual struggle over religion is much sharper than in America. Aside from the Communist challenge there is a sharp antagonism in Europe that forces Christianity to defend its basic principles." — *Moody Monthly*.

It is Possible to Act Contrary to One's Conviction

(Please see his photo on Social Page).

(By Dr. M. L. MAILE).

When the ark of the Lord was brought to the battlefield the Hebrews shouted greatly but the Philistines were terror-stricken. The Philistines wanted to know who would deliver them out of the hands of those mighty gods, the gods that smote the Egyptians with all the plagues in the wilderness. They testified that the God of Israel who was represented by the ark was mighty.

In what follows you will notice that it is true that a person can act contrary to his own conviction. The Philistines captured the ark and brought it into the house of Dagon. When Dagon was smashed to pieces the Philistines testified again that the hand of the Lord was sore upon them and upon their god. Henceforth they sent the ark from pillar to post. When the Lord smote them with burning sores they sent the ark to its place. The Philistines were convinced that the ark belonged to the

mighty God but they parted with the mighty God. Take notice of the following:

- (a) Instead of cleaving to the mighty God of Israel they sent Him away and retained breathless Dagon.
- (b) Instead of throwing the broken pieces of Dagon into the dustbin they mended them.
- (c) Instead of abiding with the strong hand of the Lord, they preferred the feeble one of that monstrous deity.
- (d) Instead of adoring the Lord God who created them, they adored the work of their own hands.
- (e) Instead of seeking advice from the Lord and His priests they sought advice from their diviners.

How is it with you? Do you act against your conviction? It is a serious mistake to trust our wealth, our knowledge, our lives, and to turn our backs to the Giver of all these.

May the Lord open our eyes so that we may act in accordance with our conviction to the glory of His name,

THE DEITY OF JESUS THE CHRIST

From the passage we have read, John 5:1-18, taking as the basis of my discourse, "Making Himself equal with God," I shall speak to you on The Deity of the Lord Jesus Christ. I say deity not divinity for there are many who believe in the divinity of Jesus and yet have not the slightest conception of His deity.

The Mohammedan believes in the divinity of Jesus, for the Koran informs him that Jesus was a divine prophet. Even the reformed Jew is willing to make this much of a concession, that Jesus was as divine a prophet as Moses, Isaiah, Jeremiah or Ezekiel. The Christian Scientist believes in the divinity of the Christ Principle. Even the Unitarian is willing to admit that Jesus was as divine as we are, only a little more so—perhaps.

Before entering on the exposition of this text, permit me to call attention to a few preliminary facts: First, what was the occasion that called forth such a statement at such a crisis? We are informed in the 5th chapter of John that it was at "A feast of the Jews" when Jesus went up to Jerusalem.

The second fact is that this feast of which we are speaking fell on a Sabbath day.

The third fact is the healing of the impotent man by the Lord Jesus on the authoritative word of command: "Rise, take up thy bed and walk." This healing occurred on this high, holy Sabbath day.

The fourth fact is that after this man was healed and took up his oriental carpet or bed upon his back, walking away from the place towards the temple, he was interrogated by the Jews as to why he dared to upset the Sabbath laws and carry his bed upon his back on such a high, holy day? He declared: "He that made me whole the same said unto me. Take up thy bed and walk," though he was ignorant of the name of the Divine Healer. Jesus finding him in the temple, said unto him, "Behold, thou art made whole." The man departed and told the Jews that it was Jesus who had made him whole. "And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day." "But Jesus answered them, My Father worketh hitherto, and I work."

But no sooner had the Lord Jesus spoken

By the late Max Wertheimer, Ph.D.

the above words, when "The Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His Father." There might have been many thousands of men standing in the court yard of the temple, stirred-up, irritated, provoked and aroused to fury because of the statement of Jesus as to His Father.

If there even was a time for the Lord Jesus to fawn and crawl or flatter in order to save His life from the madness of the Jewish mob, that time was then. But far from fawning and compromising, He stood erect and confronted His would-be assailants and assassins.

A little Greek word, usually left untranslated, throws light on the cause of this vehement fury which burst forth from the Jewish worshippers. With that Greek word translated the 18th verse reads thus, "Therefore the Jews sought the more to kill Him, because He had not only broken the Sabbath, but said also that God was His *own* Father."

The Jews perfectly understood His claim to the Deity, for they charged that by the above expression He made Himself equal with God. Did our Lord deny His deity? Was He afraid to assert it? Not at all. Let me tell you frankly if Jesus is not God. He was the worst imposter, deceiver, the world has ever seen. But He set forth His claim to the Deity most emphatically. How? As a lawyer, having a great case in hand, proves it by submitting his arguments to the judge and jury.

He laid down three arguments which were to prove His claim to the Godhood. First, "His divine knowledge."

We read in the 19th and 20th verses, "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise." "For the Father loveth the Son, and showeth Him all things He Himself doeth."

Whatever there was in the eternity of the

past in the mind and heart of God the Father; whatever plans and purposes He devised or projected, He never permitted them to be brought about except He revealed them first to His Son.

For whatsoever things the Father knoweth, the same things the Son is acquainted with; and whatsoever the Father doeth, the Son also doeth likewise. In other words, the Son knows as much as the Father. Can He be less than God? "Making Himself equal with God!"

The second argument which our Lord advanced was His "Divine Power," and here are the recorded words that emanated from His holy lips:

"For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." To raise the dead is a manifestation of Divine Power, which belongs exclusively to God.

But some may claim that there were others who raised the dead, viz: Elijah, Elisha, Paul and Peter, but none of these raised the dead; it was God Almighty behind them that raised the dead. To raise the dead is God's prerogative.

We are told in verses 25 to 29 of this chapter that one day all that are in their graves shall hear the voice of the Son of God and come forth. All the millions and billions of humanity that have been here in this world throbbing with life, but have passed away, are to be raised from the dead at the voice of the Son of God. What a tremendous Divine Power there is inherent in Jesus the Son of God! Can He be less than God? "Making Himself equal with God!"

The third argument which our Lord advanced was "His Divine Authority." We are told in the 22nd verse,

"For the Father judgeth no man, but hath committed all judgement unto the Son." God the Father never judged any man. *All judgement (executively) is committed unto the Son.*

I am so glad that when our Lord Jesus Christ died on Calvary's cross, the death He died was a judgement death, and He bore the judgement of the sins, transgressions, lies and crimes of all His people, therefore we shall never be held accountable for those

sins which we as lawless sinners and rebels against God have committed. He bore for us the penalty for the guilt. As we receive Him as our sin-bearer and judgment-bearer we are judicially cleansed. "As far as the east is from the west, so far hath He removed our transgressions from us." *All judgment is committed unto the Son.*

But there is another judgment coming. How about those believers who were cleansed, energized, sanctified, regenerated by the shed Blood of the Lord Jesus Christ? We are told that all Christians must stand before the judgment seat of Christ, 2 Cor. 5:10—not that we shall there give an account of our salvation from the penalty of our sin, for the Christian men and women who shall have to stand before that judgment seat are already sons and daughters of God. But it will be ascertained then and there what kind of Christian lives we have been leading here and whether as Christians we will be rewarded with "Honours," "Praises," "Glories" or "Crowns," "Approvals" and promotions, or with disapprovals, so that we shall be spiritual losers in the Kingdom glories. And He who will do the ascertaining and the promoting, is none other than the Lord Jesus Christ. *All judgment is committed into the Son.*

And one day all the millions and billions of the wicked dead, the blasphemers, the skeptics, the liars and the whoremongers shall be resuscitated from the dead with a counterpart resurrection body, and shall stand before "The great white throne," where the books will be open, and where they shall be judged for their works, their deeds and their blasphemies; and He who will do the judging and condemning is none other than the Lord Jesus Christ.

On the authority of the Apostle Peter we are told that the Lord Jesus Christ Himself has been ordained of God to be the judge of the living and the dead, Acts 10:41, 42. *All judgment is committed unto the Son.* Can He be less than God? "*Making Himself equal with God!*"

Omniscience is the prerogative of God. Here we are told in this chapter that the Lord Jesus Christ does not simply judge a husband here and a wife there, but all the millions of men and women of all ages, all times and all climes, that have sobbed and sighed, and moaned and groaned, who have lived wretchedly or courageously, and have passed away, and whose bodies are mold-ered in the dust—Can He be less than God? "*Making Himself equal with God!*"

Now our Lord Jesus Christ in this greater court yard of the temple, after presenting His three salient arguments which were to substantiate His claim to the Deity, also makes the summary, or brief, saying in so

many words, "Those three arguments that I have laid down are for this purpose, 'In order that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him.'"

Well, how do we honor the Father? We honor Him as God. In what particular do we honor the Father as God? We worship Him. We kneel before Him in adoring attitude.

In John 14:6, Jesus said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." This is true not only of salvation but also of worship. Again in 2 John 9-11, we read, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son,"—that is, God the Father and God the Son. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds."

"In order that all men should honor, or worship, the Son, even as they honor, or worship, the Father." This is the death-blow of Christian Science, Philosophy, the Jehovah's Witnesses, Bahaim, psychological heresies, and all the religious humbug that is being dished out from the pulpit, ignoring the deity of the Lord Jesus Christ!

Was the Lord Jesus satisfied with this presentation so far, to prove His claim to the Deity? Would a lawyer be satisfied with his arguments and summary in proving his case? What will a lawyer do after this? He calls in the witnesses. So our Lord Jesus Christ, with thousands of men confronting Him, calls in the witnesses who are to substantiate His claim to the Deity.

The first witness is John the Baptist. John 5:33, 35.

"Ye sent unto John, and he bare witness unto the truth. He was a burning and a shining light: and ye were willing for a season to rejoice in his light."

When did John the Baptist testify of Jesus Christ, that He was equal with God? When he testified to the pre-existence of Jesus, saying, "He that cometh from heaven is above all." When he testified to the sacrificial character of His ministry, saying, "Behold the Lamb of God, which taketh away the sin of the world." When he testified to the manner of His Messianic ministry, saying, "I baptize you with water, but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost." John the Baptist testified that it takes God

the Son to baptize believers with God the Holy Spirit.

Our Lord calls a *second witness* who is to substantiate His claim to the Deity, i.e., "The works He performed." In verse 36 He said,

"But I have greater witness than that of John, for the works the Father hath given Me to finish: the same works that I do, bare witness of Me, that the Father hath sent Me."

What these works were may be briefly enumerated: He healed the sick. He cleansed the lepers. He raised the dead. He gave sight to the blind and hearing to the deaf. He cast out demons, walked the stormy lake, extracted all the ferocious elements out of nature when it suited His mission. He changed water into wine. He spoke and it was done; He commanded and it stood fast. And did not Nicodemus one evening knock at His door and say? "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him."

But so perverted were the Jews at that time, to whom the Lord addressed Himself, that though they saw the miracles which He performed before their own eyes, they refused to admit that Jesus was God.

Our Lord calls *the third witness* into court. "The Father Himself," verse 37,

"And the Father Himself, which hath sent Me, hath borne witness of Me."

After four thousand years of sinning and blundering among the human race, God the Father looked down from heaven and beheld one person who actually delighted to do His will, and on this wise He bore witness, John the Baptist was preaching at the banks of the Jordan, and Jesus came to be baptized by him. After His baptism, this amazing thing happened: the heavens opened, the Holy Spirit descended on Jesus, and the Father said, "This is My beloved Son in whom I am well pleased" (Matt. 3:17).

We also know what the testimony of the Father was on the mount of transfiguration, where our Lord, in the act of prayer, was transfigured before three of His disciples, and out of the cloud came the word of the Father, "This is My beloved Son, in whom I am well pleased; hear ye Him."

This is the telegram from the high court of heaven tonight for you. Our responsibility is to "Hear Him" as the highest authority. He who is designated as God's only begotten Son. So powerful was the effect of this vision upon His disciples, that they never forgot it, and so lasting was the impression upon Peter that forty years later he wrote, "For we have not followed cunningly devised fables, when we made known

unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty, for He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount."

Our Lord now calls *the fourth witness* into the court to substantiate the claim of His Deity. And that is, the Testimony according to the Old Testament Scriptures. The Lord said,

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."

What do the Old Testament Scriptures testify? *That Jesus the Messiah is equal with God.* And where do they testify this? It is as though the Lord Jesus Christ would have called attention to His own august personality, saying, "Behold Me, I am the seed of the woman that is to bruise the serpent's head; I am the seed of Abraham, through whom all the nations of the earth are to be blessed; I am the Seed of David, the Shiloh, the coming King of Glory; I am all that the tabernacle typifies—I am the altar of burnt offering; I am the burnt offering, the peace offering, the meat offering, the sin offering, the trespass offering, the red heifer offering; I am the offering of which all the other ceremonial offerings were but types and shadows; I am all that the Sanctuary contains—I am the seven golden-armed candlestick, the fullorbed luminary of Israel, the Light of the World; I am the golden table of shewbread; I am the bread of God's presence; I am the golden altar of incense; I am the intercessory high priest who prays for the infirmities and foibles of Israel; I am the holy of holies, which contains the tables of stone, the golden oot of manna, and the dead rod of Aaron that budded, bloomed and bore almonds."

He said, in so many words: "I am the law-giver and the law; I delight to do His will. Who convicteth Me of sin? I am the bread which cometh down from heaven; I am the resurrection and the life; I am the unlifted serpent in the wilderness, the remedy against all guilt, the antidote against all poisons of the serpent of rebellion; I am the Emmanuel of the Virgin birth, the Son that was given to us of the Royal House of Judah. 'And the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.' I am the Lamb of God that is to be led to the slaughter, who is to be wounded for your transgressions and bruised for your

iniquities, and the chastisement of your peace is to be upon Me, and with My stripes you are to be healed: I am Jesus of Nazareth, the Son of God and God the Son."

The Lord Jesus Christ is very much concerned as to what our attitude towards Him may be. The last question that He asked of the Pharisaic Jews was, "What think ye of Christ? whose Son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word, neither durst any man, from that day forth, ask Him any more questions."

This question, "What think ye of Christ, whose son is He?" is the question that the Lord asks of each one of you. Upon the right or wrong answer depends your future destiny; whether it be heaven or hell! May some of you, like the doubting Thomas, fall down on your knees and exclaim to Jesus Christ, "My Lord and my God." May others confess the heaven-inspired words of Peter, "Thou art the Christ, the Son of the living God." "*Making Himself equal with God.*"

(Condensed from a tract published by The Gospel Union Pub. So., Kansas City, Mo.)

EXTRACTS FROM ARTICLES—

GREAT THOUGHTS ON THE DEITY OF CHRIST

By Various Authors.

THE DEITY OF CHRIST AS TAUGHT IN HEBREWS, CHAPTER I.

There is no stronger passage in the New Testament on the Deity of Christ than the amazing First Chapter of Hebrews.

In the first three verses the "SON" is presented in a sevenfold glory, each of which and all together, prove His Deity most emphatically. The Son is:

- (1) Heir of all things;
- (2) the Agent by whom the worlds were made—that is, the Creator;
- (3) the effulgence of the glory of the triune God—that is, Christ is the visible essence of the ineffable glory of the Trinity;
- (4) the exact reproduction, the very expression, of God's Person, the same as the logos (Word) is the expression, the declaration, of God, as stated in John 1:1, 18;

(5) the One who upholds and keeps together the universe — a task only infinite Deity is capable of;

(6) the One who atoned for the sins of the race—again, a work only God could do;

(7) now exalted at the right hand of the Majesty on high, as the glorious Second Person of the Trinity.

Then, in verses 8 to 13, we have the Father's testimony to the Son, in which most of the primary names of Deity used in the Bible are ascribed to Christ the Son. A careful study of this passage will repay you.

(1) In verse 8, the Father, speaking to the Son, calls Him GOD, which is "Theos" in the Greek. This verse is a quotation from Psalm 45:6, where the name for God given to the Son is "Elohim"—Hebrew name for God meaning the Strong One.

(2) In verse 10, the Father, still speaking to the Son, addresses Him as LORD, using the Greek name for Deity, "Kupios." This verse is a quotation from Psalm 102:12, 24-27, where "Jehovah" (meaning The Eternal One) is the Hebrew word used for the name of Deity.

(3) In verse 13 is a reference to Psalm 110:1 where the third primary name for Deity in the Hebrew is used of the Son: "Adonai," meaning, the Sovereign Master.

The two names of God in the New Testament and three of the names of God in the Old Testament, are given to Christ.

• • •

"NEITHER THE SON, IF NOT THE FATHER"

Many are confused by the A. V. rendering of Mark 13:32. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Mr. Sidney Collett, in his admirable book *The Scripture of Truth*, draws attention to the explanation of this text by the famous Greek scholar Archbishop Trent. We quote.

"There is abroad among the critics a blasphemous suggestion that our Lord's testimony on this subject (of His second coming) is invalidated because, they dare to say, He partook of the ignorance and shared in the prejudices of His day. To support their theory, they refer to Mark 13:32, where Christ, speaking of His own return, says, 'But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.'

"It ought, however, to be more widely known that the Greek translated 'but' consists of two words, the simple English of which is 'if not'; thus, *ei* means 'if' and *me* means 'not.' The late Archbishop Trench,

one of the greatest authorities on words, called attention to this about fifty years ago. The clause should read, 'Neither the Son if not the Father.' In other words, 'If I were not God as well as man, even I should not know.' We have exactly the same thought in John 9:33, where these two Greek words are rightly translated 'if not,' viz. '(ei if this Man were (me) not of God, He could do nothing.'

"This is, I believe, the correct reading of this much misunderstood passage, in which there seems to be a distinct reference to the Messiah's title in Isaiah 9:6, 'the Everlasting Father.' Hence, the literal truth of Christ's words, 'he that hath seen Me hath seen the Father'; for 'I and My Father are one.'

"So that the actual words used by the Lord, instead of being a confession that His knowledge was limited, are in reality a declaration of His omniscience—Since He claimed in this very passage to be One with the Father, and as such knew all things."

* * *

WHEN WAS HE RICH?

A German Lutheran, whose English was somewhat broken, was arguing with a Unitarian, who was trying to prove that the Bible nowhere stated that Christ had any existence before He came into the world. The old German brother was insisting that the Scriptures were full of the teaching of the pre-existence of Jesus, but he was not making much progress in the argument.

Then an evangelist appeared, and both the men turned to him. "What do you think about this question?" they asked him.

"One verse settles that for me," he replied.

"What verse is that?"

"Second Corinthians 8:9: 'For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.'

"Well," said the Unitarian, "I do not think that is touching the subject at all."

"Tell me, gentlemen," the evangelist returned, "when was He rich?" "Was He rich when He was born in a stable and cradled in a manger? Was He rich when He worked at the carpenter's bench in that little village of Nazareth? Was He rich when He had to say, 'The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head'? Was He rich when they wanted a penny and He had to say, 'Show Me a penny.'"

The old German's face lit up and he said, "I know when He was rich."

But the Unitarian replied, "I am not going to discuss the subject."

Just then the train arrived for which the evangelist had been waiting. As he stepped

on board he saw the Unitarian hurrying away, the German following, the latter saying, "Tell me, tell me, when was he rich?" Only in His pre-incarnation glory was He rich!

THE FIRSTBORN FROM THE DEAD

"Jehovah's Witnesses" have brought great confusion into the minds of many by misinterpreting Colossians 1:15, 'Who (Christ) is the image of the invisible God, the firstborn of every creature.'

They say, "the firstborn of every creature"—as meaning that Christ is the first,

(By Fred John Meldau).

and the highest, of God's creation; so they present Christ as a creature, rather than as He is, the glorious, eternal Creator! The very next verse (16) tells us clearly that Christ is the Creator, not a creature, "for by Him were all things created." The eternal Creature is the only One who can create; created beings do not create.

Had they only observed the "context" they would have seen what the expression "firstborn of every creature" refers to. In verse 18 we are told that Christ "is the Head of the Body, the church; who is the beginning, the firstborn from the dead."

TWO "FEDERAL HEALS"

An important line of Biblical truth is this: There are TWO "heads" of two "creations" of man: ADAM, who is the first, or head of the natural creation; CHRIST, the Head of the new creation.

A clear understanding of this truth utterly refutes the fallacious theory of "the universal brotherhood of man." All men are either "in Adam," or "in Christ." There are two "brotherhoods!" As sons of Adam, all of us, by natural birth, are "in Adam." Because we are "in Adam," we are all under sin and subject to death: "As by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Those who accept the Lord Jesus Christ as Lord and Saviour are born again, and then are "in Christ," (John 1:12). Those who, by faith, are "in Christ," are "made alive" (1 Cor. 15:22) and are given a wonderful standing in Grace.

These "two men", Adam and Christ, are contrasted in 1 Corinthians 15:45-49: "The first man Adam was made a living soul; the last Adam (Christ) was made a life-giving spirit." We are further told that the "natural" is first, and the "spiritual" came later (v. 46). "The first man is of the earth, earthy; the Second Man is the Lord from heaven... And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Christ the FIRST, the Head, of the New Creation

In order that the Lord Jesus might in all things have the preminence, HE was the "first-fruits" of the resurrection (1 Cor. 15:23): HE was the FIRST One to be raised from the dead* When our Lord is called "the firstborn of every creature" (Col. 1:15)** it simply presents HIM as the First One, in the new creation, to be raised from the dead: "the firstborn from the dead" (Col. 1:18). Romans 8:29 brings out the same truth: "... to be conformed to the image of His Son (Christ), that He might be the firstborn (in His resurrection) among many brethren." In Revelation 1:5 our Lord is set forth as "the first begotten of the dead," and in Revelation 3:14 He is presented as "the beginning of the creation of God." This, of course, refers to Christ as the first One to be raised from the dead, the beginning, or first, in the NEW creation, the new Body of Christ.

Christ's deity is clearly established in scores of Scriptures; as Isaiah 9:6, John 1:1-3; Hebrews 1:1-8; John 5:17-30, etc.

Those who deny the deity of Christ are motivated by the spirit of Antichrist:

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John 2:22, 23).

Scripture presents God as a Trinity: Father, Son and Holy Spirit (Matt. 28:19). All who reject the Trinity do so at their own peril.

The Lord Jesus said, "If ye believe not

(Continued on page 19).

EVOLUTION OR CREATION?

The Heart of the Problem

Robert E. D. Clark was an honours scholar of St. John's College, Cambridge University. After earning his Ph.D. in Chemistry at Cambridge, he became Reader in Chemistry at St. John's College, and later taught that subject in several colleges. He is now teaching Post-Graduate Chemistry at Cambridge Technical College. He is author of several works, among them *Darwin: Before and After*. His latest volume, *Christian Belief and Science: A Reconciliation and a Partnership* will soon be published by British Universities Press.

ROBERT E. D. CLARK

Not long ago (March 9, 1958) the British Broadcasting Company carried a symposium on the *Origin of Life*. All the speakers took the view that life had in some way arisen spontaneously from nonliving matter at a remote epoch in time. But in his summation, Dr. J. D. Bernal, who was in the chair (and who is well known for his materialistic views), made a striking statement. "It would be much easier," he said, "to discuss how life didn't originate than how it did."

A similar comment might seem appropriate to almost every attempt to unravel the problems connected with the distant past. Let us look at some of the basic difficulties, especially in connection with evolution, since this year marks the centenary of the publication of Darwin's famous book, *The Origin of the Species*.

THE COURSE OF NATURE

Of all the laws of nature, perhaps the most fundamental is concerned with nature's time sense. When events take place they do so in a way which serves to distinguish between *backwards* and *forwards*. This fact was known to the ancients who made lists of events which never took place in reverse. Rivers did not run uphill, plants and men did not grow backwards, fires did not turn ashes into fully grown trees. At the beginning of the scientific era Newton extended the same idea—warm water never turns back into the hot and cold water from which it is obtained by mixing. Heat, therefore, is becoming degraded and becoming less available. In the nineteenth century the principle was enshrined in the *law of entropy* (second law of thermodynamics) and was applied in the theory of the steam engine. Since that time the entropy law, expressed mathematically (it was Boltzmann who showed how this might be done), has been applied in new directions — to the theory of alloys in metallurgy and to com-

munication theory, to give but two examples.

In all instances the basic principle is the same. Events occur in such a way that order disappears, or at best remains unchanged. Entropy, that is to say disorder as applied to the heat motion of molecules, increases. If we think in wider terms, we may say that the *law of morpholysis* (*luo*, I loose, *morphe*, form) is universal, so universal that it has been called "time's arrow."

We are concerned here with a principle fundamental to human thought. Only in the world of magic or dreams can we fancy a different, a backward trend of events; a world in which a banana, already eaten, emerges whole, or the Niagara Falls is in reverse, an atomic bomb explodes and turns gigantic piles of rubble into houses, streets, and teeming crowds. In the world of reality, the world of science, events go in one direction only. It is a direction in which disorder increases, order is destroyed.

All the laws of nature which are concerned with how things happen are restatements, in a limited field, of the law of morpholysis. So fundamental is this fact to science that we only bother to look for explanations when there seems to be a reversal of this principle. And the explanation which scientists seek to give follows the same pattern. Consider two examples.

A crystal forms in a liquid. Why do the molecules arrange themselves in a beautifully ordered pattern? There are two answers. Firstly, the pattern is not ultimately new, but is a reflection, on a larger scale, of the shapes and other properties of the invisible atoms. This explains why one pattern is chosen by the developing crystal rather than another. Nevertheless, order increases in quantity as the crystal forms. This is com-

pensated for by a corresponding loss of order in the fluid from which the crystals separated — it is left hotter than before, its molecules are in greater confusion.

Again, how is biological reproduction possible? The answer is basically the same. The form of the plant or animal is a reflection of the shapes and properties of the genes. And as the plant or animal reaches maturity, the increase in the *amount* of its organization (but not the type of organization — why this corresponds, say, to a sheep rather than a buttercup) is compensated for by loss in the order of its surroundings: energy stored in food or sunlight is degraded.

The answers we have given in these two examples are typical of the answers which science must give to every problem that is posed. Only when an answer can be given along these lines is it even possible to *begin* to tackle the thousand and one questions of detail which must arise if a full understanding is to be reached. If we cannot start to answer a question at this level, then we may just as well invoke magic. We are demanding that an explanation should be sought in terms which are inconsistent with scientific thought.

THE QUESTION OF ORIGINS

Now the startling point emerges that whenever we look into the question of origins we find that, at some stages at least, events *must* have taken place to which answers of the kind considered cannot be given.

The energy of the universe was "wound up" at the beginning; in all subsequent events it has become less and less available. The chemical elements came into existence endowed from the start with astonishingly "ordered" potentialities. Was it chance that gave hydrogen, carbon, nitrogen, oxygen, and the rest their remarkable properties, many of which are so fundamental to life?

Our planet also came to be placed at the right distance from the sun, with oceans to keep its temperature even, with tilted axis to give the seasons, with its weight correct to allow of the escape of hydrogen but the retention of oxygen, and so on.

And somehow or other life came: three dimensional structures of atoms, arranged in shapes of bewildering complexity, blue-printed with instructions for self-reproduction! With the passing of time new and yet more intricate structures came into being: elaborate mechanisms for flight; equipment for detecting position relative to surroundings by picking up reflected electro-magnetic rays; fantastic gadgets for effecting orientation in gravitational fields; pumps, complete with valves and elaborate timing mechanisms, for pumping fluids; mechanisms for detecting and relaying information about touch, heat, cold and injury; mechanisms for picking up and interpreting rhythmic atmospheric disturbances at fantastically low energy levels and yet capable of responding without injury to levels a thousand billion times as great; objects like gigantic telephone exchanges connected with subscribers by the *billion* . . . and so we might continue indefinitely, for new mechanisms are continually coming to light.

That all this happened there is no doubt. We ourselves are part of the story. But how did it happen? Can we even begin to answer the question along the lines that we employ when we commence to tackle every other problem that science possess? It seems not. We can understand how a new type of order, once established, can multiply by degrading chemical compounds and quanta of light, but how do thousands of new kinds of order arise?

HOW DID IT ALL BEGIN?

A century ago Darwin suggested that chance variations, followed by the survival of the fittest, would, in the end, give rise to the appearance of design. Perhaps he was right — within the limits of the very simple. Yet few suppose that Darwin's theory goes to the heart of the problem.

Survival of the fittest could not explain the ordered nature of the energy of the universe, nor the properties of the chemical elements, nor the origin of the first forms of life which must have possessed great complexity in order to be alive at all. And although the idea had been a commonplace for a century, it has as yet done nothing to solve major biological difficulties, though it has done a good deal to solve minor ones.

Biological structures, like all functional structures, must be all there at once or they serve no purpose. A car without its wheels

or a tape recorder without its tape will, in terms of natural selection, be rejected as useless. Yet highly specialized organs are found in nature and it is hard, indeed, to suppose that they could all have arisen gradually. In some cases suggestions have been made as to the uses which uncompleted structures might have had. But common sense revolts against the suggestion that all cases can be explained along these lines. As well might one expect an enormous sale of wheelless automobiles on the ground that, by an off-chance, they would prove useful as rabbit hutches.

Even more basic is the difficulty afforded by size. It is a principle in engineering that one cannot, simply, imitate a small machine on a much larger scale. There comes a time when mere modification will not do; a basic redesign is called for. This fact arises from the consideration that weight increases as the cube of dimensions, but surface area and forces, which can be transmitted by wires, tendons, or muscles, vary only as the square. For this reason a fly the size of a dog would break its legs and a dog the size of a fly would be unable to maintain its body heat. So if evolution started with very small organisms there would come a time when, as a result of size increase, small naturally-selected modifications would no longer prove useful. Radically new designs would be necessary for survival. But by its very nature, natural selection could not provide for such redesign.

From all this and much more besides, it becomes increasingly clear that it would be easier to show by science that evolution is impossible than to explain how it happened. The difficulties are, in fact, so great that we may well wonder why they are not more often recognized. But perhaps they are. In the nineteenth century scientists hoped to discover *truth* about nature. Today, many say that not truth but the creation of theories which will stimulate discovery and thought is the aim of science. Darwin's theory of evolution is certainly of this kind. So the biologist will sometimes say, quite blandly, that for him it is a choice between something he does not really believe in or nothing at all. "No amount of argument or clever epigram, can disguise the inherent improbability of orthodoxy (orthodox evolutionary theory)," writes Professor Gray of Cambridge (England), "but most biologists think that it is better to think in terms of improbable events than not to think at all" (*Nature*, 1954, pp. 173, 227).

SCIENCE AND MAGIC

Facing the evidence fairly, it is clear that no matter where we look we find confirma-

tion of the biblical doctrine that "the things which are seen were not made of things which do appear." But if we say that God created the world, or life, or did this or that, are we not resorting to explanations of the magical kind? Are we not turning our backs on science?

There are two answers to this. First, it is easy to postulate magic without realizing the fact. This is, in effect, just what theories of evolution do. While paying lip service to science, they postulate something opposed to the basic principle of all scientific thought — they postulate the creation, spontaneously, magically, in complete absence of observers, of radically new types of organization: the actual reversal of the law of morpholysis! If, then, when we say that God created the world, we are resorting to magic as an explanation, we do no worse than the materialistic evolutionist. Indeed, our attitude is to be preferred to his, for we do not disguise magic behind his-sounding words which are intended to sound scientific.

But, secondly, we must not forget that there is within the experience of each of us a nonmagical principle which is able to reverse the law of morpholysis. By thinking, by putting forth creative effort, we can create the very order that may so easily and so spontaneously be destroyed. Now this principle of creativity in the mind of man is *not magic*. Magic works without effort. You mutter *abracadabra* and the thing is done. But the man who spends years writing a book or designing a bridge knows that "power is gone out of him." He creates by faith and by effort, not by magic.

When we think of the ultimate origins of nature we see many evidences of plan — or what looks like plan. It is as if the major (though not all the minor) instances of organization are the product of a Mind, of a kind not unlike our own, though unimaginably greater and more competent. *It seems natural and sensible to take the evidence at its face value: to believe that God created the heaven and the earth.* But there is no need to think of God as an almighty magician. The Bible speaks often of the forethought and care which God put into the creation (we even read that he rested from his labours), and in science we see vindication of its teaching. We ourselves, made in the image of God, are not magicians, and there is no need to think of God as a magician either. — *With acknowledgment to Christianity Today.*



Out of a large number of graduates here is a small group that posed for a picture on that grand occasion. Left to right: Mr. C. M. Samyalo, Mr. V. R. Govender, Mr. A. Nadasen, Mrs. W. Maneli, Mr. M. Nariansamy, Mr. T. N. Childs (Lecturer), Professor H. Burrows (former Principal of Fort Hare), Mr. E. M. Ekbar, Miss J. Hendricks and Mr. M. K. Naidoo. Africa's Hope wishes them all, including those who do not appear in these pages, a prosperous life.



These are trained ministers that came to the Rorkes Drift Lutheran Theological Seminary for a refresher course. They came from all over Southern Africa as well as from South West Africa. They are (back row, left to right): Revs. Matinda, Magneta, Mufeti, Makhoba, Provence, Maphutuma, Luvengo, Magubane, Broekstein, Hendricks and Nkosi. (Seated, left to right): Madiba, Rakoma, Mothadsedi, Johannesmeier (Lecturer) Listerud (Lecturer), Berglund (Lecturer), Strijdom, Makobe, Mazibuko.

THE

SOCIAL

PAGE



Who talks of mock-heroic? They are Fort Hare's 'majorettes' marching smartly and gracefully over Alice bridge. They are leading a polished Lovedale band. They represent the climax of Fort Hare's Rag Day. The floats following from the back, observers commented were probably the best ever.



"Wow! What beauty!" said one of the bystanders, Mr. Ragazine, as the queen of the Rag, Miss S. Cingo (centre) and the two princesses, Miss Lal Bhehane (left) and Miss Latifa Sale (right) are carried through the 'domain' of Alice during the Fort Hare Rag Procession on the 14th May, 1960.



Dr. M. L. Maile of Bothaville. (Please see his article on page 3).

CANCER OF THE DIGESTIVE TRACT

1. WHAT IS CANCER?

Cancer is the name commonly used for what your doctor would call a "malignant tumour". In everyday English, that means "harmful growth". A cancer is a harmful growth of tissue — the substance of which the body is made — somewhere in the human system. If it is allowed to keep on growing, it will eventually choke off one or another of the body's necessary functions. It will kill the person who has the cancer.

How does cancer start? If you were to look at sections of the body through a microscope, you would see that all of them are made up of tiny units called cells. Each organ — liver, heart, lungs, stomach, and the rest — is constructed of different types of these units, arranged in different ways. Yet all of these cells have certain basic similarities. The most fundamental is that they can reproduce themselves. This they do simply by dividing. One cell becomes two, the two become four, and so on.

As your body grows, ages, and is put to different uses, its parts change in size and shape. In all parts of the body, the cells continually divide and form new ones, to supply the material for new growth, or to replace worn-out or injured cells. When you cut your finger, for instance, the cells divide rapidly until the flesh is mended and the skin repaired — and then they go back to their normal rate of dividing.

In some persons, though, this usual life-process gets out of control. The mechanism that regulates the division of the cells breaks down. Wild-growing cells are formed that do not build normal flesh or bone tissue. They serve no useful purpose in the body at all. They divide more rapidly than normal cells, and in a haphazard way. They pile up into a useless mass, or tumour.

Sometimes these tumours remain in the part of the body in which they have started, often growing quite large and pressing on neighbouring parts, usually doing no particular harm. Frequently, they are enclosed in a protective sheath or envelope of tissue. These are known as benign tumours. But sometimes tumours develop which do not stay in one place harmlessly. They destroy

the part of the body in which they start and they spread to other parts of the body, starting new growth and wreaking new destruction. These are the malignant tumours, or cancers.

In the beginning, either kind of tumour usually can be cut out and removed entirely from the body, or when amenable to such treatment, can be destroyed by X-rays or radium. But the malignant tumour, even if starting in a non-vital part of the body, if untreated will spread to vital organs, and kill the person who has it. The important thing to remember is that most malignant tumours, or cancer, begin in the same way as benign tumours — as a local growth. In this stage, they can often be removed or destroyed. In short — if cancer is detected in time it can usually be cured.

Who gets Cancer?

Despite the intensive research that scientists are carrying on today, we still do not know what causes cancer or much about why certain people get it while others escape. Many years of study and investigation have served to sweep aside misconceptions about the disease, but the final discoveries about the origins of the disease itself are still to be made.

Cancer has been known since earliest historical times. The ancients thought one human being could give it to another. As recently as Pasteur's time, and even later, it was confidently expected that a germ would be discovered to be the root cause of malignant tumours. However, there is no definite evidence that malignant tumours in human beings are caused by any germ or virus. You can't catch cancer like the flu. It is neither contagious nor infectious.

Nor is there reliable evidence that cancer in humans is inherited. Sometimes we do see malignant tumours occurring in more than one member of the same family. But studies indicate that such tumours do not occur any oftener in the children and later descendants of cancerous persons than they do among those whose family histories seemingly have been free of the disease. It is a matter of record that in the course

of several generations almost every family will have several members fall victim to cancer.

Although no final discoveries have been made about the origins of cancer, we do know a great deal about factors that seem to favour the development of malignant tumours. We know, for instance, that older persons are more likely to have cancer than young ones.

We know, too, that some parts of the body where there is a high level of chemical activity — the stomach, and the female reproductive organs, for instance — seem to be unusually susceptible to cancer. We also know that friction and other mechanical irritations seem to favour the development of malignant tumours in some parts of the body.

We have evidence to show that certain substances not normally found in the body favour the development of cancer. Among these have been found soot and tar products, and more recently, radioactive materials. Some of these seem to have a marked effect on the incidence of cancer of the respiratory tract — of the lung, for example. They include mineral oil mists, chromate dust and fumes, radiation dust, industrial fumes, and possibly products of tobacco combustion. In connection with the latter, recent surveys have shown a statistical relationship between heavy cigarette smoking and cancer of the lung. It has not yet been established, however, whether that relationship is one of cause and effect.

But, by all odds, the most important thing we know is that most cancer is curable if it is discovered and treated early.

2. CANCER OF THE DIGESTIVE TRACT.

Malignant tumours may start anywhere in the body. But this pamphlet is concerned primarily with cancer of the digestive tract — the pathway of food through the body. This is where cancer in its most dangerous form develops, particularly in people over 40 years of age. Over 35% of all cancer deaths result from malignant tumours of the digestive organs. And yet many of these

cancers, like others, can be cured if recognised and treated in time. The responsibility for getting early treatment is yours. If you have any of the symptoms described in the next few pages, go to a doctor at once. You probably do not have cancer because many of these symptoms are common to other and less serious troubles. Frequently the only way to be sure is to have a thorough X-ray examination. *But do not delay — because delay in treating cancer is usually fatal.*

The digestive tract, as the term will be used in this booklet includes the oesophagus or gullet, through which food travels from the mouth to the stomach; the stomach, which holds and partially digests the food; and the intestines, which complete the digestion and discharge the unused solid waste matter from the body. The small intestine, immediately below the stomach, leads to the large intestine which includes the rectum. Although the rectum is part of the colon, it is treated separately here because it is one of the most frequent locations for cancer. Most gastro-intestinal cancer develops either in the stomach or the colon. It is much less common in the small intestine.

Predisposing Factors.

Cancer of the digestive tract occurs more often in men than in women. But women are often attacked by it and must be on guard as well as men. Cancer of the colon, for example, which causes more deaths than cancer of any other organ, has a high frequency in women. Cancer of the stomach, however, occurs twice as often in men as in women. Men develop cancer of the oesophagus about 5 times as often as women. So the digestive tract is something men need to watch even more closely than do women — particularly men of 40 and over.

The cause of digestive tract cancer, like other forms of cancer, is unknown. However, one condition which has proved to be a possible forerunner of such cancer is known as polyposis. This is the formation of small, grape-like tumours, either singly or in groups, in the stomach or the intestines. At first these are usually benign tumours, but one or more of them may, at an early stage, become cancerous. Polyposis sometimes appears to be a family trait, but the role of inheritance in cancer itself has not been established.

Many factors have been suspected at one time or another as causes of stomach cancer, but their connection with it has not been proved. So far as is known, cancers of the digestive tract are not caused by eating any particular types of food, by any method of food preparation, or by any specific type of cooking utensil.

Symptoms of Digestive Tract Cancer.

The greatest problem in digestive tract cancer is the difficulty in detecting it. In the early stages it is so hard to find that in many cases people who have it do not get treatment until too late. Such cancer, like most other cancer, is painless in the early stages, and the symptoms are so very slight and confusing that the otherwise healthy person often feels they are not worth bothering about. This tendency to minimise definite, yet mild, changes from normal is one of cancer's most powerful allies. Because of its tendency to spread, cancer of the digestive tract must be found early to be cured. It is important for everyone — but particularly for men over 40 — to have a complete medical check-up at least once a year and to go to a doctor if there is any sign of change or indication of trouble, no matter how slight, in the digestive tract. The symptoms for which you need to watch are:

1. A slight difficulty or a sticking sensation on swallowing food; a sensation of fullness or heaviness behind the breast bone.
2. Indigestion or a vague uneasiness in the stomach after eating a normal meal; distaste for certain foods, particularly meat, stomach ulcer pains that do not clear up rapidly under a medically-prescribed diet. The onset of persistent indigestion after the age of 40 must be regarded as extremely serious.
3. Vague feelings of lassitude and fatigue, or appearance of anaemia.
4. Changes in bowel movements or bowel habits, either constipation or diarrhea, increased gas.
5. Appearance of blood in the bowel movements, such as bright blood streaking the movement, or colouring the paper, or the occurrence of black or tarry stools.
6. Loss of weight.

If any of these signs appear and remain beyond a few days, see your doctor at once and insist upon a thorough internal examination. Remember — digestive tract cancer is the most frequent kind of cancer, and one of the most dangerous. Indigestion and bleeding are the cardinal signs. If either one lasts more than a few days see your doctor at once and ask him for the most thorough examination for cancer. The assumption by anyone over 40 that rectal bleeding is due to haemorrhoids (piles) or that sour stomach may be relieved by drugstore powders is most dangerous. Upon any such occurrence you should see a doctor and see him at once.

Cancer of the Oesophagus.

The oesophagus, or gullet, is not a frequent location for cancer. But tumours in that organ are quite dangerous. They are responsible for about 2 out of every 100 cancer deaths.

Cancer of the oesophagus is quite difficult to detect in the early stages. One of the first signs may be difficulty in swallowing or a sensation of pressure or fullness behind the breast-bone. Often this is so slight that the patient pays no attention to it until too late. A slight discomfort on swallowing, particularly solid food, with a sensation of something sticking, should always be investigated. When permitted to go long enough, the patient will begin unconsciously to take liquids and soft foods in preference to solid foods. Still later there may be real difficulty in swallowing solid food. Unexplained hoarseness, or a cough that persists, may be a danger signal. In advanced cases, vomiting occurs as soon as food reaches the stomach. The sensation of pressure may become steady, boring pain. Loss of weight frequently is an indication of this form of cancer and sometimes may be the first clue to the trouble, becoming evident before the cancer has spread.

Cancer of the Stomach.

Stomach cancer is the third greatest cause of cancer deaths, being slightly exceeded in number of fatalities by cancer of the large intestine and cancer of the lung. It is a silent saboteur, so the slightest signs of disorder should be investigated. Do not take powders or pills and then forget your symptoms instead of going to a doctor. This is the most dangerous thing you can do. While such measures stop the signs of trouble, the cancer will spread — perhaps fatally. Cancer of the stomach can be cured if treated early enough — but delay can be fatal. The percentage of cures of stomach cancer is increasing every year — but the chief hope for more successful treatment today is in *early treatment*.

A great deal of research is devoted today to the causes of stomach cancer. But the causes are still unknown. In some cases such cancer begins with polyposis, the formation of small, grapelike tumours, but this is not the usual source. There are many theories, but few proven facts. Experiments are being conducted on the effect of heated fats on the stomach, but so far nothing has been proven. There is a little evidence that fat people tend to have stomach cancer more often than do lean people. And there definitely is some relation between stomach cancer and pernicious anaemia, but just how they are connected is not yet known. There

is enough evidence of this connection, however, so that anyone with pernicious anaemia should maintain a close watch for cancer.

Signs of stomach cancer include a vague uneasiness after eating; slight indigestion; distaste for certain foods (particularly meats); slight difficulty in swallowing; the sensation of something sticking, low down in the chest; the subsequent tasting of our liquids or undigested foods after meals. It should be repeated that the onset of indigestion after 40 must be regarded as serious. Pain is usually not present in the early stages of stomach cancer, but sometimes it may occur either immediately after eating or several hours later. Often those experiencing such pains think of ulcers, but not of cancer. The symptoms are similar. Ulcers in the duodenum (or first portion of the small intestine) are unlikely to be malignant; those of the stomach may be. Vomiting of blood, which may look like coffee grounds, is usually a late sign but may, if the cancer erodes a blood vessel, be one of the earliest. If the bleeding is not associated with vomiting, it may be seen in the bowel movements where it appears as black or tarry bowel movements.

If you experience any of these signs — or any other slight changes in your digestive system — see a doctor at once. Probably it will not be cancer. But it is much better to find early that you do not have cancer than to discover too late that you do have it.

Cancer of the Colon.

Cancer of the colon occurs as frequently as cancer of the stomach and causes slightly more deaths. One of the most important known causative factors in cancer of the colon is the formation of small grape-like tumours called polyps. They may be detected by careful examination and removed before they develop into cancer.

Signs of cancer in the colon vary with their proximity to the rectum, or lower end of the bowel. Those far removed from the anus, or outlet of the rectum, produce few early signs. They usually consist of gradually increasing anaemia (deficiency in the red blood cells), loss of weight, some slight change in bowel habits — either constipation or diarrhoea — and dark blood in the bowel movements. Constipation in this sense is a relative term: it means, if you have always had easy and regular bowel movements, any slight constipation. If you have had a tendency towards constipation, it means any increase in the difficulty of bowel movement. If there is bleeding, it may appear at the anus or outlet from the

rectum before anything else is expelled. Usually it is mixed with the stool and may appear as very dark or tar-coloured blood.

When the cancer is nearer the rectum, bleeding becomes more pronounced and change of bowel habits, particularly constipation, is more marked. Obstruction of the bowel may develop, in which the abdomen becomes distended with gas and results in cramp-like pain.

Rectal Cancer.

The rectum is part of the colon, but is considered separately here because almost half of the cancers of the colon are in the rectum. The early signs of rectal cancer are more easily noticed than those of other forms of intestinal cancer and cancer of this site is much more often cured.

Here again the formation of polyps may play a part. It is easy to find them in the rectum with the aid of a protoscope, by means of which a doctor is able to look at the lining of the rectum through a lighted tube. The polyps can be removed easily, eliminating the danger of cancer, even before the patient has noticed any sign of anything wrong. But to prevent trouble in this way requires careful, regular digital and protoscopic examinations of apparently well people. Signs of rectal cancer are bleeding, constipation or diarrhoea, explosive or painful bowel movements; and a sense of discomfort or a feeling of fullness in the rectum after bowel movements. Sometimes the stools emerge in unusual shapes — in ribbonlike strips or badly deformed. Often this kind of cancer is confused with haemorrhoids (piles) because the symptoms are quite similar. But it is most dangerous to assume that rectal bleeding is merely from piles. The intelligent person will protect himself by having a protoscopic, as well as a digital, rectal examination to eliminate the possibility of cancer.

Diagnosis of Digestive Tract Cancer.

Cancer in the organs of the digestive tract, except for cancer of the rectum or lower colon, is not easy to diagnose. Usually it cannot be found in the early stages by external palpation or feeling of the abdomen. In the oesophagus and stomach, cancer or precancerous ulcerations usually can be discovered only by X-ray or by use of an oesophagoscope or a gastroscop. The surest method of diagnosis is by an X-ray examination. Patients are dying from stomach cancer every day who could have been saved had this precaution been taken in time. The oesophagoscope and the gastroscop are ingenious instruments, fitted with many mirrors, through which a doctor can

look directly into the organs. If cancer is suspected, both examinations should be made before the search is abandoned. Sometimes, it is necessary to perform an exploratory operation so that suspected tissue can be examined by a pathologist for malignant cells.

Unfortunately, this thorough kind of examination of the stomach and the oesophagus for cancer is both expensive and time-consuming. Many busy doctors find it difficult to give so much time to an individual patient. Often, too, they or the patients are reluctant to incur the expense involved, merely on the basis of a vague suspicion. Yet, only in this way can these cancers be found in their early, curable stages. If you have symptoms of cancer in the stomach or the oesophagus, make up your mind that, in the long run, the cheapest and safest way to handle the problem is to take the time and provide the money for a thorough examination, including without fail an examination by X-ray.

Cancer of the upper colon also is difficult to detect and the possibility should not be written off without examination both by X-ray and the sigmoidoscope, an instrument for looking inside the colon. If the tumour is in the lower part of the colon, or the rectum, it is much easier to diagnose. A doctor can find cancer in this lower part of the body either by finger examination or by protoscopic examination (in which he uses the instrument to look within the bowel). X-ray studies also are often useful, although not as commonly employed for these sites as for higher up in the digestive tract. *But where there is reason to suspect cancer, all three methods should be used before the possibility of cancer is dismissed. Even presumably well people, who are over 40 years old, should have protoscopic examinations every year.* Remember — rectal cancer is a curable disease if treated in time. But you must go to your doctor when the symptoms first appear; and do not be reassured without full and complete examination.

Fortunately, in view of the toll taken by gastro-intestinal cancer, new methods for detecting it are being discovered and perfected. The goal is to make it as easy to find cancer of the stomach as it is to diagnose rectal cancer. There are new chemical methods of studying stomach secretions, new X-ray cameras which are able to give the doctor a better approach to the inside of the body; and techniques for microscopic examination of internal fluids, discharges and sloughed-off cells, which sometimes show the existence of cancer before it can be discovered by the best instruments.

(Continued on page 16).

JESUS' REGARD FOR CHILDREN

Text—But Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven. —Matthew 19:14.

Introduction—June 12th being Children's Day it seems appropriate to outline a sermon suitable for that occasion. Lest we should forget the importance of children in the church, it may be well, at least once a year to give them attention on one Sunday. Of course they should be a continual responsibility to the church. Cradle roll, Sunday School, special children's services are necessary to take care of our duty to the children. The most natural and effective source of church members in the future is from the children of church members. Parents, pastors, teachers, and others should unite their efforts to bring up the children in the nurture of the Lord.

I. The Condition of Little Children—"of such is the kingdom of heaven." Notice this refers to *little* children, before they come to accountability, before they definitely realize the difference between right and wrong and their responsibility to do the right thing at all times. Theologically we know they are born with inbred sin, for which they are not responsible, and it will crop out in conduct from time to time, but they are not responsible for their conduct until they know they are doing wrong.

II. Salvation of Children. From what is said above we conclude that children who die in the time before reaching accountability are saved and go to heaven. We judge this from what Jesus said, that of such is the kingdom of heaven. There is no definite age when children become accountable. The time and age differ according to the instruction they have had. It may be expected that a child born into a home with a family altar and both parents Christians, who is taken to church and Sunday School, and otherwise under the influence of spiritual things, will reach accountability sooner than a child born in a non-Christian or heathen or pagan home. This means that parents should watch carefully for the time when a child wilfully

(By WILLIAM M. SMITH).

and knowingly does what he realizes is wrong.

III. The Conversion of Children. The best and easiest time for children to be converted is the first time they knowingly do wrong. Their first wrong doing is usually doing what a parent has forbidden them to do. Carnality in the child's heart dislikes discipline, and it will sooner or later break out in some act of disobedience. The child should be taken right then and suitably punished until he asks the parent to forgive him. When that is done, show the child he has sinned against God, and needs to ask Him also to forgive him. A child thus converted will grow up with a life to live for God, instead of wasting a great part of life before being converted. Too many parents seem to expect children to have their fling, and hope they will be converted in some revival meeting.

IV. Evangelization of Children. Most evangelists aim their messages to the understanding of adults. They look mainly for converts from persons in their teens or above. It is a rare gift to evangelize children before they reach their teens. It is a most fruitful field of evangelism. Fortunately there is occasionally a man or woman specially gifted for this service. Good reading should be put in their hands or read to them. Too many children's papers are aimed to amuse rather than to instruct in right doing. The funny pages of papers are very attractive to children, but it is doubtful if they get any real good from them.

V. Bring the Children to Jesus. Jesus' disciples had that wrong idea that religion was for adults only, and tried to hinder mothers from bringing their children to Jesus. Some people are of the same disposition now. Get the children early and thus save a life as well as a soul — a lifetime spent for God is better than a lifetime lost and salvation at the end or later in life than childhood. It is well to have special meetings for chil-

dren. But it is also well for them to be taken to the regular church service. The whole family at church is ideal. Children gather more from the sermons than their parents sometimes think they do. — *From the Gospel Minister.*

MY LORD AND MY GOD

(By Keith L. Brooks).

JESUS CHRIST was born in the meanest of circumstances, but the air above was filled with the hallelujahs of the heavenly host. His lodgings was a cattle pen, but a star drew distinguished visitors from afar to do Him homage.

His birth was contrary to the laws of life. His death was contrary to the laws of death. No miracle is so inexplicable as His life and teaching.

He had no cornfields or fisheries, but He could spread a table for five thousand and have bread and fish to spare. He walked on the waters and they supported Him.

His crucifixion was the crime of crimes, but, on God's side, no lower price than His infinite agony could have made possible our redemption. When He died few men mourned, but a black crepe was hung over the sun. Though men trembled not for their sins, the earth beneath shook under the load. All nature honoured Him, sinners alone rejected Him.

Sin never touched Him. Corruption could not get hold of His body. The soil that had been reddened with His blood could not claim Him dust.

Three years He preached His Gospel. He wrote no book, built no church, had no money back of Him. After nineteen hundred years, He is the central character of human history, the perpetual theme of all preaching, the pivot around which the events of the age revolve, the only Regenerator of the human heart.

What thinking man can keep from exclaiming, "My Lord and my God?"

—With acknowledgement to CHRISTIAN VICTORY.

(Continued from page 14).

Treatment of Digestive Tract Cancer.

Surgery is the major weapon in fighting these internal forms of cancer. Because in most cases the cancer is not discovered in the early stages, the cures are not as frequent as in other kinds of cancer; but if treated early enough even these insidious forms of the disease can be cured by cutting out the tissue involved.

For some types of digestive tract cancer, X-ray is used to supplement surgery. The rays can be focussed with accuracy on the part of the body involved; and in the hands of modern, skilled doctors, may destroy the cancerous cells without harming the healthy cells nearby.

If the cancer is discovered too late for removal by surgery. X-ray or radium treatment may arrest progress of the disease, particularly when it is located in the oesophagus of the rectum. Many people who suspect cancer avoid doctors because of their fear of the surgery that might be involved. But even the most drastic surgical operations today are much less formidable than 10 years ago. New methods of anaesthesia; blood transfusions; the antibiotic drugs — penicillin, streptomycin, sulphadiazine; and new knowledge of the care needed to keep the other organs performing normally during an operation, make comparatively safe operations out of what were considered extraordinary surgical feats only a few years ago.

Removal of cancer of oesophagus was considered impossible until comparatively recently. But surgery even in this critical and sensitive part of the body is making rapid advances. Most of these tumours can be removed today provided they are found before they have spread too widely. Where surgery cannot eradicate the cancer, X-ray or radium treatments may prove of real value. They have effected cures, though surgery is preferred where conditions permit.

The only cure for cancer of the stomach is removal of that part of the organ which is damaged by the malignant growth. The remainder of the stomach will then carry on the normal digestive functions. Doctors have found patients healthy 20 and 30 years after such operations. Sometimes it is necessary to remove the entire stomach. But even patients who have had their entire stomach removed stand this loss fairly well. They are able to eat practically normal meals and have the normal sensation of hunger. In stomach cancer, X-ray and radium treatments are used only for palliation.

Surgery also is the chief weapon for

fighting cancer of the colon. If discovered in time, the tumours can be removed without too much injury to the organ. X-ray and radium again are chiefly aids to surgery in this part of the body.

Rectal cancer can be cured effectively in most cases if surgery is employed in time. Sometimes this involves removal of the rectum — an operation which has frightened patients away from the only thing that holds out the possibility of long and comparatively comfortable lives. Removal of the rectum may involve the making of an artificial opening in the abdominal wall, called a colostomy. With modern knowledge of the proper care of this opening, the patient can lead a normal life and perform his usual tasks, even where they involve a great deal of physical exercise. X-ray and radium treatments are only moderately useful in cancer of the rectum.

The thing to remember is this — *most cancer of the digestive tract can be cured if found and treated early enough.* Do not delay seeing your doctor if you have any reason to suspect you have it. Don't lose precious time with self-treatment! The hope for cutting the death toll of this form of cancer lies chiefly with the people who get it — in educating them to go for periodic physical examinations as well as to recognise the early symptoms and to see their doctors at the first appearance of such a sign.

3. *See a Doctor . . . Don't wait!*

Only a doctor can tell you whether you have cancer or not. And only a doctor can treat you if it turns out that you do have cancer.

Don't ever be misled by so-called doctors who advertise that they can cure cancer with salves, medicines, injections or some kind of secret machine. Don't pay any attention to testimonials by persons who say that they have been cured by such treatment — testimonials can be bought, or innocent victims hood-winked into signing them.

There are no such cures. Even if these treatments did you no other harm, the delay they might cause in your receiving proper and skilled attention would greatly lessen your chances of being cured of cancer.

True science advances with extreme caution, and makes no definite promises until the facts are all in hand and each step of the way has been tested. The facts about cancer are not all in hand. The true doctor will make no predictions about your case or any other without careful study. Much less will he advertise a general remedy. Re-

member, the only cure for human cancer known to medical science today is early treatment by surgery, X-ray or radium.

Above all, remember that it is up to you, and you alone, to give the doctor a chance to cure you. Every adult should have a physical examination every year. Every woman over 35 should also have a semi-annual pelvic check-up; every man over 45 should have semi-annual chest X-rays. The examination must be thorough, and must include those parts of the body where cancer is most likely to start — the skin, the pelvis, the breasts, the mouth, the rectum, and so on.

Remember too, that one examination is not enough. You must visit your doctor regularly if you want continuing protection against cancer. There is no law of nature either, that malignant growths cannot start between visits to your doctor.

For that reason, it is highly important for you to have enough information about cancer to be able to go to your doctor with suspicious symptoms at the earliest possible moment. Be familiar with the warning signs of cancer of the digestive tract that are described in this booklet. Memorize the Seven Danger Signals that offer the first clues to cancer elsewhere in the body. These 7 danger signals are printed on the final page of this booklet. Usually they are the symptoms of some disorder other than cancer. But they may indicate the presence of a malignant growth and therefore deserve your immediate attention, for you cannot take chances with anything so deadly as undetected and untreated cancer.

Don't be panicked by the thought of cancer, but treat the possibility that you may have it with all the seriousness it deserves. Remember — you have it in your own power to lessen the chance of your becoming a victim. Look for the warning signs. If you find any, go see a doctor at the earliest possible moment. Following this rule has saved many lives, and some day it may save yours.

How to Protect Yourself Against Cancer.

Your best protection against cancer lies in thorough periodic examinations by a doctor. All adults should be examined once a year. Women over 35 should also have semi-annual pelvic check-ups; men over 45, semi-annual chest X-rays for protection between examinations. Learn the seven Danger Signals and go at once to a doctor upon the first appearance of any of them.

(Continued on page 20).

Commentary on the First Epistle of John

By

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(FINAL INSTALMENT).

SECTION 2.

FELLOWSHIP IN RELATION TO JESUS CHRIST

1 John 2:1-6.

Verse 1. 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Verse 2. And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

Verse 3. And hereby we do know that we know Him, if we keep His commandments.

Verse 4. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.

Verse 5. But whoso keepeth His word, in Him verily is the love of God perfected: hereby know we that we are in Him.

Verse 6. He that saith he abideth in Him ought himself also so to walk, even as He walked.

Having expounded the nature of FELLOWSHIP in relation to God, in verse 5-10 of his first chapter, John proceeds to explain it in relation to God's Son, Jesus Christ. Thus he takes us back to the third verse in his Introduction. John does not mention the word 'FELLOWSHIP' in this Section, but he obviously has his main theme in mind when he refers to 'KNOWING' Jesus Christ. In the original Greek, this word has the meaning of a deep intimate knowledge. We speak of knowing a

person, and yet may not know his age, place of birth, educational background, family history, etc. We may have met occasionally, or even worked alongside someone, and formed some opinion of his character — ye, how little we really know about him. When John speaks of knowing Jesus, it means something infinitely deeper. It means having believed on Jesus as Saviour, being fully committed to Him, united with Him, loving Him, and having His very Life IN us. In other words it means 'FELLOWSHIP'.

Some Bible Students have found a difficulty in connecting the first two verses of this section with those that follow, as John seems to be dealing with two different subjects — how not to sin, and how to 'know' Jesus Christ. Yet on careful reflection, how can we know anything of deep FELLOWSHIP with the Saviour until we know Him as the One who has fully atoned for our sins. The hymn-writer states the truth in simple language:

*'I am not skilled to understand
What God hath willed, what God hath
planned:
I only know at His right hand
Stands One who is my Saviour!'*

VERSE 1: 'MY LITTLE CHILDREN'. This has no reference to the age of those to whom John is writing; it is a term of friendly endearment. It is precious to note that Jesus thus addressed his disciples, in John 13:33; and that nowhere else in the New Testament do we find this expression, save in John's Epistle, where it occurs nine times: here, and in 2:12, 28; 3:7, 18; 4:4; 5:21. John sees the Church as a family, God being the Father, and truly born-again believers being the children. Paul laid stress on other aspects of the Church; for example he compared it with a body, of which Christ

is the Head, and the believers forming the different parts. John is about to speak about sin, so he speaks with special tenderness, entering into the very heart of his Master, the One who feels deepest for man in his struggle against sin.

'THESE THINGS' — This connects this section with the previous one, although it probably refers also to the whole Epistle.

'WRITE I' — 'UNTO YOU' — Note how he seeks to establish an intimate personal contact between himself and his readers. Hitherto he had used the plural 'we write'. John's use of the personal pronouns is extremely interesting throughout this Epistle. He has in mind FELLOWSHIP between God and all His children, yet he addresses every individual believer. Moreover, although he might be far away, he seeks to come right alongside each individual.

'THAT YE MAY NOT SIN' — John does not theorise on what state of perfection or otherwise a child of God can attain in this life; he holds before his readers a very practical ideal, that *they should not sin*. The Greek aοist here shows that he has not in mind a continual sinning, but that he does not want them to sin at all; they must not commit a single act of sin. Tenderly he seeks to show them the true, scriptural way of victory over sin, so that FELLOWSHIP may become real. For it is sin, and sin alone, which shatters FELLOWSHIP.

'AND IF ANY MAN SIN' — This indicates that John is not teaching a condition of sinlessness, or a kind of victory in which they shall be above the possibility of sinning. He knows that even though he may point out the adequacy of their Christ to save perfectly, yet their grasp of Him may remain faulty, and so real is the power of sin in every life that we must reckon with at least the possibility of still sinning. He points out the possibility not to sin: 'THAT YE MAY NOT SIN', and then immediate-

ly points out the possibility still to sin: 'AND IF ANY MAN SIN'. The possibility still to sin remains with every man until his very last breath, till he is in Heaven with Christ Himself. Not for one single moment can we dispense with Christ's precious Blood (remember the present tense of the verb 'cleanse' in 1:7), nor His Almighty power to keep. Moment by moment we must count on Him to keep us. Never dare we reckon on ourselves, our own strength, or on our past victories. The victorious christian life depends upon our being utterly yielded to Jesus Christ, in virtue of our identification with Him in His Cross. From this verse, and similar passages of scripture, much false teaching has been deduced. One thing is very certain from this statement of John's — we must never excuse sin, under any circumstances. 'IF ANY MAN SIN' is intended to be a message of comfort to the one who in spite of the possibility not to sin, does by accident, by not perfectly reckoning on Christ's power, stumble. The Greek aoiist here means an act of sinning, and not a living in sin, or a continuous sinning. Our Advocate with the Father is ever ready to deal with each and every act of sin, and will show the way of victory. It must be remembered that sin can be an *attitude*, as well as an *act*. A cherished thought such as 'I hope he suffers', is as sinful in God's sight as an act of violence against another. Our 'stony silence' may grieve the Holy Spirit, just as much as a whole tirade of harsh words. On the other hand, let us ever bear in mind that our loving Lord is just as able to give deliverance and victory over the sinister and subtle attacks of the Enemy in our thought life, as in our actions towards our fellows. By way of illustration, there is the story told of an old Quaker woman, who, when complimented on being always so wonderfully calm in all circumstances, confessed, 'Ah, but thou dost not know what 'boilings' are going on inside!!!' That was a poor sort of 'victory' — praise God, our Jesus can deliver even from the "boilings inside"; Hallelujah.

Maybe these notes will fall into the hands of someone who is living a defeated life, and is thereby desperately unhappy. Here is God's message of tender love for you; read on:

'WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS': — What mercy! What love! What Grace! What power! Let us look at this great statement in detail.

'WE HAVE'. He not only is able to give victory; *He is ours*. He is *mine*. I belong to Him, and He belongs to me; and He is in

Heaven, at the Father's right hand, as OUR Representative.

'AN ADVOCATE' — this means we have a Representative in Heaven with the Father, Who pleads our cause, and by His intercessions obtains from the Father all the help we may need. It is not only that legally our Advocate wins our cause on the ground that He paid our debt on Calvary, but also His Advocacy obtains for us present help and power, so that here and now we may experience immediate victory over sin in all circumstances, trials and temptations.

This is the only place in the New Testament where Christ is called our Advocate, although we find the same truth elsewhere in different language. Read carefully the context of Romans 8:34, and Hebrews 7:25. The student will see that the Holy Spirit teaches that the Lord Jesus Christ, as our Great High Priest, has entered and abides in the very Presence of God in Heaven; thus making it possible for Him both to save to the uttermost, and to make His own 'more than conquerers'. Let it ever be remembered that the wonderful phrase 'THE CROSS OF CHRIST' includes not only our Saviour's Death, but also His Resurrection, Ascension and Glorification. The word 'advocate' is translated 'Comforter' in John's Gospel. (See John 14:16, 26; 15:26; 16:7) and there refers to the Holy Spirit. The Greek word is 'paracletos', which has been Anglicised as 'Paraclete', and is a legal word, literally meaning 'one called alongside to help', especially in a court of law. Jesus Christ is the One who pleads our cause in Heaven; and the Holy Spirit dwells in our hearts as the Strengthener and Teacher.

The student should also read *Zachariah* 3:1; *Job* 1:6-12 and *Revelation* 12:10; where we find Satan as accuser of God's children. Praise God, he is no match for our Advocate.

'Jesus' - The human Name. **'Christ'** - The Divine Name. He pleads on our behalf, both as Man and God.

'The Righteous' - Here is another word associated with the legal world. Earlier, John has shown that God is Light; therefore, He knows all things: nothing can be hid from Him. He is also Love, and what the Light reveals, the Blood can cleanse. on the just and righteous basis of Christ having become the great Sacrifice for sin. God never *excuses* sin, but He ever *pardons* the sinner, because His Son has *Atoned* for Sin. What a difficult task it must be for a Counsel for the Defence, in a Court of Law, to have to plead for a prisoner who is obviously guilty. Blessed be God, Jesus Christ pleads for us, both because He *IS righteous*, and, because the guilt of our sin was dealt with

at Calvary; He removes the guilt. Here is the great doctrine of Justification, to which at this stage in our studies we only refer, and must pass on. Here, too, is the very basis of the doctrine of Sanctification.

VERSE 2: 'AND HE IS THE PROPITIATION FOR OUR SINS' — He is not only our Advocate, He Himself *IS* (now and forever) the Offering, the Sacrifice, the Lamb, the Propitiation. One of the best English dictionaries in the world — Webster's — gives the following definition (we quote from the Collegiate Edition):

'PROPIATION:

1. Act of propitiating.

2. That which propitiates.

Synonymous: Reconciliation, expiation, satisfaction, atonement. *Propitiation* and *reconciliation* have primary references to the person offended, *expiation* and *satisfaction*, to the offence; *atonement* may have either reference.'

Of course, for our purpose, it is even more important to study this word in the Scriptures. It is found in the noun form '*propitiation*' only twice in the New Testament, both times in this Epistle — 2:2, and 4:10. In cognate forms it is found in four other passages in the N.T., namely, Luke 18:13 'merciful'; Hebrews 2:17 'mercy-seat'. Now, although so rarely used in the N.T., it occurs about one hundred times in the Septuagint, i.e. the Greek translation of the Old Testament, usually referred to by the Latin numerals 'LXX' meaning seventy, as that number of Jewish scholars made the translation from the Hebrew in about 270 B.C. For example: *Leviticus* 1:4; 4:20, 8:34; 9:7; and many times in chapter 16, the great Atonement chapter. A similar word 'Hilasterion' is translated 'mercy-seat' in this same chapter. The root means 'to cover or to remove', and thus when applied to sin, the blood propitiates, in that it covers sins (the guilt of our sins), and removes sin (the sinfulness, the inner impurity). Thus the use of the word propitiation covers all aspects of 1 John 1:7 and 1:9.

When we remember that Christ's death was *for OUR sins*, how it should fill us with shame; what terrible sins we have committed. But that He so loved us as to die for our sins, should also fill the christian's heart with boundless gratitude, for in this glorious fact lies our only hope of victory over our greatest enemy on earth — SIN. No student's knowledge of the Bible teaching of salvation is complete unless he comes to a deep understanding of these precious and powerful verses we now have before us. Only the Holy Spirit can give us a clear knowledge of Jesus Christ as our

Advocate and Propitiation, two of the most profound words in the Scriptures.

'AND NOT FOR OURS ONLY, BUT ALSO FOR THE WHOLE WORLD' It seems that it was unbearable for John to confine his thoughts to himself and his fellow christians in his contemplation of this great truth of Christ as Propitiation. Certainly, his first purpose is to teach the believers the secret of victory over sin, and the way into the life of **FELLOWSHIP** with the Triune God. But this burning heart of love for the lost, those still wholly outside all these privileges in Christ, causes him to exclaim with fervour **'ALSO FOR THE WHOLE WORLD'**. Any who study 1 John 2:1-2 and continue to have no missionary zeal, no love for lost sinners all around, would be advised to get before the Lord, and in the words of the well-known chorus pray:

*'Lord crucified, give me a heart like Thine!
Teach me to love the dying souls of men:
And keep my heart in closest touch with Thee:
And give me love, pure Calvary love,
To bring the lost to Thee.'*

Indeed, if this message could burn itself into the whole Church of God, revival fire would sweep the world, expressing itself in sacrificial missionary enterprise. Praise God for the great missionaries of the past, and, too, for devoted missionaries of our day, whose worth will only be fully seen when we all get to Heaven. Yet, as these Correspondence Course Notes will be studied mostly by Christians in Southern Africa (although by no means exclusively), it is fitting that Bible Students should face the challenge of our great Continent. It is estimated that in the Locations around Johannesburg alone, there are over **A MILLION SOULS**, the majority of whom know little, and in most cases *nothing* about the glorious Gospel of Christ. And this is the startling fact, notwithstanding that for more than a century missionaries, representing many Societies and Denominations, have laboured and laid down their lives on behalf of Africa. For twenty years the Dorothea Mission has been labouring in the Locations to be found around all the large cities and towns of South Africa. Devoted African and European Workers are constantly engaged in this great task; and still many in South Africa have never heard, because there are *too few missionaries*. Maybe this study in the Epistle of 1 John will be used in God's hands as a call to full-time service, or at least to a life of faithful witness for Christ as a little-known disciple of His. The name might never be on a Missionary

Roll, but it can have a very special place in Heaven's Roll of God's 'Great-hearts'.

Sometimes it is argued that as Christ is the Propitiation for the whole world, there is no need for man to do anything further. Others ask how could any sinner be lost, if Jesus died for all. Much has been written on the subject; perhaps the best solution in one single verse is to be found in John 3:16, where we find that 'God so loved the world', but salvation is to 'whosoever believeth'. Salvation is a personal matter, the gift of God, which must be accepted by the 'whosoever', who need to hear the good news from those who have personally accepted Redemption for themselves.

QUESTIONS ON SECTION 2.

(1 John 2:1 and 2 only).

Send your answers to:

Rev. J. HANBURY HILL,
Dorothea Bible Course,
P.O. Box 219,
PRETORIA, T'vl.

1. Have you read through the whole Epistle? What impresses you most about these five short chapters?
2. Why was it so important for John to emphasise that he had actually seen the Lord Jesus and heard His words?
3. What do we learn from John's reference to God as Father?
4. How can we see and hear the Lord Jesus Christ, today?

One last thought before leaving the Introduction. What a pure, humble Christlike



Mr. and Mrs. Samuel Themba. They got married at the Oscarsberg Mission Church at Rorkes Drift on the 23rd of July, 1960. The bride's maiden name is Miss Monica Buthezezi of Rorkes Drift. She is a nurse at the Clairwood Hospital in Durban.



Mr. and Mrs. Frank Adonis posed for this picture after exchanging marriage vows at the Anglican Church at Nqutu. Their reception was held in Dundee recently. The bride's name was Miss Priscilla Manneson of Dundee. Mr. Adonis is from Eshowe.

spirit John had, so like his Master. The true teacher will ever be humble about his own knowledge, and will see in his pupils those who one day attain to as much as he has, or even more. Humility should be the chief mark of a teacher whether in earthly or in heavenly things. Let us not preach, even if it be to ignorant heathen people, with a superior attitude, and even when we may have to speak very firmly some word of warning or rebuke from the Lord, let it always be in humility.

(Continued from page 7).

that I am He, ye shall die in your sins." (John. 8:24).

*The saints who arose from their graves at the time of our Lord's death and resurrection "came out of the graves AFTER His resurrection" (Matthew 27:51-53).

***"Firstborn" (Greek, "prototokos") is issued of Christ 6 times in the New Testament. Once (Luke 2:7) of Him as born of the Virgin Mary; five times in reference to His RESURRECTION, the "firstborn of the new creation": Col. 1:15, 18; Rom. 8:29; Rev. 1:5; Heb. 1:6 (R. V.).

African Progress in South Africa

Nursing: Big Scope for Bantu Women

Bantu members of the South African Nursing Association recently held a two-day conference in the community hall at the Bantu township, Atteridgeville, near Pretoria. Twenty-two delegates represented their respective branches throughout the country and a large number of interested Bantu nurses attended the conference as observers.

Several papers on the activities and duties of nurses were delivered by delegates and goodwill messages were received from Mrs. C. R. Swart, wife of the Governor General in her capacity as Chief Patroness of the Association, from the Minister of Health, Dr. Albert Hertzog, and from the five Administrators of the provinces and of South-West Africa.

The nursing profession offers many remunerative opportunities for young Bantu women. Today some 7,500 Bantu nurses and student nurses are serving their own people. There are 27 training centres for Bantu nurses in South Africa, of which seven are mission hospitals. There are 12 training schools for midwives, one for mental nurses and eleven training centres where Provincial Nursing Certificates can be obtained. In addition, 41 hospitals offer auxiliary training.

(Continued from page 16).

THE 7 DANGER SIGNALS.

1. Any sore that does not heal.
2. A lump or thickening in the breast or elsewhere.
3. Unusual bleeding or discharge.
4. Any change in a wart or mole.
5. Persistent indigestion or difficulty in swallowing.
6. Persistent hoarseness or cough.
7. Any change in normal bowel habits.

For further information consult your doctor.

Issued by the—

THE NATIONAL CANCER ASSOCIATION OF SOUTH AFRICA,
P.O. Box 2000, Johannesburg.

The training institutions are of a modern type and of a high standard. The Baragwanath Hospital, the biggest hospital in Africa, near Johannesburg, alone has a staff of 1,000 Bantu nurses, half of whom are student nurses. All the ward sisters there are Bantu. The usual order of progression is student nurse, staff nurse grade II, staff nurse grade I, sister, matron.

Coloureds Join Board of Insurance Firm

A Cape Town insurance company has sold half its issued share capital of £100,000 to Coloured people, taking two Coloured men on its board of four directors and opening all its staff posts to Coloured persons. This week the group controlling the company, Vista Assurance Corporation (Pty.) Ltd., will launch an investment company and a trust company with a combined issued share capital of £150,000 on exactly the same basis. The offer of the insurance company shares to Coloured people made about a month ago was oversubscribed within a week. — *Cape Argus*, 5/9/60.

Bantu Salaries

A senior information officer of the Department of Bantu Administration and Development, Dr. T. S. van Rooyen, said in Pretoria that his Department could not be expected to take action over the heads of employers in setting wage levels for Bantu workers. The Department did, however, set an example, with its own Bantu employees. A number of sub-editors employed in the publications sections were Bantu and they earned between £60 and £70 a month. In the clerical side there were interpreters and clerks whose earnings ranged between £25 a month and £50 a month. — *Rand Daily Mail*, 30/8/60.

Further Wage Increases for Bantu

A supplementary Industrial Agreement appearing in the Government Gazette of the 19th instant contains the decisions of the Steel and Engineering Industries Federation of South

Africa to increase wage rates for non-European employees. The effect of this decision on the part of SEIFSA is to increase basic non-European wages by approximately £3m. per annum.

General labourers will receive a minimum monthly remuneration, including cost of living allowances, of £15/6/8 in urban areas, which is an increase in the minimum rate of some 25 per cent. Pro rata increases will apply to other non-European grades. This will place a large number of employees on a minimum remuneration of £18 per month.

The highest grade will receive a minimum of £22/8/6 per month. Overtime payments will be made at the rate of time-and-a-half instead of time-and-a-third. It is anticipated that some 100,000 non-European workers will derive benefit from the Agreement. — *Steel and Engineering Industries Federation of South Africa*, 18/8/60.

£1½m. Wage Increase for Bantu Builders

Mr. G. De C. Malherbe, Director of the National Federation of Building Trade Employers in South Africa, announced in Durban yesterday that a £1,500,000 wage increase for Bantu in the building industry will be made next year. The lowest-paid Bantu labourer will receive £14/5/-. — *Rand Daily Mail*, 25/8/6/.

Bantu to Receive £37 a Month

Setting a high standard of Bantu pay in the food industry are Food Machinery (South Africa) Ltd. who have recently announced from their Port Elizabeth factory that at the end of three years' service all Bantu employees will receive £37 a month and staff employed now will reach this figure sooner. — *Food Industries of South Africa*, August 1960.

SEPARATING

Walk the streets of some big locations in South Africa on a Saturday afternoon or Sunday morning. You will see a group or groups of Africans in red, white, black and purple robes dancing to the rhythm of drums and stone-filled tins, tapping the crowded streets, singing and preaching in their churches.

"This church," you will hear them say, "belongs to our Father and Bishop Matasuga of the Holy African... Repented Christian... Church of Christ... in South Africa."

"This church," they continue, "is unlike the church which has a European bishop at the head."

In most cases the bishops of such sect churches are self-ordained and do not preach the saving Gospel of the crucified Christ.

One looks with dismay on these sect churches springing up like mushrooms on the continent of Africa.

I have looked at South Africa particularly and have prayed to God for an answer to the reason for the growth of sectarianism. Are the many sect churches a result of true Christianity? Or is prejudice involved?

"Let's break away from the European church," I have heard many say, "and start our own church, so that we can have our own leaders, govern ourselves and have our doctrines based on the Bible, but with traditional inclinations."

I know that some sects are born of ill feelings toward the denominations from which they sprung. Others are the result of a faulty interpretation of the Scriptures on the part of the separatists.

But I believe that prejudice is the chief cause of sectarianism. Political fans have talked to many sincere Christians, telling them that if they have their own church, they will be free from European leadership.

"You will worship freely with no white at the head of your church," they say. "The white missionaries have come to boss you. They have taken your land while you closed your eyes in prayer."

Approaches like that are the root of broken churches and a breast from which sectarianism sucks.

Africa is fast gaining its independence. Some areas speak of getting their

independence tomorrow. Others do not speak of achieving it; they have it already. In the independent countries the Christian Church stands at the crossroads. Which road will its members choose? The road that will result in their beginning their own prejudiced church, or the road that will lead them to stand firmly in the Church of Christ?

There are a number of churches today where the African is assuming a greater responsibility. There are some where the African is the leader. This does not mean that the former church leaders are simply removing the burden of leadership from their own shoulders or seeking to gain political favour. It is happening according to God's plan. The time is right. But where the church is in its early infancy and no leaders have arisen, the leadership is still in the hands of missionaries.

I recently read that in the Congo, "the Church of Christ has been giving considerable thought to the future and has finally developed a form of organisation and a constitution which places all authority and responsibility in the hands of African believers."

The fact that many church bodies are turning the authority over to African leaders does not mean, I am sure, that the structure of the Church of Christ will be rearranged and changes made in its doctrine. It will remain steadfast as always — in the hands of African Christians.

If the transfer is from God, Africans will not leave their churches to start their sects or seek satisfaction in becoming selfmade leaders of their "own made" churches.

In these days of political struggle, the church is faced with this task: to direct all its active and potential power to Christian fellowship and to develop understanding among Christian bodies.

Let the African take the lead where this is possible. Much good will come of it, not the least of which will be a redirecting of the craving to break from the recognised church in an effort to feed the spirit of nationalism. These energies will be channelled into work for the Church, the Church of Christ. — *Jeremiah M. Xulu, S. Africa. (African Features).*

THE REFINER'S FIRE

(See Malachi 3:3 and I Peter 1:7).

*He sat by a fire of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze,
As He heated it more and more.*

*He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear
Set with gems with the price untold.*

*So He laid our gold in the burning fire,
Tho' we fain would have said Him "nay",
And He watched the dross that we had not seen,
As it melted and passed away.*

*And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand
And questioned with anxious tears.*

*Yet our gold shown out with a richer glow,
As it mirrored a form above,
That bent o'er the fire, tho' unseen by us,
With a look of ineffable love.*

*So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.—Sel.*

— JERUSALEM —

"Premier Ben Gurion, on tour in the U.S., had cabled that he had no objections to Billy Graham's using the Mann Auditorium, provided that he refrained from mentioning Jesus Christ before a Jewish audience." — *Time Magazine.*

"I will continue to pray for the peace of Jerusalem." — *Billy Graham.*



Rev. E. S. Makoa and his children, from Bloemfontein, South Africa, who celebrated his 80th birthday on the 13th of August 1960.

Good luck father Makoa. May God bless you.

NEEDED

If it is true that Africans are ready for leadership, they should show it. They must prove their capability.

It is not enough to *tell* the world about their readiness to take over the leadership. Their actions must show that they are prepared.

History reveals to us the great work that the churches have performed for the development of Africans. Where did the European missionaries get the money that they use in their activities for the church throughout Africa?

They receive it from the home churches, from the churches overseas. It is an unchallenged fact that if the overseas Christians had not sacrificed, much of the work done in Africa by missionaries would have been impossible.

When are Africans going to ease the burden of the overseas churches and support the church in Africa? Now is the time for Christians on this continent to take the responsibility which for many years has been met by Christians abroad.

To some so-called Christians in Af-

rica, the church is an organisation which squeezes money from the people. Some even go so far as to accuse the clergy, especially the Europeans, of misusing church money.

Some Africans say: "We like the church, but since these white missionaries take all the money we give, we have lost interest in its activities."

It is a pity that in these days when Africans demand leadership, that there are some who still make these unfounded accusations.

The church needs *your* gifts. Note that I say *your* gifts. When will you make *your* contributions?

That is a question for all Christian believers. If it can be answered with these words, "From now on I will try my best to help my church," the church will have before it a promise which, if fulfilled, will bear much fruit.

But as long as African Christians do not willingly give to the church, and indeed, as long as his gifts are small, the church will not rise to its full effectiveness in Africa. — (*African Features*) B. M. Masilo, Basutoland.

— TRUST IN GOD —

*If Christ can know each moving thought
That passes through our brain,
And send His Spirit to our hearts
And wash away our stain
Why should we doubt Him as a guide
To lead us every hour?
Why should we doubt His promised strength
To save us with His power?
If by His wisdom and His power
The planets move through space,
Then I will trust in Him each hour
To save me by His grace.
If all in heaven, earth or hell,
Must move at His command,
Then with my soul it must be well
While resting in His hand.
If He can give us mortal life
As on this earth He's given,
Then He can give eternal life
And also give us heaven.*

—Baptist and Commoner, Sept. 24, 1919.

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AFRICA'S

HOPE

OCT.
1960

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- CAN COMMUNISM END Colour-Bar?
- WHY A CHRISTIAN SHOULD NOT SMOKE
- DRAMATIC BULL SESSION BETWEEN TEACHERS AND THE EDITOR ON LIQUOR



PRICE
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AFRICA'S HOPE

"... Which Hope we have as an Anchor of the soul, both sure and steadfast" — (Heb. 6:19).

Registered at the G.P.O. as a newspaper.

OCTOBER
1960

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A Ghana Judge Explains the Duties of a Christian to his Nation

● **AFRICAN CHALLENGE** interviews Mr. Justice Nii Amaa Ollennu, a Puisne Judge in the Supreme Court, Accra. He explains how individual Christians, the churches, and Christian homes can contribute largely to the moral growth of a nation. Justice Ollennu, born in Libadi, is a Presbyterian.

Challenge: How do you think an individual Christian could best help our growing nations in Africa?

Answer: Every Christian has his responsibilities to the Lord. When Christ gave His commission to go and preach the good news, Christ meant what He said. The commission is extended to all Christians. I believe that every Christian should stand very strongly on what he knows to be the truth according to the Word of God. In my work, for instance, as a Christian, I have to see that I stand for the truth.

Challenge: Do you, as a judge, have any difficulty in standing on your Christian principles?

Answer: Being a judge makes it imperative that I use Christian principles, such as the liberty of an individual, and so on. If a judge fails to observe these principles, he is just mechanical.

Challenge: Do you think that the idea of nationalism can have some bad effect on Christianity?

Answer: Yes, there is the danger of reverting to pagan customs. At Independence, people poured libations to appease the gods of their forefathers. In 1957 fetish worship was strong, but it is decreasing very fast now. In official ceremonies such as a nation-

nal day of prayer, our people are inclining more to Christian services.

Challenge: What do you think will solve the problem of juvenile delinquency in our nations?

Answer: Courts will not solve the problem as some people think. Since Independence, Ghana has built many clubs where children can learn to live together in harmony and at the same time learn to do something creative and constructive. Some of the clubs such as Boy Scouts, Girl Guides, Red Cross, Boys' Brigade, Girls' Life Brigade, and Children's Services have been quite successful in training the children, especially those connected with churches. But every club can be more helpful if churches will take more interest in them. Each club should have a chaplain, who will guide the children with the Word of God. Social training is not complete without Christian training.

Challenge: What is really the church's part in the nation?

Answer: A church is useless if it cannot be outspoken. It must be sure of the Christian principles it is advocating, but it should not take part in politics. Political principles should not be introduced into the church. The church of God which is mixed up with a political party will not be bold enough to be outspoken for God.

Challenge: How do you compare children's home training today with training when you were young?

Answer: Things have changed. Many children are more careless today. I owe a lot to my parents and my grandmother. Because of their love for God and His Word, I was taught from my youth to love the



Bible. Their spiritual guidance has made me regular in church attendance. Even during my former political travels, I always stopped at any village on Sundays to worship.

Challenge: Did you have to work hard in your parents' home?

Answer: Even though my parents had several servants, I had to do most of the house work. I carried four tins of water before breakfast. But the fact that I was not allowed to be lazy stood me in good stead during my schooling career.

Challenge: What was your ambition as a student?

Answer: After my secondary education at Accra, my ambition was to become a missionary doctor. But God directed me in a marvelous way to His will. God led me to study law overseas, where I became a Member of the Middle Temple. While in U.K. as a student, I was invited to preach nearly every Sunday so I was able to preach in many churches. God met all my needs as I made them known to Him even though I had no allowance from home.

I am thankful I learned to trust in Jesus Christ as my Saviour, and I highly recommend the Christian life to all my countrymen and to other peoples.

—(African Challenge Mail Bag, Lagos, Nigeria.)

OUR COVER PICTURE

MRS. (REV.) R. M. KHUNONG OPEND THE DOOR OF THE CHURCH.

(More photographs on the middle pages.)



EDITORIAL PAGE

CAN COMMUNISM END COLOUR-BAR IN AFRICA?

The Commies tell us that their aim is to build up a future World State in which all men will live like brothers — a State that will be completely free from colour-bar. Communists reason that colour-bar is an attitude engendered by Capitalism. Colour-bar is a baby of Colonialism or imperialism. To eliminate colour-bar, it is best to destroy firstly, Capitalism; secondly, Colonialism or imperialism; thirdly, all colour-bar maniacs; fourthly, all religions. Such promises seem to be attractive to certain white-dominated parts of Africa.

The truth about Communism is that it is trying to exploit every weakness of the "Colonialists" for its own purpose. How could Africa have progressed into all directions without "Colonialism"? Nevertheless one does not need to be a Communist to see that Colonialism in this era of intensive African nationalism, would not only be out of date, but would also be a sure way of promoting Communism. As Colonialism was primarily for economic advantages, it follows that economic selfishness and colour-bar would grow in proportion to economic prosperity.

Every true Christian knows that to a very great extent, colour-bar is one of the fruits of socio-economic selfishness—which by the way, is SIN. If colour-bar is sin and of the devil, can it be destroyed by another devil? How can a godless Communism destroy colour-bar or any other sin for that matter? If man could create a heaven out of the chaos of his creation, why did Jesus Christ come then?

Communism boast that they have no racial discrimination in their Communist-controlled countries. If they had about half of the African population in Russia, their slogans would be put to the test. I doubt that they would treat Africans better than the "Colonialists". For example, to quote *The World*, Africans now studying

in Moscow, have suffered racial discrimination. "African students in Moscow have found that the Moscow University authorities are just as opposed to student political demonstrations as universities in other parts of the world, according to three students who held a press conference in Frankfurt, West Germany.

They said that trouble started in Moscow University early this year when the authorities there refused to allow African students to demonstrate against the French A-bomb tests in the Sahara Desert.

They said they had sent an open letter to heads of all African governments charging that African students suffer 'constant (racial) discrimination and threats' while studying in the Soviet Union.

Announcing their intention to 'expose Soviet colonialism,' the three told the news conference in Frankfurt, that they and scores of other African students were leaving Moscow 'disgusted' at Communist pressure.

They identified themselves as Mr. Theophilus Okonkwo, 28, of Nigeria, who said he was the secretary of the executive of the African Students Union in the U.S.S.R., Mr. Andrew R. Amar, of Uganda, and Mr. Michel Ayiho, 28, of Togo.

All were medical students and were invited during the last three years to study in Moscow.

'We left — and others are leaving — because of constant discrimination, threats, restrictions on our freedom, and even brutalities,' Mr. Okonkwo said.

'Students from all over Africa and the Near East are finding in Moscow that they are merely being used as agents of Soviet power politics.

'One-hundred-and-fifty students left before their time last year. Scores have left and are leaving this year, disgusted.'

They distributed copies of the open letter

which, they said, they had sent to United Nations Secretary-General, Mr. Dag Hammarskjöld.

They said they were acting for a 'majority' of the 75 to 90 African students still at Moscow University.

They claimed that students from Algeria, the Camerons, the Congo, Ghana, Guinea, Kenya, Mali, Morocco, Nigeria, the Sudan, Togo, Tunisia, the U.A.R. and Uganda had met recently and had empowered them to 'present our case against Communism.'

The decision to protest 'Soviet deceit' was taken, they said, after conflicts between Soviet authorities and African students.

The trouble, Mr. Okonkwo said, started early this year when Soviet University authorities refused the Africans permission to demonstrate against the French atomic bomb experiments in the Sahara.

'Thereafter University authorities tried to break up all meetings of an independent African Student Union we had formed, and tried to buy off some students.

'They tried also to threaten others and restricted our movements.'

I am sure that if the students had promised to be agents of Communism, Russia would have made a big noise in the U.N. General Assembly about the atomic explosions in the Sahara. Seeing that freedom of expression is diametrically opposed to the Communists' philosophy, students who want to "express their opinions" will never do for Russia. The fact that these students were of a different race made things worse.

The remedy for colour-bar in Africa is not Communism, not Capitalism, not pretty speeches, but a change of heart through faith in the heart-cleansing Blood of Jesus Christ, our Lord and Saviour. To promote this work of grace, all churches who have gifted ministers in mass-evangelism should

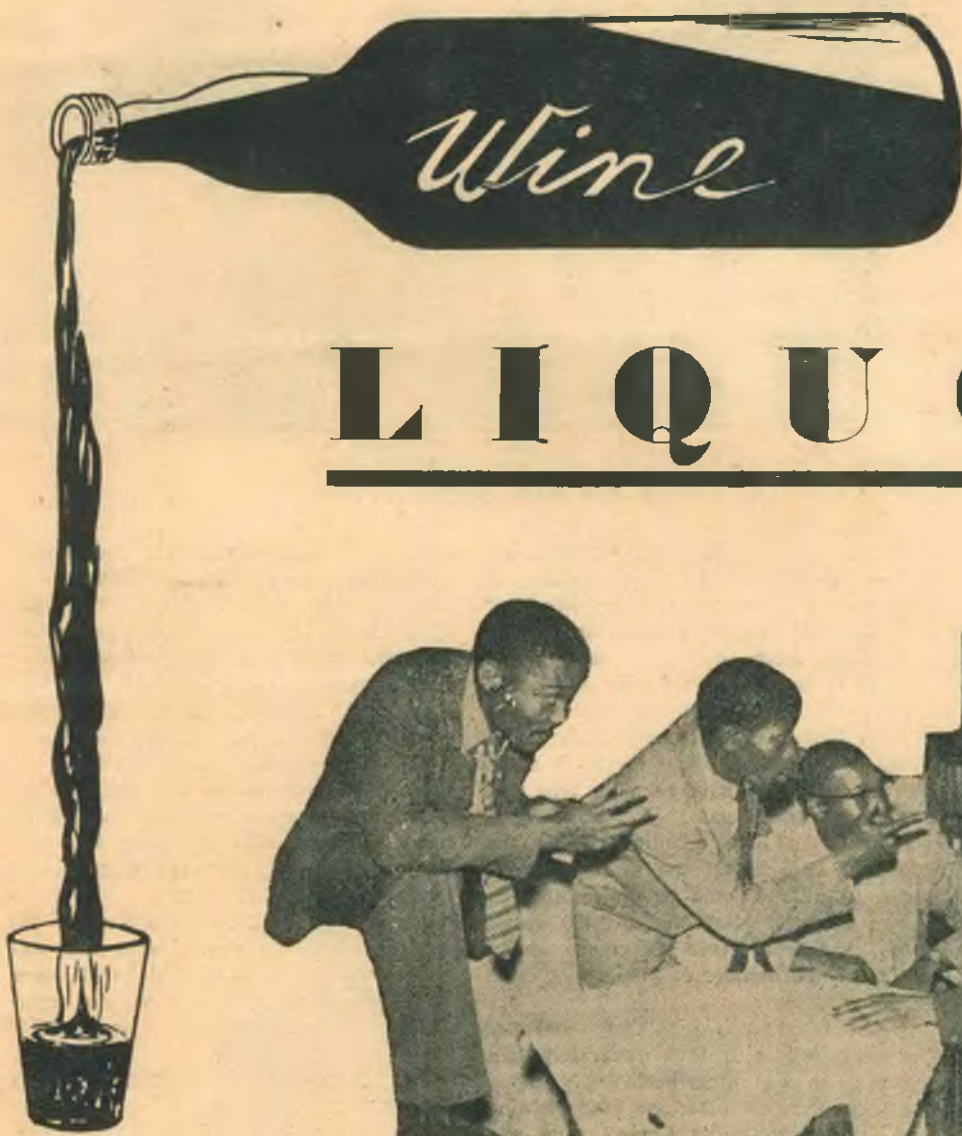
(Continued on page 9).

A Dramatic Bull Session between Teachers and

Editor

on

LIQUOR



Mr. X: Mr. Editor, we do appreciate Africa's Hope, but we cannot stomach your dogmatism concerning alcoholic drinks. You seem to be stricter than the Bible itself! I think you are too harsh in your condemnation of liquor drinking. If God regards drunkenness as terrible a sin as you allege, why did He create drinks? Why is it that some of the Old Testament Saints drank wine? Jesus Himself, in opening His earth-

ly ministry, turned water into wine at the wedding of Cana. He also ate and drank wine with the sinners. Drinking of beer is part of life; without it life would be dull!

Editor: Good morning gentlemen! Thank you for your words. Please take it easy. Even if we do not agree, we can at least agree to disagree instead of raving over the issue. Please take a seat and let us discuss the whole problem. Judging from your

words your problem is occasioned by the partial understanding of the Jewish customs relative to "wines", the type of wine Jesus made at Cana and Christ's purpose in performing that so-called "questionable miracle."

Mr. M.: Do you mean to tell us that there were various kinds of Hebrew wines? The Authorized Version uses the word "wine" all the way through the Bible. And

wine is intoxicating! What makes you think that there were several kinds of wine?

Ed.: That the Authorized Version uses the word "wine" right through the Bible is true, but it is also true that the Authorized Version was translated from the original Biblical language: the Old Testament from Hebrew; the New Testament from Greek. It is the Hebrew text that gives different names of wines.

Mr. L.: Can you quote us a few?

Ed.: Yes, with pleasure. The general word used for "wine", (though borrowed from the Palestinian Gentile tribes) is *yayin*. It appears 141 times in the Bible. It had some intoxicating properties. *Hemer*, which describes wine in its "foaming" stage, is used in Deut. 32:14 and Isa. 27:2. *Tirosh*, sometimes called *mishreh* (cf. Numb. 6:3) was actually fresh grape juice. In Isa. 65:8, the same word is used for juice that is still in the grapes. As time went on, *tirosh* came to mean wine that was not fully aged, although with full intoxicating properties (cf. Judg. 9:13; Hos. 4:11; Acts 2:3). Your Authorized Version uses the word "wine" 26 times; "sweet wine" in Mic. 6:15; "new wine" 11 times.

There were also "spiced wines" for which three names were used. The first was *mesekh* meaning "mixture" (Ps. 75:8); the second was *Mimsakh* meaning "mixed wine" (Pro. 23:30), which was highly intoxicating or stupefying (Mk. 15:23); the third was called *mazegh* meaning "mingled wine" (Isa. 5:22; Song of Sol. 7:2). Reference can also be made to *yayin harekah*, meaning "spiced wine" (Song of Sol. 8:2). The wine with the highest alcohol content was called *shekkar* translated, "Strong drink". It comes from the word *shikkar* which means "drunkard." In the Bible it is used 22 times. *Shekkar* was made not from grapes only but from other sources as well, such as dates, barley, apples, raisins, honey, etc. It may be an ancient prototype of our modern numerous concoctions.

Mr. X.: In view of the Palestinian hot climate and primitive preservative methods, how could wine like *tirosh* stay without fermenting?

Ed.: That is a good question. Yes, *tirosh* fermented within a week. From one week to 40 days the wine was regarded as wine proper or perhaps *yayin*. It was fresh wine with very low percentage of alcohol content, but intoxicating if taken in large quantities. After 40 days, it was transferred to other jars or wine skins tightly sealed. "Old wine" was stored for a year or more.

Mr. M.: Which wine did Christ make at the Cana wedding?

Ed.: It is hard to say. But the Hebrew Holy Writ used the word *yayin*, which was



"In the first place....."

fresh wine with a low alcohol content, but with possibilities of causing drunkenness if taken in large quantities. On the other hand it could have been *tirosh* because, (1) the wine Christ made was miraculously made; (2) Christ would not make wine that would make people drunk. If it was *yayin* (which is most likely), it was a very fresh one. I doubt if the company that invited Jesus to the wedding could have been the type that favoured drunkenness. If it was *yayin*, it was taken in little quantities. From the combined capacity of the said waterpots, about 10 gallons could be drawn. If each person drank a glass, about 2,400 guests could have been served. Of course we do not know the number of guests that came to the wedding.

Mr. X.: Don't you think that it is better for you to tell us to drink moderately than to tell us to stop altogether?

Ed.: In the first place the kind of wine that was made during Christ's time was different from the wine of today. Today's "wine" or liquor has a very high percentage of alcohol.

That wine-drinking was to the Jews as tea and coffee are to us is true. It was part of the simplest meal (Gen. 14:18; Judg. 19:19; 1 Sam. 16:20; Isa. 55:1 etc.). In fact, the abundance of wine was a special token of God's blessing (Gen. 27:28; Dt. 7:13; Amos 9:14 etc.). Even "drink offerings" were part of prescribed ritual (Lev. 23:13 etc.). These few references should enable you to under-

stand that when Christ "ate and drank" with sinners, He was merely adapting Himself to Jewish custom (Matt. 11:19; Lk. 7:34; Lk. 22:18). Yes, Christ regarded the wine that was then used as a source of innocent enjoyment (Lk. 5:38f; 17:8). But may I emphasize again that the type of wine that was drunk by the poor people with whom Christ associated was one of very low alcohol content. Intoxicating wine was a luxury beyond the reach of the poor man. Even today, countries like Palestine, Rumania, France, drink a lot of weak wine because their water is not very good.

Mr. L.: Mr. Editor, do you mean to tell us that in the abundance of wine there was no drunkenness in Biblical times? If there was drunkenness, perhaps it was not regarded as a serious social evil as you paint it today.

Ed.: Drunkenness in the Old Testament times was prevalent, but I do not remember any portion of Scripture where it is not regarded as a social evil. Individuals that come to my mind are Noah (Gen. 9:21); Lot (Gen. 19:33, 35); Nabal (1 Sam. 25:36); Amnon (2 Sam. 13:28); Elah king of Israel (1 Kings 16:9). In all these cases drunkenness was some kind of social evil. In Amos 6:6 the prophet proclaimed judgment upon rulers of Samaria that drink wine in large bowls and against wealthy ladies who had become addicted to drinks (Amos 4:1). Prophet Isaiah brought a similar message in 5:11, 12, 22; 28:1-8; 56:11f.

Even in the New Testament drunkenness was also prevalent (e.g. Matt. 24:49; Lk. 2:34; Acts 2:13, 15; Eph. 5:18; 1 Thess. 5:7). But Paul rebuked the Corinthian Church for the same sin (Cor. 11:21).

Mr. L.: Was voluntary total abstinence definitely practised in Bible times?

Ed.: Not exactly. In Daniel 1:8-16 we get an isolated case of voluntary abstinence. But one thing I can be sure of is that a conscience more sensitive to the sinfulness of over-indulgence was gradually developed — hence the lives of prophets and wise men.

Mr. X.: I understand that the type of people who were required to be tectotallers were priests and Nazarites. Surely, Mr. Editor, you do not mean that we ordinary Christians should be priests and Nazarites?

Ed.: If you are a truly "born-again" Christian, you are a "priest" and a "Nazarite". The Priests and Nazarites were types or symbols of the New Testament Saints.

Mr. X.: How are the so-called "born-again" Christians "priests"?

Ed.: The whole history of Levitical priesthood is long; but I shall explain the relevant points briefly. If you want a fuller account please read the Epistle to the Hebrews.

Aaron was the first High Priest; he symbolized Jesus Christ. The Old Testament High Priest entered the Holy of Holies in the Tabernacle or Temple once a year to

sacrifice for the sins of the Israelites and to pray for them. Jesus Christ, after sacrificing Himself for the sins of all people of all races of all times, rose from the dead, entered into the Holy of Holies not made by human hands (which is heaven itself) where as our High Priest, He dwells on the right hand of the Father, praying for us day and night. The rending of the temple veil that separated the Holy of Holies from the Holy Place, as Jesus cried on the Cross of Calvary, symbolized the eternal truth that the Holy of Holies was now open to all believers. That is why all believers today, young or old, rich or poor, bishop or church member, can talk to God directly through Jesus Christ, our Mediator and High Priest.

If we can talk to God directly, then it means that we are priests because in the Old Testament times, it was the Priests who offered sacrifices and prayed to God on behalf of the people. We Christians today, as priests, communicate directly with God through our High Priest, Jesus Christ. We offer spiritual sacrifices, not animals, on the altar. The Apostle Peter had that truth in mind when he said "Ye also as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ" (1 Peter 2:5).

Mr. X.: Although I am anxious to get back to the subject of alcoholic drinks, may I know the kind of "spiritual sacrifices" we as Christians are required to offer.

Ed.: Firstly we, like Christ, are to offer our very selves to God—not for the redemption of the world, but for victorious Christian life and effective ministry. That is our first spiritual sacrifice. Verses that come to my mind concerning this sacrifice are as follows: "I beseech you, therefore, brethren, by the mercies of God, that ye *present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*" (Rom. 12:1). For "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). "Knowing this, that *our old man is crucified with Him*, that the body of sin might be destroyed that henceforth we should not serve sin" (Rom. 6:6). "Whosoever will come after me, let him deny himself, and *take up his cross* and follow me" (Mk. 8:34; c.f. 11 Cor. 8:5).

Secondly, our spiritual sacrifices are our *sincere worship and prayers*. St. Peter and the Psalmist expressed the idea plainly when they said, "But ye are a chosen generation, a *royal priesthood*, an holy nation, a *peculiar people*; thae ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9). "*The sacrifices of God are a broken spirit; a broken and contrite heart*. O God, Thou wilt not despise" (Ps. 51:17). The in-

(Continued on page 7).



“And finally . . .”



● **U.S.A.:** The Presbyterian Church in the United States (Southern) has urged its colleges and other institutions to speed the processes of desegregation. — *Sel.*

● **GERMANY:** The Washington Embassy of the German Federal Republic is distributing a 20-page brochure entitled "A Moral Obligation". It relates the efforts of the post-war German government to "make amends to the Jewish people for the suffering and wrongs inflicted upon them by the Nazi regime." *Gospel Herald.*

● **BRITAIN:** The British Divorce Rate has been dropping steadily since reaching a record shortly after the end of World War II. The growth of marriage counseling facilities is given as one reason for the drop. — *Sel.*

● **CUBA:** The goal of World Gospel Crusade is, "A Million Gospels for Cuba." Authorities are friendly to such distribution. While Fidel Castro has listened to the voice of Communism, there is another side of the story. From time to time he visits the widow of one of his close friends who was killed early in the revolution. She says, "Fidel, you have given us roads and schools, but to run this country you need the Lord Jesus Christ in your heart as your personal Saviour." Then she reads the Word of God for long periods of time. He sits and listens quietly. The Lord is at work in Cuba — and it is time to pray. — *By Cam Thompson, in Christian Victory.*

● **LOWER LAOS:** The latest land to be entered by missionaries is a mountainous region in Lower Laos. More than 20 missionaries are now working out from five centres with footholds already made into four of the 20 tribes of aboriginal people. — *Sel.*

● **INDIANAPOLIS:** Billy Graham said, "One of the tragedies of the Christian Church today was expressed to me by a Methodist clergyman in Indianapolis. He said 'It is unfortunate that many Methodist clergymen no longer preach conversion, but

I am glad to report that hundreds are beginning to turn back to the early convictions of Wesley, that a man needs to be born again.'" — *Prophecy Monthly.*

● **U.S.A.:** The United Society of Methodist Laymen was recently organized in Austin, Texas, with the avowed purpose of highlighting spiritual need and orthodoxy within the Methodist church. A similar group has been activated in Presbyterian churches of the South.—*Herald of Holiness.*

● **BELGIAN CONGO:** The Selection of a Christian Minister as the first African secretary general of the Congo Protestant Council marks a new era in the co-operation of Protestant churches in Belgian Congo. Rev. Peter Shaumba was unanimously elected by the Africans and missionaries to become secretary-general in July, 1960. —*Sel.*

● **U.S.A.:** Abraham Lincoln once said: "If I tried to read, much less answer, all the criticisms made of me and all the attacks levelled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right then what is said against me now will not amount to anything." — *Sel.*

● **EAST GERMANY:** More than 20,000 East Germans fled from under the shadow of Communism's oppression during May. According to the Refugee Ministry, 20,275 persons sought asylum in West Germany. — *Sel.*

● **GREENCASTLE:** Modern Missionaries, particularly those from Western countries, must seek always to proclaim "the pure gospel of Christ, undiluted by cultural trappings and racial or national feelings," said Rev. Eugene L. Smith, general secretary of the Methodist Board of Missions, speaking at Greencastle to missionaries, national and mission executives representing 44 countries. — *Sel.*

● **SCOTLAND:** Queen Elizabeth II and the Duke of Edinburgh will attend the Inaugural ceremonies of the special three-day meeting, October 11-13, of the General Assembly of the Church of Scotland, commemorating the four hundredth anniversary of the Reformation in Scotland. The celebration in Edinburgh will open with a thanksgiving service. — *News in the World of Religion.*

● **U.S.A.:** Senator Thomas J. Dodd (Dem.) of Connecticut, says the American people are not being told the facts about the neutron bomb.

This bomb, he says, would operate "as a kind of death ray", destroying all life within a certain range. Senator Dodd told the Senate on May 12: "Such a bomb can theoretically be produced by tailoring the energy of a fusion explosion so that . . . its primary product is a burst of neutrons." For years, the Senator said, the Russians have had "some understanding of the possibilities of the neutron bomb."

The Senator added: "If there is a possibility that a neutron bomb can be built, if there appears to be any chance that the Soviets may succeed in building one before we do, then the American people have a right to the facts . . . The President should tell the people what the scientists told him." — *U.S. News and World Reports.*

AMERICANS are killing themselves at the rate of three an hour. Many prominent people have chosen suicide in recent years. Among these are George Eastman, Ivar Krueger and Carole Landis. Life has no meaning without Christ.—*Christian Victory.*

THE nation has been alerted to the dangers of poisonous chemical additives to our processed foods. The Food and Drug Administration has published a booklet, "What Consumers Should Know about Food Additives". It can be bought (15c) from the Sup't. of Documents, Washington 25, D.C. Very few processed foods nowadays are fit for human consumption.—*Christian Victory.*

RUSSIA: "I agree with Christ in most of His teachings," says Nikita Khrushchev.

"There is only one point where I do not agree; when Christ says one has to turn the other cheek. For me, if a man strikes me on the cheek, I knock his head off" (*Time*). So Khrushchev has to admit that Christ's teachings are good with the one exception that he himself is so utterly unlike Christ. Whereas Christ submitted to crucifixion Khrushchev would knock the other man's head off. Is this only a small difference? Little does Khrushchev dream that he will one day stand before Christ to be condemned out of his own mouth. — *The Prairie Overcomer*.

WORDLY-WISE Russellites, alias Jehovah's Witnesses, show more wisdom in some ways than "the children of light." In one month alone U.S. religionists spent no less than \$5,000,000 dollars on church buildings. The Russellites seem to consider it a waste of time and money to build brick and stone. Instead, they pour their money into printed propaganda, and they are making converts by the thousands.

While God's solid work does require suitable and adequate equipment, we could learn a valuable lesson from this false cult. We should make for wider use of the printed page. Let us by all means get the truth written on human hearts. The Most High dwelleth not in temples made with hands.—*The Prairie Overcomer*.

● **U.S.A.:** To establish a link between them and their sister Sudanese nurses, American nursing students are selling foods they baked themselves to purchase a sewing machine as a gift to the Omdurman Civil Hospital's nursing students. The project began at the Cornell University School of Nursing.

● **SUDAN:** Justice Babikar Awadalla, of the Sudan Supreme Court, was admitted to the bar at Lincoln's Inn, London, recently. He is a graduate of Khartoum University School of Law, and became Speaker of the Sudan's House of Representatives from 1953—1957.

There are three more Sudanese judges in Britain studying to qualify for the British Bar. They are to finish in 1961.

Lincoln's Inn, established in the 14th century, is one of London's four Inns of Court. A barrister must be a member of one of these inns. — *Light*.

● **NIGERIA:** Fresh oil discoveries in Eastern and Western Nigeria have led to bids for concessions by big international oil companies.

The first small scale shipments began two years ago and now it is recognised that Nigeria may become a major oil producing country.

An exploration company which has done

twenty years pioneering work in Nigeria spent £80 million there a year.—*The World*.

● **TEL AVIV:** Seven of the new African states — Ivory Coast, Chad, Niger, Dahomey, Gabon, French Congo and the Central African Republic — have notified the Israeli Embassy in Paris that they wish to establish diplomatic relations with Israel, it is reliably learned here.

Israel will, for the time being, probably appoint two Ambassadors for the whole of the French community, though at a later stage it is intended to establish an Embassy in each country. — *Southern African Jewish Times*.

● **SWEDEN:** Sunday church attendance in Sweden averages only 250,000 persons, or 3.3 per cent. of the population. Ninety five per cent. of Swedes belong to the State Lutheran Church. — *Christian Victory*.

● **TAIPEI TAIWAN:** Recently, a number of well-known Chinese Christian educators and legislators here called upon the free world to consider and carefully weigh its Christian and moral responsibilities involved in the matter of relationship to Communist China, and to begin by repudiating the movement to recognize the Communist regime in Red China.

Headed by such distinguished educators as Mr. Beauson Tseng, President Emeritus of Tunghai University, Mr. C. Y. Stone, President of Soochow and Sui Fon Lee, member of the National Assembly of China, other outstanding Christian leaders in government and fields of education joined in this statement.

Expressing their gratitude that American church leaders have shown interest in the above question, they stated plainly: "It seems to us necessary at the outset to point out that for any Christian to condone the condemnation of one-quarter of the human race to permanent enslavement and oppression under the most diabolical tyranny the world has ever seen, is the height of betrayal of his faith in God." They went on to say that to recognize the Communist regime is to aid and abet a one-sided war on the Chinese people. "To us Asians, there can be no greater retreat of religion before atheism than the recognition of the Red Chinese regime by Christians, despite our knowledge of what regime stands for."

In a closing statement they said: "Over six hundred million Chinese are today literally dying to desert the Communist camp and join the ranks of the democratic and free. It is our Christian duty to help them into freedom." — *Christian Victory*.

(Continued on page 9).

A DRAMATIC BULL SESSION . .

(Continued from page 5).

cense smoke from the altar symbolized the prayers of all Saints (Rve. 8:3, 4). "By Him therefore, let us offer the sacrifice of praise to God continually that is the fruit of our lips giving thanks to His name" (Heb. 13:15).

Thirdly, our spiritual sacrifices are our love-motivated and sacrificial giving to God for the advancement of His Kingdom on earth. This sacrifice covers free-will offering and tithes (in money or in kind). Says Paul, "...I am full, having received of Epaphroditus the things which were sent from you, an odour of sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18. See also Heb. 13:16).

Mr. X.: If Christians are priests, then it means that like the Old Testament priests, they should be teetotallers?

Ed.: Exactly!

Mr. X.: Then how are the present-day Christians of the New Testament Saints "Nazarites"?

Ed.: The word *Nazarite* comes from a Hebrew word "*Nazir*" which means "separate" or "vow". If you are interested in knowing more about Nazarites, I would suggest that you read Numbers Chapter 6. In that chapter you find that Nazaritism was regarded by Jews themselves as a Divine institution. It was intended as a solemn and earnest protest against the apostasy and religious impurity of the age. In the New Testament period, we meet men who belonged to this order, such as John the Baptist, James the Just and Paul (for a time while he sojourned at Jerusalem). We need not be "Nazarites", but types of "Nazarites". Here are some points to prove that today's Christians are also Nazarites: (1) Nazarites had to abstain from strong drink or liquor; so should we Christians today.

(2) Nazarites had to leave their hair and beards grow for life or for a certain period of their vow. That is why they were also known as "the crowned ones". Such a practice does not bind us today, but we should be spiritually "crowned ones". We Christians are teetotallers because we are "the crowned ones."

(a) The crown of joy or hair are the precious souls we have won to Christ; (I Thess. 2:19).

(b) the crown of righteousness awaits us because we love the Lord's second appearing or return for His own (I Tim. 4:8);

(c) the crown of glory awaits us for being faithful shepherds of His Sheep (I Pet. 5:1-4);

(Continued on back cover (iii)).

BETWEEN



US WOMEN

By

Mrs. A. B. GAMEDE

Quiet Corner:

ARE YOU SILLY?

Have'nt you ever heard some one saying "what a blessed nuisance!?" That sounded rather queer and irritating to your ears. Didn't it? But this would not have been so if you had lived in the 9th century, during the time of Alfred the Great. For "blessed" you would have used "selig" which means "silly" in modern English, and you would have made no bones about it.

"Blessed" is a new word, for "silly" was the word commonly used then. It is strange that such a word can at another time mean just the opposite; stupid, foolish and a "mass", as student of Fort Hare University say. It is not far to see how it changed if we use our common senses a little.

We know that everything out of the ordinary looks funny from what we are used to seeing. The blessed people were peculiar from others in thought, word and behaviour, because they were swimming against the current. So a blessed and "silly" person was the one who got things upside-down, as far as you and I could see.

Getting a thing the wrong side up needs turning it round. We can safely say the blessed people were the revolutionary ones and their contented neighbours who wanted to enjoy themselves painted these as "silly", stupid and impractical.

The sermon of the mount has the word blessed at the beginning of every Beatitude:

Blessed are the poor in spirit

Blessed are they that mourn

Blessed are the meek

Blessed are they which hunger and thirst after righteousness.

These seem to contradict the accepted standards by which the world lives. You and I would have said:

Blessed are the rich

Blessed are they that rejoice

Blessed are the aggressive

Blessed are they which are satisfied with their own righteousness.

But to Jesus it is the poor in spirit that seek and find Him; it is the hungry and the thirsty that need "His Bread" and "Water of Life", which symbolises His Word; it is the meek that realize they are sinners and ask for His pardon.

Blessed are they that mourn is the best way to happiness. "Bear one another's burdens" and you will discover what real happiness is. Mourn over your sins and you will discover what true "joy unspeakable and full of glory" is. These are some of the fragrant flowers you will gather on reading the sermon of the mount.

You might look silly to the world but there is much intelligence in being "fools for Christ's sake."

HOUSEHOLD HINTS

- ☆ To remove grease spots and help keep spectacles clear in the kitchen and bathroom, sprinkle a little Eau-de-Cologne on cloth and polish spectacles. You can do the same with the bathroom and shaving mirrors.
- ☆ In this coming hot weather mosquitoes and other insects would be plenty. Protect your children from them by applying a little eucalyptus oil to hands, legs and face.
- ☆ After eating an egg with a spoon it becomes tarnished and "eggy". Soaking it in a solution of lemon juice and water to remove all traces of tarnish.
- ☆ Try warming your scissors slightly when cutting nylon materials.
- ☆ Store your tools by plunging their blades into a tin containing waste oil mixed with saw dust or sand to prevent bluntness and rust.

LAUNDRY THE NEW WAY

(Continued).

Water-repellent: This finish varies considerably. Others are treated with silicones and others with wax proofing. Usually both types can be washed at home or dry cleaned, but raincoats are better dry cleaned.

Study your tags or labels. If silicone is used they will state that and make sure you inform your cleaners for better cleaning and a special process in cleaning if necessary.

Water-repellent fabrics are relatively resistant to water, moisture and wet stains. Grease stains should be removed immediately by sponging with a grease-solvent (e.g.) solution of ammonia). Never rub stains, you might find yourself rubbing them in.

Wash in plenty water, a good quality soap-flakes, powder or mild soapless cleaner. Rinse thoroughly in clear water. Do not boil, rub, starch or wring, but drip dry immediately and then iron under a damp cloth.

Permanently pleated: Use a large tub with plenty of water and a good quality soap-flakes. Dip garment up and down in warm suds, dipping the way the pleats hang. Rinse in the same way. Do not twist, wring, rub, bleach, starch or boil.

Drip-dry opened out. Hang as pleats go when on. Ironing is not necessary but for knife-edged sharp pleats, use a cool iron; pressing lightly and gently.

Next Mont: Shrink-resistant and glazed fabrics.

The Cake of the Month:

LAIZY DAIZY CAKE

2½ cups flour
1½ cups sugar
2½ teaspoons Baking Powder
½ cup soft butter
2 eggs
2/3 cup milk
1 teaspoon vanilla essence
Pinch of salt.

Method: Sift the dry ingredients all together into a bowl. Add the rest and mix, blending well for 5 minutes. Grease 2 sandwich tins and line them with greasproof paper. Pour mixture onto them. Bake in a moderate oven, 350 degrees for 25-30 minutes. Cool on cake rack and ice with 2 cups sifted icing sugar; pinch salt; ½ cup soft butter; 2 tablespoons cream and 1½ teaspoon vanilla; mix all together until thick and creamy.

"News Around the World"

(Continued from page 7).

Modern Buddhism Becomes Intensely Missionary

● **TAIPEH FORMOSA:** Caught up in an intense evangelistic movement, adherents of Buddhism are being urged to tell others of their faith and its freedom, equality, love and kindness. They point out with real conviction that Buddha is the saviour of the world, and Buddhism is the only answer to the troubles of mankind, because "it is greater, more complete, and higher than any other religion."

"Why then," they ask, "is the world not saved?" Because Buddhists have not fulfilled their responsibility to evangelize — to spread the good news. But no longer is this true — they are on the move with a bold aggressive programme using newspapers, magazines, radio, trucks, tracts — every method possible to reach the world for Buddha.

The way to salvation, they teach, is "to remove the seeds of suffering". These seeds are covetousness, foolishness, killing, stealing, adultery, etc. Buddha makes all people realize the relation of the seed to the fruit so that they will refrain from the seed. "When the seeds are cut off there will be no fruit of suffering," and Buddha will have saved the world.

Buddhists discount good works, of contributions in the realms of politics, science, education, religion and philosophy as a means of salvation. "These things can bring only temporary and incomplete help," they teach. "Only Buddhism," they continue, "which has all of the above and yet is above all, is the true religion that can save the world . . . Buddhism has the complete answer to all problems."

The new fervour for propagating Buddhism also expresses itself in an aggressive propaganda attack on the Christian movement. On a theological basis, they have built an elaborate system of comparison, showing the "superiority" of Buddha to Christ, carrying through to a comparison of

By Dick Hillis.

their scriptures with the Bible. Politically, they claim that Communism is an outgrowth of Christianity, and make repeated reference to the NCC World Order Study Group's recommendation to admit Red China to the United Nations.

"We should never forget that Christians today are pro-Communist," one Buddhist leader cautions. Buddhism is on the march! (FENS).

But Buddha did not die for our sins — neither was he raised from the dead. So he is a blind leader of the blind, dead as the weight of centuries can make him. But **CHRIST LIVES!** He alone is the Saviour of the world, the loving, able Redeemer.— *Christian Victory.*

MORE FALSE PROPHECY

● **MILAN:** Also during July "100 persons huddled in a building 7,150 feet up Mt. Blanc" in the Alps, fearing that "a mercury bomb" was about to be exploded; and the explosion would "tilt the world off its axis" and cause much of the world to be inundated, and destroyed. These dunes were the followers of one "Dr. Eljo Bianca," a bearded Milan "pediatrician." He too was a false prophet.

Repercussions of Dr. Bianca's false predictions were heard around the world. For example, "Doomsday hysteria gripped many rural communities throughout the Philippines last summer, as July 14 approached. Many local embellishments were added to the predictions of the Milan Pediatrician and the reported revelation of the "Third Secret Prophecy" of Fatima, concerning the end of the world.

"In spite of the eleventh hour attempts of church and civic officials to dispel the rumour, bus line terminals and railway stations were teeming with young and old who were making their exit from the cities in order to join family groups to await the end." (FENS).

When Christ DOES come, many of these will not be ready. — *Christian Victory.*

● **U.S.A.:** "A child who has not been taught the meaning of the word 'no' by the time he is four years old has spent four years in the academic school of crime." — (*Survey Bulletin*).

"Juvenile delinquency is going up all over the world, under every system of government." — *Margaret Mead.*

CAN COMMUNISM END COLOUR-BAR IN AFRICA?

(Continued from page 2).

be let them loose to evangelise all races in Africa. Firstly they should bring about revivals within their own respective churches; secondly they should encourage all churches to pray for a revival to sweep over Africa. Only after our stoney hearts have been changed to flesh by the power of the Holy Spirit can we end colour-bar. No amount of denominational religiosity and moral instruction will end colour bar: only Christ in man can. All churches should start preaching that colour-bar is one of the sins for which Christ died: it is one of the sins that Christ can cleanse with His precious Blood that He shed on Calvary's Cross; it is one of the sins from which we can be saved by grace through faith in Christ Jesus.



From left to right: Dr. F. H. J. Kriel (Chairman of the Central Sinodical Committee), Rev. C. J. J. van Rensburg who dedicated the new Church building, Rev. P. M. Khunong in charge of the Church and Rev. D. Sila who welcomed the guests.

£4,750 FOR NEW D. R. CHURCH

Four thousand seven hundred and fifty pounds has been recently spent by the Dutch Reformed Church to build a new Daughter Church at Standerton. The new Church which was opened by Rev. C. J. J. van Rensburg of Wonderboom will be under the charge of Rev. J. M. Khunong.

In the endeavours to build this Church, the Mother Church donated £1,145, the Mother's Union bought the Holy Communion wine-glasses at £42 and also donated £35. Mr. Lyons bought a memorial stone for £23-17-9. The new Church bell costing £50 was a gift from Mrs. Erasmus. Mr. Fourie and family bought a pulpit for the Church at £60.



(Back row) from left to right: Rev. P. Khunong, M. Mokoena, (front row): J. D. Sila, P. Mnisi, L. Rammala and E. M. Phatudi, during the opening ceremony of the new D.R.C. at Standerton.



The Church Choir of the Standerton Daughter Church sung during the opening ceremony, under the baton of Mr. Twala.



Members of the Mother's Union and Rev. P. M. Khunong on the dedication day.



An estimated crowd of about 850 outside the new D.R. Church building on the dedication day.

THE TEXT OF THE NEW TESTAMENT

The Ancient Versions of the New Testament

Whereas in the previous edition of Africa's Hope we dealt with the most important uncial and minuscule manuscripts of the New Testament, in this edition we want to say something about the ancient Versions of the N.T.

The importance of the versions can be seen from the fact that the Syriac and Latin translations of the New Testament were made about two hundred years before Codex Vaticanus was written; the latter, as we have said, was written about A.D. 350, but the former were written about 150. The earliest Egyptian version was made about A.D. 200, 150 years before Vaticanus appeared. Insofar as the original text of the Syriac or Latin translations can be reproduced it can generally be determined what kind of Greek text the translator used, i.e., the text that is about two hundred years older than that of our best uncial manuscript.

The versions appear first in the remoter parts of the countries to which the Gospel was early introduced. Three of these, because of their age and general character, are of special importance for textual study and may be called our *primary* versions. They are the Syriac, the Egyptian, and the Latin versions.

THE SYRIAC VERSIONS

As long as the Gospel was confined to Antioch, Greek was sufficient; but when it went inland to Damascus, and other places, there arose the need for a Syriac translation. Several such translations were made. We examine some of them briefly.

(a) *Tatian's Diatessaron*. Tatian the Syrian, also called the Assyrian, about A.D. 170, prepared a harmony of the four Gospels by interweaving the materials in the Gospels into a continuous story.

It is found only in two manuscripts of an Arabic translation of the 11th century, edited by Ciasea in 1888.

(b) *The Old Syriac Version*. It was formerly supposed that the Peshitta was from the second century and thus the earliest translation of the New Testament into

(By J. DU PREEZ, Decoligny, Umtata).

Syriac. However, the discovery of a mass of documents in 1842 in Egypt has overthrown this opinion. Now we know that there was an Old Syriac version much older than the Peshitta, originating about the same time as the Diatessaron, or even a little earlier.

(c) *The Peshitta Syriac*. This was formerly regarded as the oldest of the Syrian versions; but in reality it appeared to be a revision of the Old Syriac made by Rabhula, Bishop of Edessa, about the year 425. The total number of manuscripts that preserve more or less of the Peshitta is 243. Of this nearly one-half is kept in the British Museum. Two of them are from the fifth century. The Peshitta is the official translation in the Syrian Church. It lacks 2 Peter, 2 and 3 John, Jude and Revelation.

THE EGYPTIAN OR COPTIC VERSIONS

There were many Jews in Egypt, especially in Alexandria, and Christianity early found its way into this country. Apollon was a Jew from Alexandria who knew the baptism of John (Acts 18:24, 25). In lower Egypt cultivated persons had spoken Greek at least as far back as the time of Alexander. In this city also the Septuagint version was begun (c.B.C. 285). Egypt was under the special care of the Roman emperors and was guarded jealously. This says Thieszen, gave it a kind of political isolation, which, together with its scholarly traditions, made it suitable for the better preservation of the text of the New Testament during the time when it was freely handled in the West. As is generally granted today, our most accurate documents come from Egypt. It is only when the Gospel penetrated to the degraded original Egyptians, that a translation into the Egyptian dialects become necessary. Manuscripts of three dialects have come down to us.

(a) *The Sahidic or Thobaic Version*. This version was current in upper Egypt, where one would naturally first expect a translation. It was unknown until near the end of the 18th century. J. Pierpont Morgan owns complete copies of Matthew, Mark, John, thirteen Epistles of Paul, Hebrews, 1 and 2 Peter and the three Epistles of John, besides this we have numerous fragments of the version. Horner has prepared an almost complete Sahidic New Testament from these manuscripts and fragments. Some fragments go back to the fifth and even the fourth century. It is probably the oldest of the Egyptian versions, going back to about A.D. 200.

(b) *The Bohairic or Memphitic Version*. This version was current in lower (northern) Egypt and first became known near the end of the 17th century. More than a hundred manuscripts have come down to us, but none is very early. Bohairic was the most literary dialect of Egypt and ultimately superseded all the other dialects. The Bohairic version is the official version of the Coptic Church today. Horner produced a critical edition of it in 1898-1905. All but two copies have the last twelve verses of Mark. It is the best of the Egyptian versions and probably originated in the first half of the third century.

(c) *The Middle Egyptian Versions*. The remaining Egyptian versions have only recently been discovered and are still not well known. The *Faiumic* was current in the Fayum, and seems related to the Sahidic. The *Bashmuric*, or Middle Egyptian proper, comes from the region of Memphis and is also related to the Saridic. The *Akhmimic* comes from the region of Akhmim, ancient Panopolis; this is thought to be the earliest dialect of the Egyptian language. We have only fragments of the New Testament in this dialect. Kenyon thinks our knowledge of the Egyptian versions will be greatly increased in the near future.

In a next issue of Africa's Hope we hope to say something more of the Latin translations.

Why a Christian Should Not Smoke

OF SPECIAL VALUE TO YOUNG PEOPLE

"In all the history of human habit," writes Roger William Riis, in the Reader's Digest (Jan., 1950), there have been few changes so remarkable as the tidal-wave increase of cigaret smoking in the United States. Within a single generation, a new habit has laid hold upon an entire people to an extent which we do not begin to realize, and with effects which we certainly do not understand."

This tidal-wave increase can be seen by these figures: "In 1900," says Percival I. Hill, erstwhile President of the American Tobacco Co., "2,000,600,000 cigaretts were made in this country. In 1913, 15,800,000, 000 cigarettes were made here — an increase of 700 per cent."

Then, after the war started, there was a vast increase: during the year ending June 30, 1917, 30,529,193,538 cigarettes were made in the United States; by 1935 the number had jumped to 133,000,000, 000; by 1951, it had reached 372,000,000, 000; and last year (1959) cigarette sales broke all records, and America's cigarette companies sold 453,000,000,000 cigarettes. These cigarettes cost the American public close to six billion dollars — twice as much as they contributed to their churches; and almost twice as much as they paid all the public school teachers in the United States. Americans — both men and women — smoke about 14 billion cigarettes daily!

The evil is still on the increase! Every year close to a million non-smokers (mostly boys and girls) join the smokers' ranks.

Two out of every three men and almost one out of every two women — a total of 70 million Americans smoke. The average smoker consumes about 20 cigarettes daily . . . "Up and up runs the graph with no sign of levelling off. We are, at a lively pace, engulfing ourselves in one giant nation-wide cloud of cigarette smoke." (Riis).

H. S. St. John, in a tract (TOBACCO: Its History and Effects), says:

The savages of America were the first users of tobacco. Smoking was first witnessed by civilized men in November, 1492. The smokers were first seen on the island of Cuba. The practice of using tobacco is

By

FRED JOHN MELDAU

said to have been in vogue in every native tribe on the continent and the surrounding islands that were contacted after America was discovered. Obviously, the use of tobacco had a heathenish and barbarous origin.

Tobacco is a Poison

Dr. J. Dixon Mann, F.R.C.P., writing in the *British Medical Journal*, said that "tobacco contains not less than nineteen poisons, (One authority says, "Every time you smoke you are exposed to a minimum of 45 chemicals and poisons.") every one of which is capable of producing deadly effects. Several of these — nicotine, prussic acid, carbon monoxide, and pyridine — are deadly in small doses, so that the smoker cannot possibly escape their toxic effects."

How deadly these poisons are may be seen from these facts:

Dr. Robert H. Holland and a group of researchers at the University of Texas recently found that cigarettes contain 14 times as much arsenic as is permitted in food.

"In pure form, nicotine is a violent poison. One drop on a rabbit's skin throws the rabbit into instant shock." (Reader's Digest).

"The nicotine content of a trifle more than two cigarettes, if injected into the blood stream, would kill a smoker swiftly." (Ibid).

"A leach is instantly killed by sucking the blood of an habitual smoker." This has been verified by repeated tests.

"A drop of nicotine will kill a cat; eight drops will kill a strong horse in four minutes; one-half the nicotine in only one cigarette will kill a frog."

Carbon monoxide is a deadly gas; it may cause death in a closed room when the gas or coal stove is improperly ventilated, and

it is a frequent cause of death when persons start their automobiles in a closed garage. Dr. Kress says, "one gram of tobacco when smoked develops from sixty to eighty cubic centimeters of carbon monoxide gas."

Prussic acid — even more deadly than nicotine — is another of the poisons in tobacco.

There is carbolic acid in tobacco smoke; imagine its effects upon your lungs and throat!

Furfural — poison also found in whiskey — is a poison that causes twitching of the muscles.

Acrolein "has a violent action on nerve centers." (Thomas Edison).

Not only is nicotine a poison, it is a narcotic — a dope. Dr. A. L. Warner, a specialist on "dope", writes,

"Tobacco is a true narcotic 'dope,' like opium and cocaine . . . The tobacco habit is more difficult to cure than liquor."

Unknown Ingredients Added

"Practically all the cigarette tobacco has added to it, glycerin diluted with rum, the burning of which produces other poisons. There are, of course, other ingredients added by various makers. Just what each brand contains is kept a secret . . . These are added for purely commercial purposes. The aim of each manufacturer is to produce a cigarette that will so grip its user that it will forever make him a victim of (that particular brand). This trick of the trade is leading to youthful criminality."

Victims of the smoking habit find it very hard to quit, and most people who want to quit find it almost impossible.

Smoking Shortens Your Life

Walter H. Broshar, Sr., writing in *The American Mercury*, says,

"Smoking is a slow process of suffocation. For the little pleasure it gives, a penalty is exacted that is real and enduring. Lady Nicotine is a subtle destroyer of all who embraces her. Her most effective means of destruction is by creeping suffo-

cation. Smoking decreases the amount of oxygen that can enter the lungs . . . When one breathes in smoke instead of oxygen, the needed amount of oxygen is radically reduced; approximately every fifth breath of a habitual smoker is smoke — not oxygen . . . Your body needs oxygen to function properly. A lack of oxygen especially affects the heart. (Eventually) the doctor will say you died of heart failure — but in fact, you will have died of suffocation."

Los Angeles — (AP) — Feb. 18, 1960 — Cigarette smoking shortens the life span about one-fifth of a day per pack smoked. That is 14.4 minutes per cigarette, or about three times as long as it takes to smoke it. (Dr. Linus Pauling, Nobel prize-winning chemist of the California Institute of Technology). (Quoted from a speech he made).

Several years ago, Prof. Raymond Pearl of Johns Hopkins University published the results of an investigation on the relation of smoking and non-smoking to longevity. A total of 6,813 men of various classes and races were investigated. There were 2,094 non-users of tobacco, 2,814 moderate smokers. These men were a completely unselected lot except as to their tobacco habits. These conclusions emerged, quoting Professor Pearl:

"However envisaged, the net conclusion is clear. In this sizeable material the smoking of tobacco was statistically associated with an impairment of life duration, and the amount or degree of this impairment increased as the habitual amount of smoking increased."

Later, Dr. Pearl made a more thorough study, regarded as a classic, in which his conclusions were based on the life span of 300,000 persons. "It is the most extensive piece of research on longevity and smoking ever made. It included 100,000 non-smokers, 100,000 light smokers, and 100,000 heavy smokers."

"What were his findings? At age 60, 66.4% of the non-smokers were still alive, almost 62% of the light smokers but only 46% of the heavy smokers were living. The odds are 3 to 2 that you will die sooner if you are a heavy smoker."

Inhaling Increases the Evils of Smoking.

In an editorial, the *Medical World* reported:

"The feature (of smoking) which makes it most dangerous . . . is the practically universal habit of inhalation of the smoking. This brings it into contact with many square feet of vascular tissues in the mouth, throat, bronchial tubes and air cells in the lungs, which almost instantly absorb the poisons

from the fumes and nearly as quickly infuse them into the circulation. In young boys (and girls) the effects of cigarette smoking are quickly noticeable and soon become alarming. If the habit is not checked, sallow skin, sunken eyes, loss of appetite, stained fingers, listlessness and loss of memory, loss of application or concentration of the mind, insomnia, giddiness, irritable throat, impaired digestion, malnutrition, and in many cases impaired vision results."

The question is asked — if smoking is so poisonous, why doesn't smoking kill sooner than it does? Partly because the remarkably adjusted human body can gradually build up a tolerance for larger and larger amounts of poison. But despite this tolerance, the evil results of smoking are so enormous that it is indeed "slow suicide."

Smoking Lowers Mental Efficiency.

Although 75% of the students at Harvard smoke, *no smoker has ever stood at the head of his class for the last 50 years!* (Dr. Lewis, of Harvard University).

Dr. W. E. Dixon reports on the results of 2,000 experiments where the effect of smoking on mental responses was tested.

"In all cases smoking lowered the mental efficiency from 10% to 23%. The tests also showed that memory is adversely affected. You have 38 times better chance of remembering well if you don't smoke."

Dr. A. D. Bush, world-famous physiologist, conducted some experiments on the relation of smoking to mental efficiency. *Efficiency Magazine* reports:

"As a result of a series of experiments by Dr. A. D. Bush, it has been ascertained that tobacco smoking causes a decrease of 10.5% in mental efficiency. There were a series of 120 tests on each of fifteen men in several different psychic fields. The subjects of the tests were all students at the University of Vermont, where Dr. Bush (at that time) was a teacher."

Dr. T. D. Crothers, when superintendent of Walnut Lodge Hospital, in Hartford, Conn., observed carefully the effects of smoking cigarettes. Here are some of his conclusions:

"In young persons who begin on cigarettes there are always pronounced symptoms of poisoning, such as palor and dullness of activity. The brain seems to act more slowly to outside impressions, and the reasoning is always more or less inaccurate: minute statements of events and capacity to carry out work that requires steadiness, accuracy and persistency is lacking."

A prominent Jurist once said:

"No cigarette victim can climb to the top of the ladder" (Justice David Brewer, U.S. Supreme Court).

Smoking and Heart Disease.

The American Heart Association sounded a warning June 5, 1960:

"Statistical studies indicate an association between heavy cigarette smoking and coronary heart disease." (U.S. News and World Report, 6-20-'60).

As far back as 1940 doctors had significant facts on the coronary death rate of smokers and non-smokers. At that time the Mayo Foundation analyzed the work of Doctors English Willius, and Berkson — leading heart specialists. They found that *six times as many smokers died of coronary heart diseases as non-smokers.* In other words, "You have a 600% better chance of avoiding a heart attack if you don't smoke."

One cigarette causes a rise of 10 to 15 points in your blood pressure. This increases the work of your heart more than 10%.

Dr. D. H. Kress has helped thousands see the truth about smoking. He says,

"The cigarette strikes a direct blow at the most vital organ of the body. It weakens the heart action. For this reason it is difficult for the cigarette addict to engage in athletics . . . The smoker with a weakened heart is more apt to succumb to other acute diseases which especially tax the heart, should he be stricken down with them."

Smoking and Buerger's Disease.

Dr. M. F. Ashley Montagu, Professor of Anatomy at the Hahnemann Medical College, Philadelphia, wrote an article in *Your Health*, from which we quote.

"Out of a total of 948 patients who suffered from Buerger's disease (a clogging of the arteries, leading to serious results), reported by Dr. B. T. Horton of the Mayo Clinic, 385 had to have either an arm or a leg amputated. Ninety-three per cent of these sufferers were smokers. Dr. S. Silbert, of Mount Sinai Hospital, New York, although he has examined thousands of patients, many of whom were non-smokers, states that he has never seen a typical case of Buerger's disease in a non-smoker."

A group of 100 cases of Buerger's disease were studied for more than ten years; in all of them the disease was arrested when smoking stopped. Dr. Irving Wright reports that in 100 consecutive cases amputation was avoided in 97 cases, but was necessary in three — the only three who would not stop smoking." (Reader's Digest, Jan., 1950).

Smoking and Other Diseases

Records of tests prove that smoking is injurious also to the liver, the eyes, the

stomach, the nervous system and other organs of the body. For example, Dr. Montagu, quoted above, states,

"Many immoderate smokers develop fog-giness of vision, so-called smoker's amblyopia. This condition is known to be caused by the effect of nicotine upon blood-vessels of the eye."

But of more than passing interest is the serious effect of

Smoking on the Lungs

and the fatal relationship between

Smoking and Lung Cancer.

Lung cancer deaths have increased 400% in the last twenty years — and the graph is climbing steadily. According to the science editor of the Associated Press, cancer of the lung "has increased to first place as the site of human malignancy."

For several years numerous studies have been made concerning the relationship between cigarette smoking and lung cancer. Recently, *The American Cancer Society* has joined the growing list of those sounding the alarm. The following is quoted from a brochure put out by the society:

"Do cigarettes cause lung cancer? This has been debated for some years. Many scientists who studied the problem became convinced that cigarette smoking was one of the causes of lung cancer. The evidence indicated that the more cigarettes a person smoked, the more likely he was to develop the disease. This interpretation of the evidence was and is challenged by some scientists. They maintain that no cause and relationship has been proved.

"A series of recent events suggests that the world of medicine and science is gradually making up its mind on this important subject. In the U.S., an independent Study Group on Smoking and Health, composed of seven scientists and organized in 1956 to review all the evidence, published its report. The most important conclusion of the scientists was: 'The sum total of scientific evidence establishes beyond reasonable doubt that cigarette smoking is a causative factor in the rapidly increasing incidence of human epidermoid carcinoma (cancer) of the lung.'

"Dr. Leroy Burney, Surgeon General of the United States Public Health Service, declared in a report to the public in July, 1957, that 'The Public Health Service, in a study of 200,000 veterans, has found that cigarette smokers have an over-all death rate of 50% greater than that of non-smokers. The lung cancer death rate for regular cigarette smokers is ten times the death rate for non-smokers. . . . Those who have given up smoking have a lower risk of death: those once smoking a pack or more a day, who have given up smoking for at least one year, have a death rate less than

half of those who have continued smoking'."

Dr. Burney states, in a six-page article in the *Journal of the American Medical Ass'n.*, "Excess cigarette smoking is almost uniformly implicated by four major studies: (1) a Massachusetts state public health study of backgrounds of patients who died of lung cancer; (2) a continuing analysis of deaths among 40,701 British doctors; (3) the American Cancer society continuing study of the death rate among 187,783 white men aged 50 to 60; (4) a study of 249,000 United States veterans. At the end of 2½ years in this last continuing study, for example, the lung cancer death rate among regular smokers was about 10 times that of non-smokers."

An article in the *New York Times* reveals that "the United Nations World Health Organisation's experts agree that cigarette smoking is a major cause of the increase in lung cancer. . . . They said that statistics from different parts of the world had shown a notable and steady increase in mortality from lung cancer, and that sum total of the evidence available today was most reasonably interpreted as indicating that cigarette smoking is a major causative factor in the increasing incidence (of cancer of the lung)."

The *U.S. News and World Report* (1-18-'60), had this article, under the title—"LATEST SURVEY: LESS CANCER FOR NONSMOKERS."

"New support for the theory that cigarette smoking increases the risk of lung cancer comes from the Sloan-Kettering Institute for Cancer Research.

"The Institute made a study of Seventh Day Adventists, who refrain from smoking on religious grounds. It reported '(These men — non-smokers—) are 90 times less likely to get lung cancer than smokers.' . . . They also had fewer heart attacks than (smokers) and a lower incidence of cancers of the mouth, larynx and esophagus."

Two men who have delved deeply into the relationship of smoking and lung cancer are Dr. Evarts A. Graham, professor of surgery at the Washington University school of medicine, in St. Louis, and Dr. Ernest L. Wynder.

"In one test they started with two groupings of hospital patients from all over the country. There were 684 lung cancer patients and 780 patients with other diseases. (The reason for picking two groups — one with lung cancer and one without — was to provide what scientists call a control or check. If the two groups resembled each other in everything but smoking, and if one group suffered from lung cancer and the other did not, then their smoking habits would provide a clue as to why one

group had lung cancer while the other had not. The two groups were matched on the basis of age, income, and all other factors — except one: smoking).

"When they completed their survey they found that 'more than 98% of the cancer victims were smokers. Among the general hospital patients (without cancer) more than 80% did not smoke, or smoked only slightly.'"

Drs. Graham and Wynder also report the findings of a similar research in Great Britain, conducted by Drs. Doll and Hill. The conclusions of the British team were even more dramatic than that of the Americans.

"Dr. Doll and Doctor Hill, cancer specialists, made a report on the smoking habits of 2,930 patients. They found that people over 45 who smoke 25 or more cigarettes a day, run 50 times the risk of developing lung cancer that non-smokers do."

Drs. Graham and Wynder continued their research and compiled the results of other studies made in this country, the British study, and additional tests made in Switzerland, Germany, Czechoslovakia and Denmark. Putting all the figures together — a total of 5,000 cancer patients, as well as other control groups — the doctors conclude that "a person who smokes more than a pack a day, over a substantial period of time, is twenty times more likely to develop lung cancer than a non-smoker."

Drs. Graham and Wynder, in extensive experiments, produced cancer in mice by using the tars from tobacco smoke. "Our tests show conclusively that there is something in cigarette smoke which can produce cancer. Our experiments prove it beyond any doubt."

Dr. Alton Ochsner, surgeon from New Orleans, commented on the experiments and studies of Drs. Graham and Wynder:

"They have proven beyond any doubt that in tobacco tar there is an agent which produces cancer."

Lung Cancer wil Kill a Million Children.

The American Public Health Association estimated that more than "a million school children (who will become heavy smokers) are presently doomed to die of lung cancer." It urged a campaign to discourage them from smoking cigarettes. (This statement was made at Atlantic City recently, before 13,500 members of their association of public health specialists in the country).

"Is There a 'Safe' Way of Smoking?"

People who do not "inhale" may feel

safe from the harmful effects of smoking. But they are deceiving themselves. "The mucous membrane lining of the mouth, throat, and nose absorbs almost as much smoke as the mucous membrane lining of the lungs. Doctors say that non-inhalers do inhale, accidentally, much oftener than they realize.

How about *filters*? They take out much of the taste, but not the danger from smoking. Surgeon General Leroy E. Burney, quoted above, says,

"No method of treating tobacco or filtering the smoke has been demonstrated to be effective in materially reducing or eliminating the hazard of lung cancer The individual's risk of lung cancer can be reduced best by eliminating smoking."

True, tests performed show that filters and filter-tip cigarettes reduce the amount of nicotine in the smoke; but medical authorities say that in the course of a day's smoking, the reduction does not mean anything. It has the same result as though one smoked fewer cigarettes.

"King size" cigarettes offer no protection. Those who smoke the king size cigarette down to the usual inch or inch-and-a-quarter butt, get more nicotine from a king size cigarette than from a normal one. Smoking it half-way and then discarding it does not help either; for in so doing the smoker gets two-thirds as much nicotine and tobacco tar as absorbed in a regular cigarette. Whatever amount of the tar and poisons one gets from smoking is too much — far too much — for your health.

"Denicotinized" cigarettes are a fake; a dangerous fake, for they *do* contain nicotine and all the tobacco tars.

Are there any "Benefits" from Smoking?

They definitely do *not* "satisfy", as some advertisements claim; they create more and more unsatisfied cravings. A cigarette simply temporarily "satisfies" the craving created by the former cigarettes smoked.

They definitely do *not* "give you a lift." A physical "lift" comes from raising the sugar level in the blood — but smoking does not do that. As a matter of facts, they are depressing, in the long run.

Smoking does *not* relax you — it creates more tensions. Smoking irritates the nerves and leaves one eventually more irritable than before indulging in smoking. Then too, smoking undermines your general health; and this leads to fretfulness and worry. Medical authorities agree that smoking "increases your tension" and adds to your health problems rather than solving them.

Smoking wastes time, money and physi-

cal and mental resources, and in return gives no benefits whatever.

Smoking and Athletics.

Gene Tunney, one-time heavyweight boxing champion of the world says,

"No boxer, no athlete in training, smokes. He knows that whenever nerves, muscles, heart and brain are called upon for a supreme effort, the tobacco user is the first to fold."

An athletic coach who had heard Dr. Crane speak on the subject of smoking wrote to him, saying, "I wish you would repeat your advice about the specific medical reasons why smokers are short winded."

Dr. Crane replied:

"Suppose a track coach is facing a crucial meet. Would it be smart for him to let his runners donate a pint of blood apiece just before their race? Certainly not, for the lack of a pint of red blood will lower the oxygen carrying power of the blood. The same thing occurs when athletes smoke. For they inhale a lot of carbon monoxide, due to the incomplete combustion of the tobacco and the cigarette paper.

"The carbon monoxide destroys the oxygen-carrying power of the red blood corpuscles. Thus, they are no more helpful to the athlete than the blood he might donate via a transfusion to another person." (National Voice).

During a nine year test at Yale University, it was found that "the lung capacity of non-smokers developed 77% more than that of smokers."

Knut Rockne, famous coach, was outspoken. He said,

"Tobacco slows the reflexes, and any advertising which says it helps an athlete is falsehood and a fraud." (Reader's Digest).

Connie Mack said,

"No man or boy can expect to succeed and continue the use of cigarettes."

Women Smokers.

Dr. Alexis Carrel, in his book, "Man the Unknown," says,

"Women voluntarily degenerate through the use of alcohol and tobacco . . . They become easily tired, selfish, without intellectual acuteness, moral sense and nervous resistance."

Smoking Ruins the Complexion.

"Smoking, by contracting the blood vessels near the skin, so prohibiting sufficient

blood to reach the skin, ruins its beauty by giving it an ashen hue. A beautiful complexion is of great value to every woman and girl." (Covenanter Witness).

Many authorities say that the smoking habit harms a woman more than a man. Dr. Samuel A. Brown, of Bellevue Hospital, N.Y., says, "Among growing girls, developing mentally and physically, the habit (smoking) is extremely dangerous."

Dr. Charles L. Barber says,

"A baby born of a cigarette smoking mother is sick. It is poisoned."

In his book, "The Cigarette as a Physician Sees It," Dr. Kress says,

"Experimentation has shown that the amniotic fluid, which surrounds the unborn baby, of a tobacco-using woman, contains (the poison) nicotine, and the milk from the breasts of a smoking mother likewise contains nicotine."

Homer Rodeheaver before his death wrote a series of articles against smoking for the Sunday School Times. In one of them he tells of two women who attended a function in Washington, D.C.

"The older woman, prominent in the political life of the nation, turned to the lovely young woman at her side and offered her a cigarette. She smiled, and said, 'No thank you, I do not smoke.'

"The other lady looked at her intently and said: 'I might have known you did not if I had looked at your skin before I offered you the cigarette. Look around at the hard, weatherbeaten skin of these women who are smoking here tonight.' Then she added: 'I congratulate you, and I want to say to you it is much more exclusive not to smoke than it is to smoke.' Then, with a wistful look in her eyes she continued, 'I wish to God I had never started the habit myself.'"

It is our firm belief that practically *all* women, after the habit of smoking has enslaved them, and they are unable to quit, utter from crushed and defeated hearts the anguished cry, "*I wish to God I had never started the smoking habit!*"

Jeremiah, lamenting the moral and spiritual decline of his day, said, "How is the gold become dim! How is the most fine gold changed!!" (Lam. 4:1).

Smoking, drinking, and related sins have dimmed the gold of women's nobler qualities. Just to look at a cigarette-smoking woman, often coarse and vulgar in her habits and speech, makes one wonder if there is any gold there at all — or if it is all just plain tarnished brass, of the baser sort.

Most men, even those who smoke, feel that the "gold" of womanhood and es-

pecially motherhood is greatly dimmed when girls and women take to the smoking habit.

— THE CIGARETTE SPEAKS —

(Written especially for Girls and Women).

*I'm just a 'friendly' cigarette;
Don't be afraid of me.
Why all the advertisers say
I'm harmless as can be.*

*So come on, girlie, be a sport!!
Why longer hesitate?
With me between your pretty lips,
You'll be quite up to date!*

*You may not like me right at first,
But very soon I'll bet,
You'll find you just can't get along
Without a cigarette!!*

*You've smoked one package, so I know
I've nothing now to fear;
When once I get a grip on girls,
They're mine for life, my dear.*

*Your freedom you begin to lose,
The very day we met,
When I convinced you it was smart
To smoke a cigarette.*

*The colour's fading from your cheeks;
Your finger tips are stained;
And now you'd like to give me up,
But sister, you are chained.*

*You even took a drink last night —
I thought you would ere long —
For those whom I enslave soon lose
Their sense of right and wrong.*

*Year after year I've fettered you,
And led you blindly on
Till now you're just a bunch of nerves,
With looks and health both gone.*

*But it's too late to worry now;
When you became my slave,
You should have known the chances were
You'd fill an early grave.*

—Elizabeth Hassell.

But despite the pessimistic turn to this poem — and, taking things as a whole, it is true, too true — it is possible to quit the smoking habit, by the grace of God! At the close of this article suggestions are given on how to quit smoking.

More Leaders Testify Against Smoking.

A world-famous surgeon (Dr. William J. Mayo) said):

"Gentlemen, it is customary to pass around cigars after dinner, but I shall not I do not smoke and I do not approve of smoking...no surgeon can afford to smoke."

Thousands of successful men, like Charles Lindbergh, Connie Mack, Joe Louis (when he was fighting) say emphatically:

"I do not smoke," and they were not paid for saying it.

Ex-president Herbert Hoover says,

"There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Cigarettes are a source of crime. Nearly every delinquent...is a cigarette smoker."

Luther Burbank, famous naturalist, said, "Let me tell you how tobacco kills. Smokers do not drop dead around the cigar lighters.... They go away and years later die of something else.... And when they die the doctors certify that they died of something else — pneumonia, heart disease, typhoid fever, or what not. Tobacco kills indirectly, and escapes the blame."

James B. Jeffries said,

"The cigarette smoker commits suicide on the installment plan."

David Starr Jordan, famous educator, said,

"Those who smoke cigarettes are like wormy apples; they drop long before the harvest time."

Henry Ford, noted Industrialist, wrote a series of four booklets against smoking. We quote from one of the four booklets:

"While spending some time in Florida with Mr. Thomas A. Edison and Mr. John Burroughs, the eminent naturalist, the question of cigarette smoking and its evil effects came up for discussion.

Mr. Edison advanced some pronounced views in condemnation of the cigarette.

(Mr. Ford had a special desire to warn boys of the evils of the smoking habit)... Boys must be educated so they will know why cigarettes are bad for them. (His four booklets give the facts about why cigarettes are so injurious)... Cigarette smoking drags boys down. Hence, if we can educate them to the dangers of smoking, we will perform a service."

Dr. Daniel H. Kress, in his book, "The Cigarette as a Physician Sees It," says,

"The best evidence of the (evil) effect of tobacco is to be seen when the first smoke is taken. Headache, nausea, and vomiting occur. But if the habit is persisted in the body gradually builds up a 'tolerance.' This do not mean an immunity to nicotine. The nicotine continues to do its insidious work, but after a 'tolerance' is established, the disagreeable reflexes sim-

ply ceases, and the body tries to make the best of a bad situation.... Because the evil effects of tobacco are not seen by the naked eye in the smoker's heart, blood vessels, kidneys, liver, stomach, and brain, day by day as he smokes a cigarette, he thinks he is 'getting by.' Tobacco kills slowly, but nevertheless surely. The smoker is committing suicide on the installment plan. The reckoning day is sure to come."

Many Teen-agers are Alert to the Dangers of Smoking.

It is encouraging that many teen-agers today are awakening to the subtle dangers of smoking, and refusing to become enslaved.

A tobacco company sent sample packs of cigarettes to high school boys, accompanied with this explanation:

"We are sending you a pack of our finest cigarettes. We hope you will use them to your satisfaction and will want more."

One of the boys who got a pack wrote back:

"I received the cigarettes and am satisfied. I steeped them in a quart of water and sprayed our bug-infested roses with them. Every bug died. These cigarettes sure are good poison."

The Oakland Tribune (June 16, 1960) says that smoking is losing some of its popularity among youth. Listen to what some of them are saying:

"Smoking," said sixteen-year-old Jim Slay of Richmond, Va., "is unhealthful, disgusting, expensive, unnecessary and ridiculous."

"There is no purpose or future in smoking," suggested Veva M. Olbert, 18, of Enid, Okla. "If everyone who smokes would ask themselves why, there would be fewer smokers."

"Teen-agers should be permitted to smoke," said John S. Irons, 17, of Burlington, Vt., "if they want to squander their money, jeopardize their health, and look cheap and sloppy."

Smoking is Wasteful.

What are we getting for the 6,000,000,000 dollars spent annually for tobacco? Nothing but lowered efficiency, undermined health and depraved morals.

Tobacco is a poisonous weed — not a vegetable.

Millions of acres are wasted in its culture; these acres could better be used for health-sustaining crops.

The average smoker has wasted enough on tobacco, by the time he is fifty years old, to have bought a good house, completely furnished. The same amount of

money would support a missionary on the foreign field for five years.

Fathers and mothers, on average wages, spend more for tobacco (if they are smokers) on the average than for milk, bread, and shoes for their children.

Insurance men tell us that one-fourth of our annual 500,000,000 dollar fire loss is due to smokers.

Many a person has burned himself to death, as the result of smoking in bed.

Smoking wastes time — the most precious commodity in life.

"Wherefore do ye spend money for that which is not bread?" (Isa. 55:2).

Why a Christian Should not Smoke.

Millions of Christians in America today are "walking in the comfort and strength of the cigarette, instead of in the strength and comfort of the Lord Jesus Christ their Saviour."

(1) A Christian should do all things to the glory of God; but what Christian is so naive in the things of the Lord as to honestly believe he (or she) can smoke to the glory of God?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:32).

(2) A Christian should "make no provision for the flesh to fulfil the lusts thereof" (Rom. 13:14). Smoking is not only a "lust (desire) of the flesh", as ordinarily considered, but some authorities say that smoking "gives abnormal stimulus to the sex instincts, and often leads to moral turpitude."

(3) A Christian is commanded to "present his body a living sacrifice, holy, acceptable unto God... and be *not* conformed to this world: but be ye transformed" (Rom. 12:1-2).

The Christian who smokes is certainly "conforming" to the world, and is *not* living the transformed life. After a Christian has yielded his body and life to God and Christ, he should leave it to the Lord Jesus whether or not He wants the body dedicated to Him to be abused and defiled by smoking. All sincere Christians know the answer: the Lord of Life and Glory does *not* want any of His members on earth defiled and enslaved by sinful habits.

(4) The body of the Christian is holy. Paul tells true Christians:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple (smoking certainly 'defiles' the temple), him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17).

Those who persistently "defile" the temple of God — their bodies — will sooner or later be destroyed: it may be by a heart attack; it may be by lung cancer; it may be by some other disease.

(5) Again Paul asks the believers, in 1 Corinthians 6:19, 30:

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

(6) A Christian is commanded to "yield his members" (members of his body: mouth, tongue, hands, etc.) "as instruments of righteousness unto God," and he is *not* to "yield his members as instruments of unrighteousness unto sin" (see Romans 6:13-22).

"Sin shall NOT have dominion over you" (Romans 6:14). Therefore, a Christian should not and need not continue to be a slave to the cigarette habit.

(7) God commands sanctification (separation *unto* God and separation *from* sin and all uncleanness) for His people.

"This is the will of God, even your sanctification" (1 Thess. 4:3). The Christian believer is furthermore exhorted, "Having therefore these promises, dearly beloved, let us *cleanse* ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

(8) Sin enslaves:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom we obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). Paul said, "I will not be brought under the power of any (thing)" (1 Cor. 6:12).

(9) A Christian should not be a stumbling block to others; a "stumbling block" is anything that causes another person to fall or stumble into sin. Smoking sets a bad example to youth, and as such it should be avoided by the earnest Christian.

"It is good neither to eat flesh (sacrificed to idols), nor to drink wine, nor (do) anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

The Christian is to set a good example. "Be thou an example of the believers... in word, in manner of living... in purity." (1 Tim. 4:12).

Some thoughtless persons will argue that "the Bible nowhere condemns smoking, nor forbids it." As a matter of fact, as we have shown in this article, smoking was not introduced to white people until after Columbus discovered America in 1492 — and smoking was not known in the days of

either the Old Testament or the New. How then does the Bible cover such things? The Bible is a Book giving *general principles*, leaving the reader to make specific deductions. The general principle to guide the Christian is, "defile not your body, for it is the temple of God." Since smoking is injurious and defiles the body, we know that smoking must be avoided.

The Scriptures quoted above give the Christian general principles to guide his life and his actions. He is to give his body to God, and yield himself wholly to Christ. Anything that defiles, anything that undermines his health, anything that lessens his mental efficiency, anything that does not bring glory to God, anything that wastes his time or money, anything that Christ would not approve, is sin, and must be avoided.

A Christian worker, greatly used by the Lord, told us this experience. He had smoked for many years, and continued the habit even after he had been saved. One Sunday after church he walked past two boys, about 14 or 15 years old, and he overheard their conversation. They were discussing smoking. One of them said to the other, referring to the man who had just walked past them, "He is a good man, and he smokes." The Christian worker, in telling us about the experience said,

"It was as though I had been stabbed in the back by a sharp knife. Right then and there I told the Lord that if I was a stumbling block to youth, I would quit smoking *right now*. So I threw my tobacco away, and haven't smoked since. That was five years ago. I also told the Lord that I would give the same amount of money to missions each week that I spent on smoking. It has been a great joy to me to do that too."

How to Quit Smoking.

Many thousands of people have quit smoking by sheer will power. I talked with a local business man just a few days ago who had quit smoking. I asked him how he did it; he said,

"I had smoked for many years, and tried many times to quit, but I always went back to it. Finally, I got sick, and went to a doctor. He told me I would have to quit smoking. So I quit, and quit for good. That has been several years ago, and I have never gone back to smoking."

In his case, he needed a sufficient motive; he got it — it was either quit or die — and so he quit. If the motive or incentive is powerful enough — that is, if the person wants to quit badly enough, he can and will quit.

There are three powerful motives, each of which should be powerful enough to make a person quit smoking. (1) Love for God; (2) love for your fellowman; (3) interest in your own welfare. If you are convinced it is God's will for you to quit, certainly there can be no higher motive, or incentive. If you believe you are injuring your fellowman, by setting a bad example, certainly you have a powerful stimulus to quit. If you are convinced that smoking is killing you by inches — which it is — you have a most powerful motive — self preservation.

But a Christian, above all people, should be able to quit smoking, for he has Christ in his heart, and he can say, "I can do all things through Christ, who strengtheneth me" (Phil. 4:13).

A Christian Woman's Testimony.

Mrs. A. H. Graff gives this testimony:

There is need for Christian men and women whose lives are a positive testimony for Christ. People are closely watching those who profess Christ. I believe one of the greatest single hindrances to a victorious Christian life is the smoking habit, and particularly cigarettes. I used to smoke a pack a day, and I feel qualified to write from my own experience . . .

I smoked for about eight months after I became a Christian, and I have never had anything rob me of so much joy.

Some people can quit easily. Others think it is easy and boast: "I've quit lots of times!" But some of us find it almost impossible and need help.

The first and most important question for you to answer is, do you really want to quit? When you have decided that you honestly want to quit, list your reasons (on paper) why you want to quit. (Another person, who has quit smoking, suggests the same procedure; only he says, put in writing the *ten* principle reasons why you should quit smoking).

Now get on your knees and pray that God will make you hate smoking. Pray that He will open your eyes and make you see that this is a sin to be despised and feared. After each cigarette, go aside and pray and tell the Lord you're sorry you smoked that time, and confess it as a sin. Soon you will be embarrassed at how often you have to ask His forgiveness, and you will come to hate your encumbrance.

Then decide on a day when you *will* quit. The night before, get rid of all your cigarettes and your lighter. Now never permit yourself even the thought of ever smoking again.

(Continued on back cover (iii))

I WISH I HAD KNOWN

A moving story of extreme pertinence to parents, teachers, pastors—in fact, to all to whom God has entrusted young lives.

I wish that I had more mature Christian leadership and guidance in my youth, especially in my teens. Perhaps I would not have had to spend my 20's in analyzing and evaluating and seeking to unlearn and discard so many of the attitudes I had unconsciously picked up from the environment of my teens; nor my 30's in seeking to find solid bases on which to stand instead.

I ought to be farther on in my Christian life than I am; but it is a long, slow, discouraging and painful process to have to re-form in adulthood the attitudes and outlooks one has so thoroughly, if unknowingly, acquired during the formative years. But when one has gradually come to see the inadequacy of what one has been taught, there is nothing else to do but to seek God's grace in this regard, and try to build a sound foundation for Christian living.

I was raised in a fundamental church — what would today be called a "Bible church." One parent was a Christian, enthusiastic, possibly at times mislead. The other would have noting to do with religion. They separated when I was 12. Of the children some grew up to be Christians, others did not. Some are definitely hostile to religion of any kind.

As one who early found the Saviour, and who earnestly desired from childhood to be His alone, there are many things that I wish today I had learned in my youth. They are not matters of doctrine, but rather of attitudes. It is possible to teach a child impeccable doctrine and still leave him in the sad position of being unable to live a mature Christian life due to faulty attitudes.

I feel that if Christian parents and workers were more aware of the subtle way in which the heart and mind of a child is gradually but surely and strongly molded by their attitudes — attitudes of which they may be almost or totally unconscious — there might be less cause for children to have to re-think and re-direct their Christian experience in adult life; and much time might be saved for the Kingdom of God, and much pain spared all around. For this reason, I wish to tell you some of the things

I wish I had been taught. They fall into two groups — things having to do with my personal relationship to God, and things pertaining to my relationships with others.

First, I wish I had not been allowed to join the Church so early. I was 11 when I was received into membership. I had attended a communicants' class taught by the minister, and had answered correctly all the questions he had put to me. I had an elementary understanding of what I was doing. But it was many, many years before, Communion had much meaning for me. As today I read some of the Communion sermons of Alexander Whyte and Samuel Rutherford, and learn the meaning of some of the great Communion hymns of the Church, I begin to grasp some faint idea of sacramental import and beauty and devotion; and I regret that I was not held back from partaking until I had some better understanding of what was involved. It is like getting married too young — something is lost at the outset that can never be recaptured.

I started to teach Sunday school and to attend senior young people's at 13. How much I missed by unwittingly seeking to imitate the experiences and expressions of persons ten years older than myself, at a time when I should have been learning, step by step, the rudiments of Christian living! Yet both at home and at church I was encouraged to assume leadership in both groups long before I could possibly have been ready; and in so doing I unconsciously substituted an imitation of other's experiences for the reality of my own. I didn't know it — but some adult should have realized what was happening, and sought to help me to grow normally.

VICTORIOUS LIVING.

I wish I had been taught the principles of victorious living at an early age, and in a manner suited to a child. Instead I was encouraged to attend adult meetings, where deep truths of Romans were expounded in detail, but, to me, largely irrelevantly. Earnestly seeking God's best, I answered an appeal for those who wanted to enter the fulness of victorious living. I was 13 or 14; and when, as a result of having been up too late and having had too much emotional

excitement the previous night, I scrapped with my sister over some trifle the next day, I was held up to angry ridicule for having so little meant what I had done the night before. I was heartbroken and ashamed; and from then on I lived for many, many years in an utter confusion with regard to these truths. Better I had never heard of them at all than at so tender an age to have learned half-truths, and to have experienced such inner chaos as a result, for the scars of such conflicts can never be totally eradicated.

There are workable ways of presenting such teachings to children: let Christian parents and teachers seek them out, and administer them in all humility and prayerfulness and dependence upon the Holy Spirit, bearing in mind that if they themselves do not truly experience Christian victory, they may irreparably harm their children to all eternity. Victory can best be learned by children who witness victorious living in their loved adults, parents or teachers: I doubt if it can really be learned in any other way.

I wish I had learned in youth that my Christian experience neither depends upon nor can be measured by either the ecstasy or the absence of my feelings, but rests solely upon the unchanging Word of God. I wish I had learned that prayer is not a matter of emotion, but of fulfilling God's commands, and quietly taking Him at His word. Because the prayer meetings of my youth were not considered "good" unless there was a considerable display of emotion, I grew up thinking that my own prayers were useless unless I could work myself up into some similar state of feeling. When this often proved impossible, I felt that my attempts to enter God's presence were futile, and I tended to stop trying. By His mercy, He has taught me something about prayer in later life, with or without any accompanying emotions, but oh, the wasted years!

VERBAL TESTIMONY.

I wish I had not been brought up to feel that a verbal "testimony" was a sure sign of a healthy Christian life. Words came easily to me, and since "giving testimonies" was the thing in our circles, I did it along with the rest. Little did I know that only a life lived out for Christ in practical details is the witness that really counts! I wish I had been taught that knowing God is more important than attending meetings; that true holiness of heart is of greater value than leadership in Christian work. These truths were never denied: in fact, at times they may actually have been formulated: but in the lives of the Christians closest to me they were not honoured, and I grew up totally ignorant of their meaning.

I wish I had been taught that personal happiness is not the goal of the Christian life, not its mark of success. Testimonies and hymns about being saved and living happily ever after seemed to be the order of the day; yet even as a child I couldn't help but sense that some of those who talked most about the joy and peace and satisfaction they had were basically unhappy people. I wish I had been taught that the supreme object of our Christian life on earth is to be conformed to the image of His Son, to be made perfect in holiness, to have purified within us that character, that capacity for knowing God, in which, glorified in His presence, we shall shine throughout the ageless years of eternity.

I wish I had been taught that God will never cease to work, to disturb, to change, to wreck our personal plans, until these things come to pass within us. When I suffered loss, disappointment, illness, frustration, I was afraid, and felt that somehow I must have got out of God's will — where were all the joys I had been promised? Would that I had early been taught what I only learned decades later, to seek my joys in God Himself, and in all that He sends, to actively co-operate with Him in His bringing about of these eternal purposes for me!

I wish that I had learned in youth to keep short accounts with God. Because in the Christian lives around me I saw much unresolved conflict, much that was evasive, I grew up in the same manner. When certain situations seemed hopeless, instead of facing them out, I pushed them into the realms of the unconscious, seeking to lose myself in my studies, or in Christian activities. Little did I know the seeds of mental and physical and spiritual ill-health I was sowing for myself! I was quite unaware that I was not facing issues; and I have reaped bitter fruit as a result of something that was not entirely my fault — what young teenager can so know himself? But it is the place of the Christian educator and parent to be on the watch for such pitfalls in the lives of their children, and, themselves having learned the true Way of Release, to seek to lead youngsters into conscious victory over such repressive tendencies.

Concerning my attitudes towards other people, I wish that I had been taught that the attainment and usefulness of my spiritual life could never rise any higher than my relationships with other people would allow. God works through human personality, personality that is completely yielded to His will and filled with Himself, but still human personality. If I am unable to get close to other people, if they cannot honestly like and respect me, with the best of

spiritual aspirations in the world my life is unlikely to be of much use in His Kingdom.

OFFENCE OF THE CROSS.

I wish that I had been taught that being separated from the world does not mean being self-righteous, smug, know-it-all, even obnoxious; that what we Christians sometimes call "the offence of the Cross" is often simply and entirely the offence of certain Christians; that knowing we are in possession of God's Truth does not mean that we have a condescending, even intolerant, attitude towards those who do not know Him. I wish that I had learned that the best way to witness is not to talk, but to live happily and constructively with other people, saved or unsaved; to be a true, an interested and loyal friend to those who do not share my knowledge of the Saviour; and, while never ceasing to covet them for God, to have a genuine concern for their sensitivities and respect for their opinions.

I wish that I had learned earlier that leadership is as leadership does; that mere natural qualities of leadership do not equip one for leadership in Christian activities, but may, indeed, be a great hindrance.

I wish that I had learned to share Christian experience with others when in my teens, to study and discuss and pray with others naturally and spontaneously, to give myself more readily, to be less isolated in my Christian life. To this day, it is difficult for me to get close to another on spiritual things.

I wish that I had learned to get close to my family when I was young, whether or not they shared my Christian interests, and to cultivate spiritual fellowship with those who did. In the confusion of a broken home and conflicting personalities, and in my youth and inexperience, I withdrew into myself concerning everything that touched me deeply; and I grew up never having learned to communicate with my family on anything that mattered. This is not the New Testament pattern for believers; but by the time I had learned that, it seemed impossible to bridge the gulf between us — we were poles apart, all of us. Yet several of us are Christians, and active in Christian work. Would that someone had shown me in my youth where the paths of withdrawal I was pursuing would lead, and how hard it is to break down family barriers once they have been raised!

All these conclusions, of course, are the observations of maturity: they could only be arrived at after much experience of life. True: and yet few of us realize what a wondrously fertile field is the mind of a child. Rightly taught, the seeds of all these lines

of thought could have been sown in childhood, and, under God, have been watered and cultivated until they came to a sweeter and more fruitful harvest than they have in my life.

Christian educators, from pastors down to the humblest worker touching the life of a child, and Christian parents in particular, should be aware of these things, and seek, in dependence upon God's Holy Spirit, by their own attitudes and manner of life, as well as by their teaching and their words, to lay a solid foundation for the growth of the young lives in their care. If even one such educator can be alerted to the dangers of causing children to absorb faulty attitudes in Christian things, my story will have been well told. — *With acknowledgement to Eternity.*

WHY A CHRISTIAN SHOULD NOT SMOKE

(Continued from page 19).

Feed constantly on the Word of God. Keep the Bible, or some Christian literature handy at all times. Pray without ceasing. Pray earnestly, "Please Lord, don't let me smoke again." And gear yourself for a long range battle. I haven't had a cigarette since May 1953. Praise God!

It is wonderful to be free of that senseless habit, and I praise the Lord for the victory. (Condensed from the Brethren Missionary Herald).

A Summary: Necessary Steps to Deliverance from the Smoking Habit.

(1) If you are not a Christian, your desires and nature both are depraved by the fact of inbred sin. You need to repent of your sins and accept Christ as your Saviour. He died on the cross of your sins, and He will save you and make you a child of God, if you will receive Him as your Lord and Saviour.

"For God so loved the world that He gave His only begotten Son (Christ, who died for our sins on the cross), that whosoever believeth on Him should not perish but have everlasting life" (John 3:16).

"But as many as received Him (Christ, as Lord and Saviour), to them gave He power to become the sons of God, even to them that believe on His name, which were born . . . of God" (John 1:12, 13).

Read also John 3:36; Acts 16:31; Ephesians 2:8, 9; Romans 10:9, 10.

(2) After you have accepted Christ as your Lord and Saviour, yield your life completely to Christ, giving Him your body, mind and soul, and surrender your will

wholly to Him, according to the command in Romans 12:1, 2.

(3) Since there is abundant evidence in this article that smoking is injurious and is a sin, list the **TEN REASONS WHY YOU SHOULD QUIT SMOKING.**

(4) Since you have accepted Christ, and He now lives in your heart (see John 14:23), you can call on Him and depend on Him for strength to quit this filthy, Christ-dishonouring habit. For a lasting and complete deliverance, take the Lord as your Helper. He said,

"Without Me ye can do nothing" (John 15:5).

Through Him you can do all things that are right (Phil. 4:13).

(5) Do *not* try to quit gradually, but set a day, and quit suddenly and completely, not allowing yourself a single puff thereafter. — *With acknowledgement to Christian Victory.*

A DRAMATIC BULL SESSION . .

(Continued from page 7).

(d) the *incorruptible crown* is promised us for our patience in running the spiritual race set before us (I Cor. 9:25; Rev. 3:11).

(e) the *crown of life* is ours because we love the Lord and endure temptation (James 1:12), and because we have accepted Christ as a personal Saviour (Joh. 17:1-3; John. 3:16, 36; I John 5:13).

(3) Nazarites were to *abstain from touching dead bodies*, most likely because "God is not the God of the dead; but of the living" (Matt. 22:32). And the person who still lives in sin or who is unconverted, is regarded as "dead in trespasses and sins" (Eph. 2:1; Col. 2:13), but after conversion, he is regarded as risen from the dead "with Christ" (Col. 3:1). A child of God is exhorted not to touch again "dead works" (Heb. 9:14; 6:1) or sins, such as drunkenness (Gal. 5:21).

(4) Nazarites were to *abstain from eating "unclean animals"* such as hares, camels, coney, swines, eagles, vultures, ravens, owls, swans etc. "Unclean foods" defiled the body. These unclean foods were symbolic of foods or practices that defile the Christian's body which is the temple of the Holy Spirit. Children of God are Nazarites in the sense that they regard strong drinks as defilers of the temple of the Holy Spirit (I Cor. 6:19-20).

(5) Finally, Nazaritism was an individual exemplification of pure and holy living or life of "separateness". Numbers 6:8 sums up the whole purpose of this Jewish sect: "All the days of his separation he is holy unto

the Lord." We too, as Christians, are Nazarites in the sense that we are required to be separated (a) from evil (Job. 28:28); (b) from the world (I Joh. 2:15); (c) from corruption (Isa. 52:11); (d) from evil associations (II Thess. 3:6); (e) from darkness (Eph. 5:11); (f) from God's enemies (Num. 33:52-56); (g) from sin (Prov. 28:13).

Mr. M.: From these explanations it is clear that Christians are priests and Nazarites.

Mr. L.: I am also convinced by these explanations, but there is one question that I am still not yet clear about; it is this: if Jesus condemned drunkenness and not drinking itself, is it not better to teach people to drink moderately than to tell them to stop drinking alcoholic drinks altogether?

Ed.: Some people think that it is not drinking liquor that is sin, but drunkenness. That may be true to some extent. If we were to follow this school of thought, we would encounter several difficulties:

(1) The concoctions that are manufactured by the modern brewers have such a high percentage of alcoholic content that it would be very difficult to ascertain limits for each type of drink and for each person.

(2) Even if you would stick to a "social tot" constantly, your next brother might have a weaker will power and, through your influence, turn out to be an alcoholic or drunkard. His soul would be lost on account of your bad example to him. If you are a real Christian, you have a great responsibility for your brother next to you. Our job is to draw people to Christ, not away from Christ. "For none of us liveth unto himself . . ." (Rom. 14:7). "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak" (Rom. 14:21. Cf. Mk. 9:42f., I Cor. 8:8-13).

Mr. L.: Why did Paul recommend wine to Timothy as remedy for his stomach trouble, if wine is bad for a Christian. Even today modern doctors still recommend strong drinks as remedy for certain illnesses.

Ed.: You should remember that Medical Science during the times of Paul was still in its infancy. That alcohol has a temporal dulling effect on nerves is true. But modern science has already established the truth beyond the shadow of a doubt that there is no illness in the world which has no better prescription than alcoholic drinks.

Mr. X.: Coming back to Cana wine, why did Christ open His ministry by performing such a questionable miracle?

Ed.: He had lessons to teach us:

(1) the jars He used to contain the miraculously made wine were used for purification water only — a ceremonial custom of the Jews. This kind of purification was ex-

ternal. By turning the water into wine, Jesus was teaching the Jews that He had come to introduce a new religion that cleanses a person within — not without.

(2) When the wedding wine ran out, there was sadness among the hosts. By turning water into wine, Jesus was teaching us that the old religion of Judaism which consisted of the ten commandments and the ceremonial laws, had no joy, but He had brought a new religion of joy. Said Jesus to the woman at the well, "But whosoever drinketh the water that I shall give him shall never thirst; but the water that I shall give him shall be in him as well of water springing up into everlasting life." Note also that Jesus' wine, like His religion, was sweeter than the first.

(3) The miracle of changing water into wine was done quietly. The dynamic work of the Holy Spirit in regenerating a person is done quietly. He also does great things out of small things.

(4) Jesus ordered the men to fill the water pots to the brim. By so doing He was teaching us that our brimful obedience to His will leads to brimful spiritual blessings.

(5) Another aim of the miracle was to cause His disciples to believe on Him, and Joh. 2:11 says that His aim was fulfilled.

Mr. M.: Among other things, you did mention that drunkenness was quite prevalent in the Old Testament times, but it does not appear that God spoke as strongly as St. Paul did against it. In fact even Jesus Himself did not speak as strongly as St. Paul. How do you account for that?

Ed.: We should realize that spiritual truth was revealed gradually from the Old Testament's times to the close of the first century A.D. Even during the life and times of Christ it was not complete. Christ Himself said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide into all truth . . ." Christ need to be interpreted hence, the Apostle's interpretation of Christ completed the revelation of spiritual truth that we should know. If you find less condemnation of drunkenness in the Old Testament than in the New, it is because "the time of this ignorance, God winked at; but now commandeth all men everywhere to repent." (Acts 17:30).

Mr. X.: Mr. Editor, I do not need any more information; I am convinced. In view of the fact that my close friends drink, what should I do? It is very hard to live without my friends. What should I do to leave alcoholic drinks?

Ed.: All you need to do is to accept Christ into your heart. Once Christ has come into your heart, you will not struggle to leave your friends; they will avoid you instead, because you have Christ in you. I do not consider a person who drags me into hell a friend; he is my enemy!! The Bible says that drunkenness is a sin that leads to eternal condemnation (Gal. 5:21; 1 Cor. 6:9 etc.) A person who gets drunk once in a while shows that he does not have Christ in him. He may have the principles of Christ; he may have all knowledge about the historical Christ; he may have an accurate theology of Christ; but if he does not have the Person of Christ, he is lost, and will certainly perish. One of the signs to indicate that Christ has come into the life of a drunkard is his hate for all intoxicating drinks!

Mr. X.: Don't you think I should first try to leave drinks gradually before I invite Christ into my heart? Of what benefit will

it be, if I accept Christ now and continue to drink.

Ed.: To accept Christ as your personal Saviour is to except the Gift of eternal life — the very quality of Christ's holy life and eternal security. Your life of drunkenness is merely a sign to you that you are a lost sinner; you will not be condemned for your drunkenness as such, but for your unbelief! Jesus said, "He that believeth on Him (Christ) is not condemned; but he that believed not is condemned already, because he hath not believed in the name of the Only begotten Son of God" (Joh. 3:18). The moment you say consciously, sincerely, wholeheartedly: "O God, I am a lost sinner and, as such, I shall surely perish. I now accept Jesus Christ as my personal Saviour and Lord of my life", Jesus will come into you and save you. All you need to do is to believe that He has come in — whether you feel or not — because salvation is by faith. It is He that will drive out of you the desire for sin, including that of drinks. Accept Christ now and be saved! You will have eternal life now. May God help you to see your dangerous position, and cause you to repent from your sins that you might come to peace with God through Jesus Christ our Lord.

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(Heb. 6:19).

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Is Capital Punishment Wrong?

JACOB J. VELLENGA

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The Church at large is giving serious thought to capital punishment. Church councils and denominational assemblies are making strong pronouncements against it. We are hearing such arguments as: "Capital punishment brutalizes society by cheapening life." "Capital punishment is morally indefensible." "Capital punishment is no deferent to murder." "Capital punishment makes it impossible to rehabilitate the criminal."

But many of us are convinced that the Church should not meddle with capital punishment. Church members should be strong in supporting good legislation, militant against wrong laws, opposed to weak and partial law enforcement. But we should be sure that what we endorse or what we oppose is intimately related to the common good, the benefit of society, the establishment of justice, and the upholding of high moral and ethical standards.

There is a good reason for saying that opposition to capital punishment is not for the common good but sides with evil; shows more regard for the criminal than the victim of the crime; weakens justice and encourages murder; is not based on Scripture but on a vague

philosophical system that makes a fetish of the idea that the taking of life is wrong, under every circumstance, and fails to distinguish adequately between killing and murder; between punishment and crime.

Capital punishment is a controversial issue upon which good people are divided, both having high motives in their respective convictions. But capital punishment should not be classified with social evils like segregation, racketeering, liquor traffic, and gambling.

These evils are clearly antisocial, while capital punishment is a matter of jurisprudence established for the common good and benefit of society. Those favouring capital punishment are not to be stigmatized as heartless, vengeful, and lacking in mercy, but are to be respected as advocating that which is the best for society as a whole. When we stand for the common good, we must of necessity be strongly opposed

CLOCOLAN'S WEDDING OF THE YEAR!



The most beautiful ever seen in this small town. The marriage of this couple, Mr. & Mrs. Mokuena, of the farm Uitkyk Clocolan were photographed after exchanging vows at the Anglican Church at Modderpoort.

to that behavior which is contrary to the common good.

OLD TESTAMENT ON CAPITAL PUNISHMENT

From time immemorial the conviction of good society has been that life is sacred, and he who violates the sacredness of life through murder must pay the supreme penalty. This ancient belief is well expressed in Scripture: "Only you shall not eat flesh with its life, that is, its blood. For your lifeblood I will require it and of man; of every man's brother I will require the life of man. Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (Gen. 9:4-6, RSV). Life is sacred. He who violates the law must pay the supreme penalty, just because life is sacred since God made man in His image.

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OUR COVER PICTURE

FIDEL CASTRO--Read article on page 4.



EDITORIAL PAGE

WHO ARE THE SINNERS NOW?

In the Western civilized societies, it is becoming increasingly difficult for the churching masses to identify sinners within the Visible Church. Responsible for this difficulty is the growing tendency to confuse Western Civilization with Christianity. In everyday life, it appears as if, the more civilized and polished a person is, the more Christian he is. So conditioned are the American and European churches that even their missionaries in Africa, in order to get support for their missionary projects, must, in their reports, associate African sinners with poverty and primitive life. If the missionary would show to his supporters overseas pictures of the middle class Africans (who, by the way, also need the Gospel), he would get very little support. The natural argument from some supporters would be: "Why, those people do not need the Gospel anymore; they have nice houses, big cars, beautiful clothes, good education—just like us."

To the observer, the Great Commission seems to read: "Go ye into all the world and preach the Gospel to all the creatures who are dark-skinned, moneyless, countryless and gunless." Such a Commission suggests that as soon as the Africans have their country, their government, their big money from their industries, their army and weapons, evangelization is rendered unnecessary; or, as some put it, "doors would be closed to the Gospel in Africa!"

To aggravate the problem of identifying sinners, on a racial level the tendency of some Europeans is to view the Africans (and not Europeans) as the sinners who must be evangelized. After all Europeans have been nurtured in

Christianity for centuries. A child or a Christian cannot be a non-Christian, it is argued by some. Some Africans, on the other hand, are now closing their spiritual ears to European preaching and replying back in their hearts to each sermon: "It is not that we cannot forgive, but that you 'sinners' (Europeans) cannot repent; it is beyond your dignity to repent to the Africans for all the injustices you have perpetrated upon them. If you cannot repent from your sins of pride and selfishness, we will not repent either. In the long run, we want to see who will evangelize who?" And so the "sinner-pointing" marathon goes on.

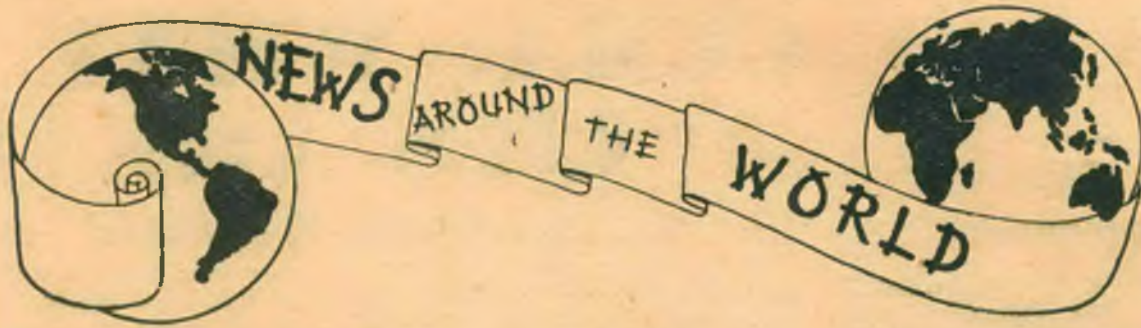
While it is perfectly in order for Christianity to influence Western Civilization, the reverse is anomalous; yet, unfortunately, the very anomalous has become an accepted Christian way of life. Western Civilization seems to have gone out of its way to evangelize Christianity itself! Many a modern man is gradually refusing to be evangelized by the primitive man of the Bible. Many a modern man feels that he has so advanced materially that he is no more a "sinner."

The very word "sinner", as the Bible defines it, is now so rarely used that even some ministers, to maintain their popularity, have found it necessary to use it in prayer only. Because the minister is afraid to hurt the consciences of his congregation, his "Thus saith the Lord" is substituted with "Vox populi vox dei" ("The voice of the people is the voice of God"). Whenever the word "sin" is used, special care is made that it does not connote something as se-

rious as the Bible paints it. Euphemisms have been coined as substitutes for "insulting Bible nouns." For example, nowadays, it is considered uncultured, uncouth and unchristian to call cultured sinners *drunkards, thieves, murderers, adulterers, liars, self-seekers*, and so on. It is now considered "un-christian" to describe a sinner by the Biblical adjectives. For a churching drunkard, it is considered "christian" to describe him as a gentleman who takes "one glass too much." Christians do not *steal*, but they "pinch"; they do not *murder*, but they give a victim a complete "rest"; they do not commit *adultery*, but engage in "nice time escapades"; they do not tell *lies*, but "utter rather inaccurate statements"; their *racism* is not socio-economic and political *selfishness*, but "self-preservation" which has been rated higher than the law of love.

The modern man has not only changed the Biblical nomenclature of sins, but he has also completely "modernized" the very sinning techniques! Drinking saloons have been decorated; alcoholic drinks are given special prominent advertising spaces in the papers and on the city buildings where they illuminated with gorgeous neon lights at night; governments have passed laws protecting the brewing industry because they are getting income tax from it; cocktail parties have been accepted as part and parcel of the mores and folkways of a Christian society. The Bible verses which state that "drunkards will not inherit the kingdom of God" have been so "toned down" by exegesis that drunkenness is no more as serious as

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U. S. A. A veteran News Correspondence tells that President Eisenhower, when told of a recent political development, "reached for his Bible." He is said to do this often, and the habit dates back to his mother's teaching him to control his temper by sending him to a corner to read his Bible whenever his temper got the best of him. —Moody Monthly.

● A message to church leaders in Virginia deploring hatred and violence in race relations has been issued by the Virginia Council of Churches. Quote, "God will that Christian love, made known on the cross, should mold all human relationships." It concludes with a plea for all Christians, both white and Negro, to "act in all human relationships with patience, mutual understanding and love." —News in the World of Religion.

● **EVANGELIST DR. BILLY GRAHAM** reached at least 85,000 people at the six rallies he conducted in leading Swiss cities. Some 300 ministers of different denominations have drafted an invitation to Graham to conduct a crusade in Belfast next June. —The Gospel Minister.

● **WORLD PEACE** will come "only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender," said Dr. Robert M. Page, director of Research, U.S. Naval Research Laboratory, Washington, D.C. —The Herald.

● **TENNESSEE LAWS** still hold it illegal to teach the theory of evolution in any school supported in whole or in part by state funds. —Selected.

● **DR. WAYNE E. OATES** of Southern Baptist Theological Seminary, speaking at a convention said, "Preachers should eat less and live longer. If overweight shortens life, ministers have a

religious reason for eating less — not to shorten their service to God." —Advocate.

● **PRESIDENT EISENHOWER** had designated Wednesday, October 5, as a National Day of Prayer. He said, "It is not by our strength alone, nor by our own righteousness that we have enjoyed the abundant gifts of our Creator... In this time of testing we shall ever place our trust in keeping us here requires justice and mercy in return." —Selected.

● **WEST BERLIN:** At the end of September tens of thousands of people from East and West Berlin streamed into the largest tent ever pitched in West Berlin, just 300 yards from the frontier of the divided city. They went to hear Billy Graham, American evangelist. He had already held successful week-long meetings in Essen and Hamburg. Here in Berlin the evangelistic "crusade" became the centre of a political dispute. Authorities in East Berlin soon raised objections to the crowds which crossed the frontier to hear him. "For the sake of maintaining order and security" they demanded that the tent be removed from the Platz der Republik, and described the Graham campaign as a provocation for which the authorities in West Berlin would have to bear the consequences. In West Berlin, however, the authorities indicated that they had no intention of yielding to such demands. "Billy Graham can preach in Berlin as often as he likes, and as long as he likes," they replied. "If a lot of people from East Berlin come to hear him and that makes the Communists nervous, that is their own affair. "The monstrous fact that they describe a religious meeting as a 'provocation' shows that the Communists in East Berlin describe everything as a 'provocation' which is an expression of freedom and humanity." The Communist authorities

also tried in another way to prevent the people of East Berlin from attending the meetings. They established strict controls and closed the gates over the frontier. The methods they employed caused the Protestant church leaders of Berlin-Brandenburg to send a telegram of protest to Otto Grotewohl, president of the D. D. R. The church leaders accuse the members of the East German police of name-calling and of "mocking at Christian citizens on account of their Christian faith" and of blaspheming against God and against Jesus in a way "which has never been heard in Germany except under the Nazi regime. The controversy in the East German Press grew more heated and culminated in the statement in the East Berlin paper "Neue Zeit" that the church leaders in Berlin were supporting Graham's "anti-Communist campaigns" under the camouflage of religion. Most of the Press of Western Germany and West Berlin wrote approvingly of Billy Graham's campaign. "Die Welt," published in Hamburg, commented: "Billy Graham, this clever, modern man who belongs to the age of the 'Sputniks' and 'Luniks,' doesn't say much. "He is not an innovator, a ranter, a 'Mr. Know-all.' He does not make polemical statements about the churches, the confessions or the sects. He simply describes afresh the essential of the Christian faith, in simple words and phrases which everyone understands. Hard, terse and clear, he is like 'God's machine gun.' His message attacks point-blank like a weapon." Bishop Otto Dibelius, of Berlin-Brandenburg, was away on holiday during the campaign, but he sent a message of greeting to Billy Graham, whom he had met in Germany and in America, welcoming him as the bearer of the pure message of the New Testament. "It does us all good to hear this message again," wrote Bishop Dibelius, "in the way that you give it: forcefully, concentrating on the

Amid the shouts and
amid the shots
what are the
facts and
what is the
future for the
work of God in Cuba?

By NAME WITHHELD

The author, a respected evangelical missionary to Cuba, continues to minister to the spiritual needs of the Cuban people.

EDITORIAL (Continued).

the Bible paints it to be. If the Church viewed drunkenness in God's light, she would not be allowing her members to toy temperately with alcoholic drinks.

Thieves of this space age, have developed "modern ways" of ransacking banks, of breaking into shops and of broad-day-light-pay roll - snatching. When the collection plate comes around modern Christian thieves at church, they give God a penny; after church service, they spend ten shillings for a Sunday sport ticket, king size cigarettes, refreshments for a "date", bioscope show ticket; finally they "steal" the balance for their own "security." Above all, they steal all of God's time for their own businesses and leave nothing for devotional conferences with God.

Modern murderers do not kill with sticks, stones, spears and arrows, but with gas, guns and bombs. Apparently some modern killers figure that the law, "Thou shalt not kill" does not apply to them, since their weapons of killing have been completely "modernised." The modernised view of killing has been so revolutionised that even the Church's indifference towards the production of nuclear weapons readily suggests a sanctioning of modern mass-killing techniques.

Within the Church herself there are thousands of "religious killers" who derive great joy out of slaying with their tongues and pens thousands of people's reputations. When the Bible says, "Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him," the modern psycho-spiritual murderers continue to hate their neighbour—especially the one of a different racial group.

Modern facilities and conditioning techniques for the sin of immorality

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CUBA: WHAT LIES AHEAD?

By Name Withheld

Tell the American Church the truth," said Cuban President Oswaldo Dorticos as he ended our interview. Actually, like a rapidly changing kaleidoscope, "the truth" varies according to the viewer, and the consequent reactions tend to reflect the different colors of the rainbow.

A visitor to Cuba may be taken to a "war" exhibit and listen to the chilling stories of a fierce looking *barbudo* as he describes the hideous torture weapons used by Batista's *sargentos*. Batista, he will agree, was a wicked and cruel despot.

The same tourist will be shown the vast public works program — many of them begun by the former government, but now "under new management" — see the thriving cooperative farms, hear glowing speeches about Fidel's paradise, watch thousands gather in enthusiastic response to a worker's rally, and return to the U.S.A. persuaded that the American press is controlled by the capitalists and completely unreliable. Cuba is all right.

Silent, however, amid the anti-American blast and the vociferous cries of the rallyist mingle an ever increasing group of Cuban dissidents. They range from simple fishermen that eke out an existence from the plenteous fishing grounds in the blue tropical waters to the affluent citizens that with dark latin charm enhance the crowded streets of populous Havana. To them Fidel Castro is a hoax, his speeches a twisting of former promises, and his plans a clever cover-up for Communist infiltration. For their pains these defectors wear the label of "Batistiano," bear the public's scorn, may lose their possessions or suffer imprisonment; while the more fortunate find asylum in sympathetic embassies or half-heartedly flee to neighboring republics. Increasingly seen in their midst are a number of the Protestant clergy who — swallowing hard — admit with reticence that all things are not as they would like to see them.

Such cases are indeed significant. From the time Bible-quoting Fidel de-

scended from hiding in the Sierra Maestra and Cuba's television sets made his motley crew as inevitable as a *tacita de cafe*, the Protestant church has felt that the revolution was a creation akin to theirs in both moral and Christian virtues. Together with the nation the *evangelicos* rejoiced.

Not since 1895 when a cry of "Cuba Libre" Jose Marti led his triumphant rebels against the hated Spanish has Cuba been stirred. From the tumbling thatched roofed huts buried deeply in the green cane fields to the sprawling palacial homes in suburban Havana rumbled the growing cry, "Viva Fidel." Street urchins changed their rags for the green of the new people's militia. Fidel's exploits — like Abe Lincoln's — began to spice the pulpits of the land. Cuba rejoiced, and with reason, for with the vigorous economy (second only to U.S.-aided Puerto Rico) Cuba needed only a sound and honest government to fulfill a utopian's dream. Preachers of every denomination jumped on the popular band wagon for the ride of their lives. Many left their pulpits to fill political vacancies with religious zeal. The best way to advance Protestantism was by championing the ideal of the people, Fidel Castro.

"Castro gave strict orders to the rebels against drinking," explained a Methodist pastor. "He stopped the sale of alcohol when he freed a town. Castro was very strict in his orders about the treatment of women. Soldiers guilty of such misconduct were to be executed. He promised to appoint chaplains to Cuba's Army. He named a committee of two Catholics and two Protestants to discuss the morals of the people. He promised us a democracy."

Then, for the first time since Cuba's first president Tomas Estrada Palma, a Quaker, ordered his carriage to Havana's Presbyterian Church every Sunday morning, there were church-attending Protestants in government. Nothing, thought the jubilant evangelicals, could possibly be wrong with Fidel's government.

(Continued on page 5).

Is Capital Punishment Wrong?

There is a distinction here between murder and penalty.

Many who oppose capital punishment make a strong argument out of the Sixth Commandment: "Thou shalt not kill" (Exod. 20:13). But they fail to note the commentary on that Commandment which follows: "Whoever strikes a man so that he dies shall be put to death. . . . If a man wilfully attacks another to kill him treacherously, you shall take him from my altar that he may die" (Exod. 21:12,14). It is faulty exegesis to take a verse of Scripture out of its context and interpret it without regard to its qualifying words.

The Exodus reference is not the only one referring to capital punishment. In Leviticus 24:17 we read: "He who kills a man shall be put to death." Numbers 35:30-34 goes into more detail on the subject: "If any one kills a person, the murderer shall be put to death on the evidence of witnesses; but no person shall be put to death on the testimony of one witness. More-over you shall accept no ransom for the life of a murderer who is guilty of death; but he shall be put to death. . . You shall not thus pollute the land in which you live; for blood pollutes the land, and no expiation can be made for the land, for the blood that is shed in it, except by the blood of him who shed it. You shall not defile the land in which you live, in the midst of which I dwell; for I the Lord dwell in the midst of the people of Israel." (Compare Deut. 17:6-7 and 19:11-13).

Deuteronomy 19:4-6,10 distinguishes between accidental killing and wilful murder: "If any one kills his neighbor unintentionally without having been at enmity with him in time past. . . he may flee to one of these cities (cities of refuge) and save his life; lest the avenger of blood in hot anger pursue the manslayer and overtake him, because the way is long, and wound him mortally, though the man did not deserve to die, since he was not at enmity with his neighbor in time past. . . lest innocent blood be shed in your land which the Lord your God gives you for an inheritance, and so the guilt of bloodshed be upon you."

The cry of the prophets against social evils was not only directed against discrimination of the poor, and the oppression of widows and orphans, but

primarily against laxness in the administration of justice. They were opposed to the laws being flouted and criminals not being punished. A vivid expression of the prophet's attitude is recorded in Isaiah: "Justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter. . . . The Lord saw that there was no man, and wondered that there was no one to intervene; then his own arm brought him victory, and his righteousness upheld him. He put on righteousness as a breastplate, and a helmet of salvation upon his head; he put on garments of vengeance for clothing and wrapped himself in a fury as a mantle. According to their deeds, so will he repay, wrath to his adversaries, requital to his enemies." (Isa. 59:14-18).

NEW TESTAMENT ON CAPITAL PUNISHMENT

The teachings of the New Testament are in harmony with the Old Testament. Christ came to fulfill the law, not to destroy the basic principles of law and order, righteousness and justice. In Matthew 5:17-20 we read: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. . . . For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Then Christ speaks of hate and murder: "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment (capital punishment).' But I say to you that everyone who is angry with his brother shall be liable to judgment (capital punishment)" (Matt. 5: 21-22). It is evident that Jesus was not condemning the established law of capital punishment, but was actually saying that hate deserved capital punishment. Jesus was not advocating doing away with capital punishment but urging his followers to live above the law so that law and punishment could not touch them. To live above the law is not the same as abrogating it.

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CUBA: WHAT LIES AHEAD?

When the U.S. press turned about-face and began to criticise their leader *maximo* and his execution of the "war criminals," the aghast church reacted. Three faculty members of Cuba's Union Theological Seminary expressed the general sentiment when they wired President Eisenhower, "American silence on countless crimes of the Batista government makes present criticisms of executions offensive and dangerous to Cuban-American relations."

In defense of their stand and prompted by a worthy desire to see the revolution succeed, missionaries and pastors eagerly supported Fidel's worthy projects and studiously belittled any apparent failures. Prominent pastors — including several U.S. missionaries — helped the propaganda course by appearing on television programmes to voice the support of the Protestant community for the Revolution. Church leaders wrote glowing articles for local consumption and international evangelical magazines.

Then things began to happen. The reform plans were taking longer than expected or turning into fiascos. Communist lingo strangely was becoming the vogue. Anti-American vandalism, unjust appropriation of the properties of the Communist bloc.

"Wait, wait, wait," complained a pastor bitterly, "is all we hear. And while we wait, we see Herrera (once proud Baptist chaplain of the army) demoted, Salabarría (one-time Methodist pastor now in charge of boys reform school in Havana) complaining about the state of his health and handing in his resignation. Capitan Nunez (Presbyterian layman appointed head of (INRA, Instituto Nacional de la Reforma Agraria — better satirised as the National Institute of Authorised Robberies) replaced. Where are all the Christians in government now? Pretty soon Fidel himself will be gone. Who is left? Stooges of Khrushchev! And this is supposed to be the 'glorious revolution' . . . 'gory revulsion' would even be a misnomer!"

DISILLUSIONED

With very few exceptions the North American missionary in Cuba is disillusioned with the Revolution, but coura-

(Continued on page 7).

HOW

DO



YOU

WORSHIP

If your worship experience does not issue in some new devotion to Christ, you have not yet grasped the true meaning of worship.

Most Christians think that when they have attended a worship service they have worshiped God. But the truth is that many who go to church do not worship at all, simply because they do not know how.

There are, of course, various ways of worshipping God—public and private, formal and informal. Our daily walk should involve many informal worship experiences. But the Bible reminds us of the need for regular, corporate worship, and it is this formal, church-conducted worship that is so misunderstood.

Worshipping God takes more effort than just getting seated in the church pew. It requires intelligent concentration; it cannot be accomplished with the body in church and the mind somewhere else. It demands the yielding of the will to the working of God's Spirit. It is an experience which involves three steps: preparation, participation, and consummation.

★ An unprepared preacher is not very highly thought of. But is he any

By JOHN J. WALLACE, Jr.

more to be despised in the sight of God than an unprepared listener? It is hypocrisy to say we are going to "worship" and then not prepare for it. Indeed, there can be no worship without adequate preparation.

Much of the failure of gospel preaching is due to unprepared hearers. "Could we have prepared hearers, as well as prepared preachers," Joseph Parker once said, "then in five minutes a man might preach five hours, because every word would be a revelation, and every tone a call to higher life."

Certain attitudes help us to prepare for worship, one of them being **examination**. Why do we worship? What is our purpose in attending church? What do we really want? These questions are answered by another: What are our spiritual needs? We cannot expect to receive a blessing if we are not aware of our need for a specific blessing. Do we need forgiveness of sin, restoration of faith, impartation of wisdom, ministrations of comfort, endowment of God's power?

"You are not to content yourself with a hasty general review," said a wise man on this subject, "but you must enter upon it with deliberation. Begin with

the first action of the day, and proceed step by step; and let not time, place or action be overlooked. An examination so managed will, in a little time, give you such a newness of mind, such a spirit of wisdom, and such a desire of perfection, as you were an entire stranger to before."

Another essential in preparing for worship is an attitude of **expectation**. As we approach the worship service most of us do not expect any definite blessing from God. Rarely do we even wonder if the service will be blessed by the presence of the Spirit of God. More rarely still do we enter God's house expecting God to speak to our hearts through the hymns and prayers and preaching.

We might try to excuse ourselves by saying, "Who can expect anything from our pastor? He isn't really much of a preacher. Besides, our choir never has very good music. And we never have big crowds. What is there to expect?"

Is none of our expectation from God? Whom do we go to worship, the preacher? The choir? The congregation? Do we not believe and should we not expect God to answer if we cried unto Him to meet our needs? God does not

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CUBA: WHAT LIES AHEAD?

geously buries his sentiments in order to avoid conflict within the church. Growing antiAmericanism is making it increasingly difficult for him to carry on work freely — in spite of the fact that Fidel Castro recently stated that he wished more missionaries would come to Cuba. Several have felt in the better part of wisdom to turn the work over to the national church and leave as quietly as possible. The majority, however, prefer to carry on, bravely insisting that soon everything will change — revolutions have not been infrequent in Cuba! — or that they must stay until forced out.

The majority of Cuba's Christians, still enthusiastic for Fidel's revolution, look on the missionaries with mixed emotions. They cannot easily forget that without that "Yankee" help gospel progress in the island would have been much slower. Thanks to the missionary — his dedication and his dollar — the Protestant community has grown so rapidly that in 60 years of gospel opportunity the evangelists actually outnumber the active Roman Catholics. However, if the missionaries go, will he take his dollars with him? They know that the majority of Cuba's 6.5 million are still unchurched and that the missionary is almost indispensable in the future growth of the national church.

The Fidelista accepts the fact that the missionary is a foreigner and is often embarrassed by the rude anti-American statements (although he wholeheartedly agrees with them). He views the neutral stand with misgiving, unable to understand how one who has left his homeland to labour in their paradise cannot identify himself with the aspirations of a people reaching for freedom.

On the other hand, the anti-revolutionist is concerned about the safety of the missionary. Knowing the public statement and fearing the power of the controlled press, he wonders if the missionary is not risking too much by staying. He fears to voice his views too openly lest his companions think him to be an alarmist, or worse, a "pro Yankee."

On this delicate thread of Christian diplomacy the missionary must walk. At stake is a prosperous but immature church numbering 300,000 and a country unusually open to the gospel. If the many indications of Communist infiltration forecast a Communist puppet

state, then all religious groups in time will be suppressed. If this is happening as claimed by many, does the missionary have a spiritual obligation to warn the church and lead them in turning against the state as the Catholics are doing? Or should he stand neutral and wait until the national church awakens? It may awaken too late — as happened in the land of China!

There might be more virtue in waiting and trusting that freedom-loving Cubans will never permit Communism to dominate. This waiting game has its problems, too. Unfortunately Protestants have associated themselves so intimately with the present government that the future of the church hangs in a political turn of events. For example, should the revolution turn out to be Communist, the Christian Church will undoubtedly suffer suppression. Should the Catholic-led opposition succeed, the Protestant movement will be condemned for its complicity with Castro and Communism and suffer significant setback.

Today Cuba labors under pain. The free, jubilant mood so conspicuous a year ago has changed into stern political bigotry. Concern has taken the place of confidence. Disagreement and discord are appallingly evident even in Christian circles. The mundane has taken the place of the spiritual. Unhappily, an inexperienced church has been caught playing the intricate game of politics in a world of experts. With all the incriminating political connections it will hardly find a gentleman's exit. Wryly Razzel Vazques, a Methodist minister, summed up the entire situation by exclaiming, "Only God can save Cuba now!" — With acknowledgment to ETERNITY.

HOW DO YOU WORSHIP ?

need an angel in the pulpit; He needs only hearts in the congregation that are open to the Holy Spirit's ministry.

The story is told of a woman who went to communion in a Scottish church and greatly enjoyed the service. When she reached home she inquired who the preacher was and was informed that it was Ebenezer Erskine. The lady declared that she would go again the next Sabbath to hear him. She did,

(Continued on page 9).

IS CAPITAL PUNISHMENT WRONG ?

The Church, the Body of Christ, has enough to do to evangelize and educate society to live above the law and positively to influence society to high and noble living by maintaining a wide margin between right and wrong. The early Christians did not meddle with laws against wrong doing. Paul expresses this attitude in his letter to the Romans: "Therefore, he who resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad... for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain; he is the servant of God to execute his wrath on the wrongdoer" (13:2-4).

The early Christians suffered many injustices and were victims of inhuman treatment. Many became martyrs because of their faith. Consequently, they were often tempted to take the law in their own hands. But Paul cautioned them: "Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, 'Vengeance is mine, I will repay says the Lord.' No, 'if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head.'" (Rom. 12:19-21).

There is not a hint of indication in the New Testament that laws should be changed to make it lenient for the wrongdoer. Rather the whole trend is that the Church leave matters of justice and law enforcement to the government in power. "Let every person be subject to the governing authorities. For there is no authority except from God" (Rom. 13:1). Note the juxtaposition of love to enemies with a healthy respect for government. The Christian fellowship is not to take law in its own hands, for God has government in his economy in order to take care of matters of justice.

Jesus' words on loving one's enemies, turning the other cheek, and walking the second mile were not propaganda to change jurisprudence, but they were meant to establish a new society not merely made up of law-abiding citizens but those who lived a life higher than the law, so that stealing, adultery, and murder would become inoperative, but not annulled. The law of love, also called the law of liberty, was not presented to do away with the natural laws

(Continued on page 8).

Is Capital Punishment Wrong?

of society, but to inaugurate a new concept of law written on the heart where the mainsprings of action are born. The Church is ever to strive for superior law and order, not to advocate a lower order that makes wrongdoing less culpable.

Love and mercy have no stability without agreement on basic justice and fair play. Mercy always infers a tacit recognition that justice and rightness are to be expected. Lowering the standards of justice is never to be a substitute for the concept of mercy. The Holy God does not show mercy contrary to his righteousness but in harmony with it. This is why the awful Cross was necessary and a righteous Christ had to hang on it. This is why God's redemption is always conditioned by one's heart attitude. There is no forgiveness for anyone who is unforgiving. "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). There is no mercy for anyone who will not be merciful. "Blessed are the merciful for they shall obtain mercy" (Matt. 5:7). There is striking similarity to these verses in Psalm 18 25-26: "With the loyal thou dost show thyself loyal; with the blameless; with the pure thou dost show thyself pure; and with the crooked thou dost show thyself perverse."

Professor C. S. Lewis in his recent book *Reflections on the Psalms* deals with the difficult subject of the spirit of hatred which is in some of the Psalms. He points out that these hatreds had a good motivation. "Such hatreds are the kind of thing that cruelty and injustice, by a sort of natural law, produce... Not to perceive it at all—to accept it as the most ordinary thing in the world—argues a terrifying insensibility. Thus the absence of anger, especially that sort of anger which we call indignation, can, in my opinion, be a most alarming symptom... If the Jews cursed more bitterly than the Pagans this was, I think, at least in part because they took right and wrong more seriously."

Vindictiveness is a sin, but only because a sense of justice has gotten out of hand. The check on revenge must be in the careful and exact administering of justice by society's government. This is the clear teaching of Scripture in both the Old and New Testaments. The Church and individual Christians should be active in their witness to the

Gospel of love and forgiveness and ever lead people to the high law of love of God and our neighbors as ourselves; but meanwhile wherever and whenever God's love and mercy are rejected, as in crime, natural law and order must prevail, not as extraneous to redemption but as part of the whole scope of God's dealings with man.

The argument that capital punishment rules out the possibility of repentance for crime is unrealistic. If a wanton killer does not repent when the sentence of death is upon him, he certainly will not repent if he has 20 to 50 years of life imprisonment ahead of him.

We, who are supposed to be Christian, make too much of physical life. Jesus said, "And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell" (Matt. 10:28). Laxness in law tends to send both soul and body to hell. It is more than a pious remark when a judge says to the condemned criminal: "And may God have mercy on your soul." The sentence of death on a killer is more redemptive than the tendency to excuse his crime as no worse than grand larceny.

It is significant that when Jesus voluntarily went the way of the Cross he chose the capital punishment of his day as his instrument to save the world. And when he gave redemption to the repentant thief he did not save redemption to the repentant thief he did not save him from capital punishment but gave him Paradise instead which was far better. We see again that mercy and forgiveness are something different than being excused from wrongdoing.

No one can deny that execution of a murderer is a horrible spectacle. But we must not forget that murder is more horrible. The supreme penalty should be exacted only after the guilt is established beyond the shadow of a doubt and only for wanton, willful, premeditated murder. But the law of capital punishment must stand, no matter how often a jury recommends mercy. The law of capital punishment must stand as a silent but powerful witness to the sacredness of God-given life. Words are not enough to show that life is sacred. Active justice must be administered when the sacredness of life is violated.

It is recognized that this article will

only impress those who are convinced that the Scriptures of the Old and New Testament are the supreme authority of faith and practice. If one accepts the authority of Scripture, then the issue of capital punishment must be decided on what Scripture actually teaches and not on the popular, naturalistic ideas of sociology and penology that prevail today. One generation's thinking is not enough to comprehend the implications of the age-old problem of murder. We need the best thinking of the ages on how best to deal with crime and punishment. We need the Word of God to guide us. End.

—With acknowledgement to Christianity Today.

Editorial (Continued).

are amazing. There are now dimly lit strip-tease parties; there are cheek-to-cheek, breast-to-breast and leg-to-leg modern dances; there are sex-glorifying "kiss-me-quick" motion pictures; there are women exhibitionists ranging from "bikinists" to plain nudes or paraders in "birthday suits"; there are half-naked ladies in most of the dailies, popular magazines and weeklies there are lewd comics and novels that encourage sex orgies; there are nudists parties. The shocking thing is that many of these "sex fans" have some important positions in some churches!

These stinking sins that caused God the Son to assume our human nature so that He could experience for our salvation poverty, temptations, persecutions and ultimate crucifixion on Calvary's Cross, are being given a "face lift" or "new look" by the sinners themselves! They are being perfumed with Eau-de-Cologne, decorated with wreathes of winter roses and bouquets of forget-me-nots. Even the psychologists' new gospel of auto-suggestion ("Every day, in everything, I am getting better and better") does not seem to be succeeding. Most people are getting worse and worse instead.

Since many of these sinners are within the walls of the Visible Church, it means that the Church has lost its dynamic witness. Actually there are cases where some churches have practised certain sins for so long that they now find it hard to admit that they were wrong to begin with, and have become more apostate now. That is the general

tragedy of human nature: it is afraid of new truth or change. Hitler knew this human weakness; and, accordingly, taught that if a lie is big enough and it is told often enough, the people will eventually believe it, and it will be theological errors have been supported with haystacks of "exegesis." The older the theological errors, the more respectable they become. What the church ed sinners need is not "exegesis" in support of sins, but repentance!

For example, no amount of "exegesis" can defend the sinfulness of socio-political and economic selfishness, racial pride, drunkenness and immorality.

Fortunately God has a message for all sinners — be they rough or polished, reckless or careful, religious or atheistic, erudite or illiterate, white or brown. Through His servants and His Son He says: "Do you not know that the unrighteous will not inherit the kingdom of God? **Do not be deceived**; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God . . . For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord . . . Truly, truly, I say to you, unless one is **born** anew, he cannot see the kingdom of God . . . For whatever is born of God overcomes the world . . . No one who abides in him sins (habitually). (Those who have been born anew by grace through faith in Christ alone, are kept by God's power from falling into sin until salvation ready to be revealed in the last time).

"He who believes in the Son of God has the testimony in himself. He who does not believe God, has made him a liar, because he has not believed in the testimony that God has borne to his Son. And this is the testimony that God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son has not life . . . What must I do to be saved? . . . The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in **your heart** that God raised from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved. . . . I write thus to you who believe in the name of the Son of God, that you

may know that you have eternal life." **ACCEPT JESUS CHRIST AS YOUR PERSONAL SAVIOUR TODAY, AND BE SAVED FROM YOUR SINS; AND BE SAVED FROM THE INEVITABLE ETERNAL CONDEMNATION.**

Cf. 1 Cor. 6:9; Rom. 6:23; 1 Joh.5:10-12; Acts 16:30; Rom. 10:8-10; Joh. 3:3; 1 Joh. 5:4; 3:6; 1 Pet. 1:5; 1 Joh. 5:13.

How Do You Worship?

but was not profited in the least. The sermon seemed to have no unction or power. She went to Erskine and told him of her experience. "Ah, Madam," said the preacher, "the first time you came to hear the Lord Jesus, and you received a blessing. The second time you came to hear Ebenezer Erskine, and got no blessing. And you had no right to expect any."

We are greatly affected by our expectations, for we are affected by our faith, and expectation is a vital element in faith. When we enter the place of worship we should offer a silent prayer to God, stating our needs and desires for that hour. Then we should lift our heads expecting God to answer.

Dr. James Black, expressing his views on this, said, "I believe the key of the service—and the secret of the atmosphere—is not in the prayer of the preacher, but in the opening silent prayers of the worshippers."

★ After we have prepared for worship we should **participate** in the service. Participation in worship means, the first of all, **appropriation**. We do not participate in a hike unless we walk. We do not participate in worship unless we appropriate what is offered to meet our needs in that hour.

To appropriate is to apply the various parts of the worship service to our own life and needs. This is where many of us fail. We come to church to "get something," but we do not take what is offered. When the prayers are offered we do not pray along with the one leading. When the hymns are sung we do not realize that they should voice our own personal experience. When the Word of God is read we do not search for the hidden message for our own heart. When the sermon is preached, we do not apply it to our own lives.

Another important phase of participation in worship is **meditation**. That means that we not only take to ourselves the prayers and hymns and sermon,

but we do it with the mental effort which involves understanding. Alexander Whyte in one of his devotional classics, **Thomas Shepard, Pilgrim Fahter Founder of Harvard**, quotes Shepard as saying, "My mind is a bucket without a bottom," another way of saying that he often did not understand and hold that which he received.

★ After we have prepared our minds for worship and participated in it as best we can, we shall still fail to retain the blessings of worship if we leave God's house without one further step. Every true experience of worship has a **consummation**. The temple must have its spire or it is incomplete. The mountain must have its peak or its beauty is distorted. So true worship must be consummated in a new **dedication** of life.

If you can go away from church no closer to God than when you came, you still have not worshiped aright. If your worship experience has not brought you closer to God, has not issued in some new devotion to Christ, has not fixed your determination to render some new service to the Kingdom of God, then you have not yet grasped the true meaning of worship.

This is illustrated many times in Scripture. When Elijah heard the still small voice of God he arose to return to Damascus and to the work God had for him there (1Kings 10). When David worshiped God in abject repentance he said, "I will teach transgressors. Thy ways . . . my mouth shall shew forth Thy praise" (Ps. 51). When Isaiah saw the Lord sitting upon a throne, high and lifted up and heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" he answered, "Here am I; send me." When Peter saw Jesus walk upon the sea he cried out in worshipping amazement, "Let me walk like Thee!" (see Matt. 14). When Paul received vision of splendor and glory of Christ on the Damascus Road he could only say, "Lord, what wouldst thou have me to do?" (Acts 9).

The consummation of worship is dedication, or it is not true and complete. When we get a glimpse of God we must say, "Let me be like Thee." When we hear of the needs of His Kingdom we must respond with, "Here am I, Lord; send me." The purpose of worship is to get a new vision of Him. The response

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MEDICAL SCIENCE AND DIVINE HEALING

By The Rev. Edward Winckley.

HOW DO YOU WORSHIP?

of God to our worship is that He gives us such a vision, such a touch, such an impression that we will respond in a new dedication to One so wonderful.

But the greatest blessing and final consummation of worship we experience is that of **transformation**. In worship we come into such a relationship with God as to be transformed by the power of His presence. This is the significance of Paul's words in 11 Corinthians 3:18: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are (being) transformed into the same image from glory to glory, even as from the Lord the Spirit" (A.S.V.). As we worship God in contemplation of His character, in seeking His will for our own lives and in working out His purpose through service, we are transformed into His likeness.

Consider the life of Enoch. Daily he walked with God in worship and obedience, beholding the glory of the Lord, while he was being changed gradually into the very likeness of God. His transformation was a natural consummation to a life of worship.

Moses, abiding in the conscious presence of God at Sinai, became permeated with His glory, and when he went down to the people the divine splendor was so upon Him that they could not look Him full in the face. Moses had been with God and it transformed him. And we read, "He knew not that his face shone" (Ex. 34:29). **But the people knew.**

So it is with us; if we abide in the presence of God, worshipping Him aright, we may not be aware of a change. **But the people will know.** To this end may we worship in such a way that the transformation we shall experience will display to the world the power and the glory of God. —With Acknowledgments to Moody Monthly.

Those of us who are giving a full-time ministry to the running of Healing Homes and to the promotion of the Church's Ministry of Healing, are often asked if it is right to take medicine or undergo an operation. As I am not medically trained, I invariably give questioners the answer that if a Christian doctor prescribes medicine or advises an operation, then one should act upon his advice. This does not mean that medical science has any priority over Divine Healing (used in its limited sense of healing through prayer and the Sacramental Ministries of the Church). I am only too ready to agree that as all healing comes from God, healing through the use of drugs and surgical operations are of God and can therefore be called Divine Healing, but we need an expression to denote healing over and above or independent of what can be accounted for by medical science and I use the expression "Divine Healing" for this purpose. To refuse an operation may or may not be evidence of faith. I have often detected such a refusal to be the evidence of fear and folly. There are very few people who have sufficient faith to be able to ignore the advice of doctors and at the Kearsney Healing Home we have always been thankful for a resident medical officer who has a free hand in giving the patients his experience as a medical scientist.

It seems to me that there are, broadly speaking, four classes of people:

- (1) There are those who, when they feel sick, immediately swallow a tablet or call a doctor, rely on his advice and either get well or continue to be sick. If they continue to be sick they swallow more tablets or act on further advice from the doctor or else change their doctor and, not infrequently, are told that little or nothing more can be done medically to cure them; and so they continue unhealed.
- (2) There are also those, and there are a great many in this class, who, when they feel unwell or

fall sick, take the matter to God in prayer and ask for His Healing and at the same time call in the doctor and ask God to guide him, to bless the medicine he prescribes or to grant a successful operation.

- (3) There is a third class, in which I find myself, of those who, when they feel unwell or fall sick, go to God in prayer, ask others to pray for them and call in a minister of religion to receive the Laying-on-of-Hands or Holy Anointing. If, at first, there seems to be no improvement they again ask for prayer and further Spiritual Ministrations. It is only when it is then found that healing is not manifesting itself through prayer or Sacramental Ministry, that they turn to a doctor for medical help.

- (4) There are undoubtedly a few in a fourth class who have such a complete assurance of the Indwelling of the Risen Christ that it would never occur to them to look elsewhere for their healing. They believe that in Christ there is the fullness of healing and that as He used no material means comparable to the means used by doctors to-day, that his followers should rely on the same kind of healing as was so effective on the shores of Galilee in the days of our Lord's Visible Ministry: I hope one day I may be in this class.

Because Jesus healed every part of the human body and because we believe He is alive to-day, and the same, there is no arrogance in claiming that His healing, whether on the shores of Galilee or in a healing service to-day, is a far superior healing to the healings of medical science. Medical science does not claim to assist a patient on a level higher than the level on which it works. It works on the material level and does not rise higher than the material level. Christ's Healing starts on the highest level but reaches down to the material level. There is no part of the total personality beyond the reach of His Power.

To sum up, we find ourselves advising sufferers not to give up medicine or to escape operations, but to exercise a new faith in the Living Saviour. As His

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WHO ALTERED

Many strange wills have been written and probated, including some that left large estates to cats, dogs and other animals; one by an actor who left a large sum of money to establish a "Shoe Fund" so that unemployed actors could get free shoes. Another man left a will in which he gave one dollar each—"and a father's curse"—to his two daughters whom he had considered unworthy. One English Earl left "fifty pounds sterling to anyone who would beat up his enemy, Henry Mildmay."

Some wills are written in a strange manner: A will scratched with a pocket knife on an auto fender was probated by the surrogate's court in Saskatchewan, Canada, in 1948. A dying soldier wrote his will on the cuff of the uniform of the nurse who attended him at his death, and the courts accepted it as a valid will. Another Englishman wrote his will on an empty eggshell!

As a matter of fact, wills have been written on leather, old pictures, shells, paper, cloth, pieces of furniture, stone and even on glass. At least one man had his will tattooed on his back. The important thing is, that the will be written, and that it be duly witnessed.

How thankful all of us ought to be that God, through the death of His Son, has left us a will! In the broad sense, the entire Bible is His will, duly witnessed by a thousand and one witnesses. How often we read in the Bible, of the will of God, that "it is written." Since it is written, it can be passed on, unchanged, from generation to generation. **Christ's Will**

In the Book of Hebrews, chapter nine, we read Christ's

Last Will and Testament

"And for this cause He (Christ) is the mediator of the new testament, *(1) that by means of (His) death, for the redemption of the transgressions that are under the first testament, they which are called might receive the promise of eternal inheritance. (. 15).

For where a testament (will) is there must also of necessity be the death of the testator (the one who made the will). (v. 16).

For a testament is of force after men are dead; otherwise it is of no strength

THE WILL?

By Fred John Meldau

at all while the testator liveth. (v. 17).

For Christ . . . did not offer Himself often, as the high priest (serving under the old covenant) entered into the holy place every year with the blood of the others (that is, animal sacrifice) (v. 25).

For then must He often have suffered since the foundation of the world: but now **once** (for all) in the end of the age hath He appeared (on earth) to put away sin by the sacrifice of Himself (on the cross). . . . So Christ was once (for all) offered to bear the sins of many." (vs. 26, 28).

There are five great facts inherent in this Scripture that are of vital importance to all of us. They are:

1. Christ's sacrificial death inaugurated the new testament (or, covenant) which replaced the old covenant. See vs. 15, 18.

2. The new covenant (testament) came into force after His death, v. 17. See also vs. 14, 15, 26.

3. The benefits of this new testament (will) are given to His heirs. These "heirs" are His children. His "children" are those who accept Him as their Lord and Saviour. See Galatians 3:26; Romans 8:17; John 1:12, 13.

4. This "new" Testament is also His last will and Testament. His atoning death was "once and for all" (vs. 25, 26). We are warned in the Bible of "adding to" or "taking from" His last will and testament. See Revelation 22:18-19.

5. The New Testament (the Book), based on the new covenant (replacing the old covenant) which was based on Christ's sacrificial death, is eternal and unchangeable.

So we are here given these vast truths: Christ's atoning death inaugurated the new covenant and set aside the old covenant. This "new covenant" is amplified in words—the words of

the book we call the New Testament. As the one sacrifice Christ made on the cross is all-sufficient for the redemption of our sin, so the one Book, the New Testament, is the all-sufficient guide, for all time, for the true believers, to guide them both as to proper "faith" and "practice."

These truths, about the authority and all-sufficiency of the New Testament, are clearly stated in 2 Timothy 3:16, 17:

"All Scripture is given by inspiration of God, and is profitable for doctrine (teaching), for reproof (or, proof), for correction, for instruction in righteousness:

That the man of God may be complete, furnished completely unto all good works" (v. 17 quoted from the ASV).

Here then are four vast facts, of inestimable importance to all of us, in this passage:

1. "All Scripture—both Old and New Testaments—is given by inspiration of God." (2).

2. In Scripture (both Old Testament and New Testament, but especially the New Testament) we are given a full revelation of the will of God, to guide us in sound, or correct doctrine—the things we are to believe.

3. The Scripture also is a full revelation of the will of God to guide us in sound morals and righteous living: "Instruction in righteousness."

4. Moreover—and this is of utmost importance—the Bible (all Scripture) is complete and sufficient in itself for this purpose: "that the man of God may be complete, completely furnished (by the Bible, both Testaments) unto all good works." (v. 17).

Here are the basic truths that all who love God's truth will cling to:

Christ's atoning death on the cross inaugurated the new covenant and is the all-sufficient sacrifice to pay for our sins;

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Evangelist and Mrs. S. T. Longwe of the Marble Hall D.R. Church.



Lunch hour for those who helped cooking during the D.R. Church bazaar at Theunissen.

SOCIAL PAGE



Students of the Turfloop Theological School. (Back row, left to right) F. Moraka, S. Maruatle, I. Motitsoe, S. Makakaba, A. Makakaba, B. Moselao, I. Mosella. Sitting: I. Matladi, H. Khampepe, G. Tsosane, J. Diale and D. Ratsebe.



The blind of Efata Missionary School at uMtata with their teachers.



Delicious meals were served during the D.R. Church bazaar held at Theunissen on November the 5th.

THE RESURGENCE OF EVANGELICAL CHRISTIANITY

Address by

DR. CARL F. H. HENRY,
delivered at the Ministers' Seminar,
U.S.A.

Many observers are speaking, often with reluctance, of the "resurgence of evangelical Christianity." The modern mind had hardly expected the twentieth century to lift conservative Christianity once again into such significant orbit. Not only philologists and sociologists, but even theologians awaited the secure triumph of classical liberalism and the decline of biblical theology. Now, however, it is clear that the religious experiment dating from Schleiermacher to Fosdick detoured Protestantism into the wilderness of modernity, and that the Great Tradition — the heritage of Moses and the prophets, and of Jesus and his apostles — was not really to be found there.

In this century after Marx and Darwin, when theological destinies revolve around such modern names as Dewey and Tillich and Niebuhr, it would be absurd to contend that evangelical Christianity is the only option on the horizon of contemporary decision. Many false gods peopled the ancient world; the modern world too has more than its quota. Swift and sundry have been the regroupings of theological positions in our shaky generation — liberalism, humanism, realism, neoorthodoxy — and their adjustments and readjustments are not over.

Over against them I speak nonetheless of evangelical advance, of a recovery in the religious realm of new relevance and vitality by the forces of biblical theology and evangelism. The day is gone when religious couriers bear tidings only of loss after loss for the evangelical movement; of conservative scholars dwindling until at last Machen and Warfield seem almost to stand alone; of revealed religion demeaned as fundamentalist cultism and fundamentalism disparaged in turn as sheer anti-intellectualism. That day is gone. One fact stands sure: evangelical claims are being reasserted today with a vigour and wideness surprising to most interpreters of contemporary reli-

gious life.

To describe this phenomenon, the term "resurgence" is perhaps well chosen. It means much the same, of course, as revival or renaissance. But it is less familiar, less speech worn, and therefore avoids the full connotation of those words. We are witnessing no spiritual breakthrough of Reformation proportions, at least not yet. Spontaneous unleasings of spiritual dynamisms there are, however, and with these a dramatic vitality manifest at grass roots, and a clarion call to total dedication ringing with the favour of martyrs and calling even communism to repentance.

In this surging spiritual crescendo discords are also to be heard, and it is only fair to make note of them. These flaws may not be failures of the kind depressing other spiritual movements of the day, but they are distressing weaknesses nonetheless.

SIGNS OF WEAKNESS.

For one thing, the cause of Christian unity today is publicly identified with theologically inclusive ecumenism more than with doctrinally exclusive evangelicalism. The ecumenical movement may have many deficiencies — it may elevate the concern for unity above passion for the truth, and it may represent Protestantism less universally and less objectively than its spokesmen imply — but nonetheless it appears to be a denominational consolidation linking widely scattered churches into one vast world community. Criticise this effort as they will, stress the fact that the unity of believers is essentially spiritual as they do, the fragmented evangelical churches in their judgment of ecumenically organised Protestantism nevertheless fail at two levels. They lag in stating a compelling theology of the visible unity of the evangelical churches, and they fail to exhibit to the modern world that outward cohesion which submerges the spirit of competition to one common witness. Free enterprise is a good thing even in religion, but Christian rivalry is out of bounds. Evangelical Protestantism lives too fully on the fissuring front of denominational divisions, and teems even

along its far-flung evangelistic lines with the clan spirit of party labels. The New Testament family of faith radiates a central concern for the unity of believers in the world. In our generation the evangelical movement has lost too much of the passion for Christian unity.

Then too, the lack of cultural vision and social concern has plagued twentieth century evangelicals. Of course, social action may stray far from the light of the Cross and thus become short-lived and self-defeating. The social gospel a generation ago forfeited, even betrayed, the most propitious opportunity for world impact that Protestantism may ever again see. And the negative social outlook in evangelical circles must be understood in part as a protest against this evangel-suppression social activism, even as a reaction against a social vision lacking in redemptive depth. The neglected message of the forgiveness of sins and supernatural regeneration, faithfully proclaimed by evangelicals, now became virtually the whole of the Gospel, and its social significance was largely confined to divine deliverance from personal vices. Unchallenged by the Lordship of Christ were many great areas of culture, literature, and the arts. Where Christian education survived as a commendable ideal, the river of pietism often ran deeper than the currents of world-and-life concern, applying the Christian revelation comprehensively to the social crisis, with the result that the evangelical challenge to the secular universities scored low. The heartbeat of evangelical worship and witness was set to tawdry music in which the world could hear the beat of the times more than the cadences of eternity. But after the romantic dream of the social gospel faded, it was almost inevitable that a new sense of urgency about the social order and the culture crisis should devolve upon the evangelical commitment.

While conditioning the hope of a new life for man and society upon individual response to the evangel and the birth of a new race of men, evangelical Christians in principle related Christ's supernatural incarnation, atonement, and resurrection to

the redemption of humanity and history. The force of evangelical social impact, however, still lags in its first phases in the world or labour, the world of learning and the arts, and in other centers of modern culture. Whatever may be said of the current resurgence of evangelicalism, it has not yet borne the undeniable social fruits of the Evangelical Revival of the age of Wesley and Whitfield, whose fervent piety quickened all England from 1750 to 1830, nor of the 1859 Revival which carried new life to English-speaking Christianity both in the United States and Great Britain and ushered in a half century of church influence and expansion.

SIGNS OF VITALITY.

In view of these weaknesses, some may ask, why speak of evangelical resurgence? Lack of direct political and cultural influence, lack of organizational cohesion in the evangelical movement, lack of worldly greatness — are not these disqualifying factors? I think not. The evangelical movement does not rely on ecclesiastical structuring, nor does it promote the direct Christianization of the sociopolitical order as its first task. Modern Christians are prone to appeal to the early Church while reconstructing and romanticising it by modern norms. Even the infant churches were tense with turmoil when the first apostles carried the Gospel to the pagan West, although their disunity was not so often due to ecclesiastical politics and politicians as in our day. From the outset, even in ancient Greece with its heritage of classical culture, the Christian movement had to confess the virtual absence from its ranks of the wise, the noble, the mighty. And a characteristic of ancient intellectuals, no less than of modern minds, has been the tendency to discount the Christian impact as a cultural force. Seldom is a pagan society aware of vital spiritual energies in its midst. "The greatest religious change in the history of mankind," wrote Lecky in his *History of European Morals*, took place "under the eyes of a brilliant galaxy of philosophers and historians" who disregarded "as simply contemptible an agency which all men must now admit to have been... the most powerful moral lever that has ever been applied to the affairs of men" (Vol. I, p. 338). The surest index to the spiritual dynamisms quickening the popular masses is never simply a count of professional noses. Whatever its weaknesses, the evangelical movement flames today with new fire, and we must measure its power in modern life.

APOSTOLIC EVANGELISM.

1. *The spirit of apostolic evangelism hovers over this movement.* A hallmark of its witness is the appeal for "personal de-

cision for Christ" — in evangelistic services, in house to house visitation, in mass meetings, on radio and television and screen. It was Charles E. Fuller who first made the radio a national and even international instrument for confronting men with their sins and the offer of God's forgiveness; others followed in his train. It was an evangelistic passion to reach lost men that made the screen — the silent film and then the sound film — not simply a medium of entertainment or of religious education, but a vehicle of spiritual decision and commitment. It was Billy Graham who so made television the mirror of personal destinies that mail inquiries to New York had to be transported literally by the carload. Criticize Mr. Graham as men may for halting short of a complete agenda for civilization, his message rings with the only priorities discoverable in the Acts of the Apostles: the death of Jesus Christ for sinners, his resurrection and exaltation as Lord and Saviour, and the indispensability of man's total commitment to the living God. In an age wherein social gospelism had come to disparage if not to disdain evangelism, Graham's plea for decision drew phenomenal response in New York, San Francisco, London, Glasgow, Berlin, Madras, and Melbourne that perplexed earnest churchmen who sought to improve Christianity's position mainly by unifying its organizational structures. The spirit of apostolic evangelism still hovers over the evangelical movement.

MISSIONARY MARTYRDOM.

2. *The spirit of missionary martyrdom is another evangelical hallmark.* In the past generation it was John and Betty Stam facing Communists in South China and preferring death to denial of Jesus Christ; in our times, the missionary martyrs of Ecuador, willing to give their lives to reach the Auca Indians for Christ. Such martyrdoms are a needless waste to all who measure spiritual worth by the yardstick of religious synthesis and syncretism. Place a premium on religions-in-general and Christianity becomes a necessary offense through its once-for-all and one-and-only claim of redemption in Christ. The martyr spirit wanes whenever men "rethinking missions" lay stress on "the truth in all" faiths. But it stirs and throbs wherever missionaries are convinced "there is no other name under heaven given among men whereby we must be saved." To those five widows of Ecuador their husbands' contact with the Aucas (even by martyrdom) was half the answer to a prayer to reach these benighted pagans for Christ. Since then, the women missionaries have moved in with the Aucas, instructing them in the promises of redemption. Is it any wonder that New York pub-

lishers, seeking a modern missionary epic, reached for Elizabeth Elliot's *Through Gates of Splendour*, and that more than 100,000 readers have purchased copies? The spirit of missionary martyrdom throbs blood-fresh in the evangelical witness.

THE INSPIRED SCRIPTURES.

3. *The strength of evangelical Christianity lies also in its reliance on the inspired Scriptures as a sword and shield.* Other theological movements always invoke the Scriptures somewhat apologetically. Before they say "Thus saith the Lord" they draw up a twentieth century preamble for saying it with modern overtone: "The Bible is *this*, but *not that*," and the *not that* dissolves much of the *this*. Where but among evangelical Protestants is Scripture named as the Word of God with the trusting confidence of the prophets and apostles, and of Jesus of Nazareth in the midst of them?

About a dozen years ago in New England I was lurching with a distinguished personalist scholar, Dr. Albert C. Knudson, late dean of the School of Theology at Boston University. These occasional luncheons with men of liberal views were always times of theological exchange that I treasured. Mrs. Knudson had but recently died, and I recall that as we drove to Dr. Knudson's home he mentioned that his recent thoughts had been much about the subject of immortality — of how there must be immortality if the most treasured values of this life are to be preserved. "There must be immortality," he said, "if this life is to make sense." With a feeling for the moment, I added: "Of course there is immortality.... Remember (our Lord's words in John 14) 'if it were not so, I would have told you.'" I shall not forget Dean Knudson's reply. "You know," he said, with a long pause, "I have never thought of those words in that way before." *That way* is the evangelical way. "Did not our hearts burn within us," the disciples commented, "while he (the risen Lord) opened to us the Scriptures" (Luke 24:32).

To the disciples of Jesus Christ, Scripture was life's lamp and light; "ye do err," he reminded his contemporaries, "not knowing the Scriptures." But for most modern theologians, the Bible gains its reliability from its concurrence with criticism: "ye do err, not knowing the critics." I would not deny biblical criticism has a legitimate task. But dare we ignore the vast diversity among the critics themselves and the extensive disagreement of their dogmatisms? Many first-rate scholars — international and interdenominational — see no need to deprive Scripture of its power and authority in modern life, as witness the symposium on *Revelation and the Bible*

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just issued by two dozen world scholars.

Last year I was invited to speak at Union Theological Seminary, New York, on the authority of Scripture, and was given as courteous a hearing as one could wish. Yet the very first question raised by a student panel was this: "Would you say that higher criticism has made a positive contribution to faith, or that its influence has been wholly negative?" Though the theme be the ancient Scriptures, the center of divinity school interest is modern criticism. And my answer, now as then, is that modern criticism has shown itself far more efficient in creating faith in the existence of manuscripts for which there is no overt evidence (J, E, P, D, Q, first century non-supernaturalistic gospels, and second century redactions, and so on) than in sustaining the confidence of young intellectuals within the churches in the only writings that the Christian movement historically has received as a sacred trust. Modern criticism too often bestows prestige upon the critics by defaming the sacred writers.

"The Bible says" is not mere Graham platitude nor a fundamentalist cliché; it is the note of authority in Protestant preaching, lost by the meandering modernism of the past generation, held fast by the evangelical movement. Evangelical Christianity retains its reliance on the Bible as sword and shield.

4. Another mark of evangelical vitality, I think, is *the theological approach to education and the social order*. There remain long distances for evangelicals to travel in these spheres, and today's culture crisis runs so deep that no Christian agency has time for self-congratulation. But we may speak of evangelical gains as well as of pitfalls.

In education, evangelicals in the main sounded the Protestant criticism of John Dewey's experimental philosophy, which lost supernatural realities and fixed truth and morality in the smog of evolutionary naturalism. It was the evangelicals who defended the unique contribution of Christian education when other Protestant forces crowned the cause of religion-in-general and blunted the priorities of revealed religion, and even diverted evangelical institutions and endowments to nonevangelical causes. Meanwhile, evangelicals championed the distinctively Christian school — the Christian seminary, the Christian college, the Christian day school — though limited resources often lowered their standards, and their exclusive witness sometimes raised barriers to recognition of which they were worthy.

It is well to remind ourselves that at the root of this evangelical interest in education lies a recognition of the role of the

intellect in the service of God. During the past generation fundamentalism often was caricatured as anti-intellectual — and it would be difficult to defend the movements *in toto* against some of the complaints. But critics of fundamentalism today take a different line, acknowledging unwittingly the one-sidedness of earlier appraisals. Now they criticize fundamentalism for rationalism rather than irrationalism. In the present climate of theology, I think, evangelicals have less to fear from this type of criticism than their critics from the modern revolt against reason. They respect the Christian warning against the pride of reason — against making man's mind an absolute and denying its dignity in the image of God, against refusal to bring man's fallen reason into devout conformity to the mind of God. Yet they are confident that faith and reason are made for each other. They seek the rational integration of all life's experiences under God. Here the great battle of contemporary theology is being fought. The newer forms of theology are skeptical about reason, even reason under God — where it belongs. They tend to rob revelation of rational status; they contrast theological truth with scientific and historical truth in a manner costly to Christian beliefs; they surrender Christianity's significance as a world-and-life view because they no longer expect the rational unity of life and culture. Evangelical Christianity's vision for education and culture honours divine revelation in the service of man, and it honours human reason in the service of God. It would be the greatest of ironies were modern Christianity to give to Communists (who really do not understand the nature and glory of reason) the opportunity of systematically interpreting the whole of life and culture on alien naturalistic principles, while the disciples of Jesus Christ are stripped of the right to bring the whole of life and its experiences into the reasonable service of God.

The theological approach to the social order bears also in a decisive way upon the whole question of human freedom and duty. Political earthquakes the world over are shaking the foundations of freedom and destroying the sense of responsibility. The delinquent democracies, no longer aware of a mission "under God," and seeking only the majority vote of the masses, are steadily declining toward chaos and anarchy, while totalitarian and collective powers are dissolving human liberties and destroying the opportunity for voluntarism. But evangelical Christianity relies on God's revelation for the timeless moral principles of personal and social ethics and holds promise and potency for slowing, and even stopping and reversing the modern travesty on human dignity. And evangelical concern is rising today for all

life's freedoms — spiritual, economic, political — with new awareness that man's liberties depend in a determinative way upon the fate of revealed religion in our generation. The evangelical challenge to the social order reinforces man's sense of obligation to God and neighbour, his sense of divinely given liberties and duties, and pledges new meaning and worth to the social order in our chaotic times.

There are *other signs of awakening* of which only briefest mention is possible. One could speak of World Vision conferences spurring thousands of native pastors throughout the Orient to deeper Christian commitment in the face of advancing Communist totalitarianism; of the witness of Inter-Varsity Fellowship on university campuses, and its remarkable influence especially upon the younger clergy of the Church of England, and the recruiting of many college converts by Campus Crusade for Christ; of the steady progress of evangelical institutions with accrediting agencies; of the emergence of an evangelical literature of Bible commentaries, reference works, and texts in the spheres of doctrine and ethics; of the emergence — if propriety will permit the mention — of an international, interdenominational journal of evangelical conviction in the fortnightly form of *Christianity Today*; of the rising evangelical concern for all life's freedoms — spiritual, economic, political — and the new awareness that man's liberties depend in a crucial way upon the fate of revealed religion in our generation. Upon the rising tide of evangelical commitment in our times may well depend the Christian dedication of multitudes for whose allegiance the forces of atheism are today making history's supreme bid. Either we shall soon see evangelical revival flaming like a prairie fire at grass roots, or a mighty wave of persecution will deluge the Christian movement, and in the once-Christian West the faithful remnant will go underground. — *With acknowledgement to Christianity Today.*

MEDICAL SCIENCE

Power comes into them in response to faith, so they will be healed and the talking of medicine and operations then become irrelevant. No one who has been healed continues to take medicine. Our emphasis must always be on the grasping, the drawing upon and the living by the great energies of life that are in Christ Jesus, and then, by concentrating on the higher healing, which comes from faith in Him, we attract more of what He is offering, and so have less need of medical help. — *With Acknowledgement to New Life.*

CHRIST JESUIT

By Benigno Zuniga

Dear readers:

I would like to briefly tell you the story of my life and the great miracle that God has worked.

Born of Roman Catholic parents in Sucre, Bolivia, in the year 1906, I took my primary schooling under the Franciscan fathers and then my high school training in the Sacred Heart High School with the Jesuit fathers. At the age of sixteen I decided to study to be a Jesuit, mainly because of the influence of my confessor. In time I became a Jesuit of simple vows. During my studies I was in Peru, Ecuador, Spain and Belgium, where I studied Latin, the humanities, and philosophy. Later I returned to Peru and taught in the Immaculate High School of Lima.

In 1937, leaving the Jesuit order, I returned to my native land of Bolivia to continue the study of theology in the Cochabamba Seminary, and was ordained a priest in 1940. Since then I have held various positions within Roman Catholicism, as professor in the Seminary and in various high schools for several years. The honour of ecclesiastor of the Seminary and vice-chancellor of the ecclesiastical tribunal was conferred upon me by the bishop. Later I was a chaplain in the army, and above all, filled the office of priest in two of the principal parishes of Cochabamba over a period of ten years.

Nevertheless, in spite of having worn a robe for thirty-four years of my life, in spite of having celebrated mass for seventeen continuous years, at last — when I was no less than fifty years old—I felt obligated, if I was going to be honest with myself, to abandon the religion that I had professed with so much devotion from my childhood.

CAUSES OF CONVERSION

What was the real reason for the



ME

change in my religion? The motive that compelled me to take that decisive step was no other than the salvation of my soul from eternal condemnation and hell. It was evident to me that to continue within the Roman system meant certain condemnation.

As this part of my testimony is being written my heart and mind are deeply stirred, and I cannot, in view of the step taken, say anything else but: **THANK YOU LORD, FOR YOUR GOODNESS, AND FOR SALVATION SO FULL AND FREE THAT YOU HAVE GIVEN ME THROUGH YOUR BELOVED SON.**

Until 1957 I was a captive, a prisoner the powerful clutches of Romanism, living in dense spiritual darkness. My knowledge concerning the Person of Christ was deficient, erroneous, and subverted under the teachings of Rome. I had, since my childhood, been educated under a system of unilateral and negative teaching, holding the dogmas of Rome as indisputable. I had been taught that outside of the Roman Catholic Church there is no salvation; that the Pope, Christ's representative on earth, is infallible; and that he is the most moral of beings and could never deceive anyone, much less interpret the Holy Scriptures falsely. During that time of spiritual darkness my fanaticism was such that I would have been willing to give my life in defense of the Pope.

READING THE SCRIPTURES

It should be stated in all honesty that within the Romish system the study of the Scriptures is almost completely neglected. An enormous percentage

OF PRIESTS

of the priests are unacquainted with the ideological content of the Bible, and the average Catholic has an abject ignorance of the Word of God. He trusts in the teachings of Rome and in the negative interpretation of his spiritual superiors.

That was exactly the case with me. During my studies my superiors and professors never gave to the Scriptures the importance they deserved. On a certain occasion when I was reading a Bible, my spiritual father snatched it from me, saying that I should not read it because it contained passages undesirable for young people.

Having been educated with this criterion, I had never read the whole Bible until I was forty-seven years old. It is true that in my capacity as Roman priest, I read the portions of the Gospels and Epistles in the missal which have been chosen by Rome. From these passages I preached to the people, giving the appearance that my teaching was Biblical and evangelical.

DISCOVERY OF ERROR

As a priest of the Cliza parish in the province of Cochabamba, I set myself to violently oppose the evangelicals. Unjustly, I treated them as heretics, apostates, or sons of Luther, who in my mind were of the lowest morals. I organized the "JAC," a Roman Catholic agrarian youth organization, in order to fight evangelicalism in my parish.

(Continued on page 20).



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The Ministers' Page

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THE TEXT OF THE NEW TESTAMENT

(By Rev. J. DU PREEZ, Decoligny).

THE LATIN VERSIONS

In the previous issue something has been said about the Syriac and Egyptian Versions of the New Testament. Now something must be said about the Latin versions.

After the fall of Corinth in 146 B.C., many Greeks went to Rome. Consequently Greek culture and the Greek language became influential in the imperial city. Nearly all became bilingual, speaking both Greek and Latin. Remember that Paul wrote his Epistle to the Romans in the Greek language. For nearly two centuries all the bishops of Rome had Greek names. Thiessen says it was only when Christianity reached the lower strata of society and the very remote sections, that a translation was called for. With the setting up of the eastern empire, however, early in the fourth century, there came a change. Henceforth in the West a knowledge of Greek became confined to the educated class, and a translation was needed. Only in the province called "Africa," annexed to Rome in B.C. 146, was it different. Here Latin was the language of state and society. Here a translation was early called for.

(a) **The Old Latin Versions:** There were at least two Old Latin versions, the African and the European, and perhaps a third.

The African Latin:— Since Latin was the language of state and society in North Africa, the need for a Latin translation of the New Testament first arose in this area. It is perhaps safe to say that as early as A.D. 150 this version was made. Certainly Cyprain had a practically complete Latin New Testament, for he quotes it frequently.

The African manuscripts are not very numerous.

The European Latin:— It is not certain whether this version had a separate origin, or whether it grew out of the African Latin. Some hold the former view; others the latter.

The bulk of the Old Latin manuscripts are of this type. Codex Vercellensis, at Vercelli, Italy, is next to "k" the most important Old Latin manuscript of the Gospels. Souter says: "as a sacred relic, it has suffered much from the kisses of worshippers throughout the centuries." It agrees with the African version more than any other European manuscript. It is from the 4th century.

(b) **The Latin Vulgate:** Owing to the innumerable conflicting copies in the Old Latin manuscripts, Damasus, bishop of Rome, in 382 asked Eusebius Hieronymus (Jerome), to prepare an authoritative revision of the Latin Bible, which should take the place of all

the others. Jerome was well prepared for this task. The Gospels appeared in 384 and the rest of the New Testament somewhat later. In the Gospels he made only such changes from the Old Latin as were absolutely necessary to bring out the sense of the Greek; in the rest of the New Testament he used even greater caution in introducing new renderings. Although important, his translation only gradually overcame the opposition that was raised against it, and at the Council of Trent (1546) it became the standard version of the Roman Catholic Church.

In the course of time the original text of the Vulgate became greatly corrupted. Again and again it was "revised" back to the favourite renderings of the Old Latin text; and again and again serious attempts were made to purge from it the corruptions. In 1455 the first complete book was issued from the newly invented printing press. It was the Vulgate, in two volumes, by Gutenberg and Fust (known as the Mazarin Bible). When the Council of Trent made this version the authoritative Scripture in all "public reading, controversy, preaching, and exposition," and declared that no one should dare to reject it on any ground whatever, it became necessary to designate or prepare

an authorized edition. In 1590 Pope Sixtus V brought out an edition that he declared the official version of the Church. But the Sixtine version did not meet with universal favour, and so in 1592 Pope Clement VIII brought out a new edition in which appeared some 3000 variations from the 1590 publication. He inserted the name of Sixtus V on the title page, thus issuing it as a new Sixtine edition. This Clementine Vulgate is the standard version of the Roman Catholic Church today. Only slight variations occur in the editions that have been issued since 1592.

There are unmerous copies of the Vulgate, perhaps more than 800 in Europe alone. The majority of these have never been fully examined.

A FEW VULGATE COPIES:

Codex Amiatinus, from the eighth century, was written in Northern England. It is now at Florence. Wordsworth and White held it to be the first and most important authority for the Vulgate text. It contains the whole Bible and is in excellent shape. Codex Cavensis, at La Cava, Italy, from the ninth century, was written in Spain and is a good representative of the Spanish type of text. It, too, has the entire Bible.

THE SECONDARY VERSIONS

Here are some of the more important so-called secondary versions:

(a) **The American Version:** This version probably originated in the third or fourth century. It was originally based on the Old Syriac.

(b) **The Gothic Version:** Made by Bishop Ulfilas in the fourth century. This version represents the oldest Teutonic literary remains, but we know it only in fragments, the longest of which is in Upsala, Sweden.

(c) **The Ethioptic (Abyssinian) Version** was probably made about A.D. 600, but we know it only in late manuscripts.

(d) **The Georgian Version** may have originated in the sixth or seventh century, but it may also be earlier.

(e) **The Arabic Versions** come partly direct from the Greek, partly through the Syriac, and partly through the Coptic versions. The oldest manuscript is from the eighth century.

(f) **The Slavonic and Persian Versions** are late and of no importance for textual criticism.

(To be continued).

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CHRIST SET ME FREE

(Continued from page 17)

As the evangelicals appealed to the authority of the Bible at every step, I said with all sincerity that the Bible belonged to the Roman Catholic Church and not to the Protestants, who came on the scene only in 1517. Therefore my plan was to write a book exposing Protestant error in the light of the Roman Catholic Bible.

What was my surprise and enlightenment as I studied the Roman Catholic Bible chapter by chapter, and became holly convinced — through a thorough study that I was in error! Far from refuting those whom I called heretics, I myself was refuted, and that by my own Roman Catholic Bible. I saw with great bitterness, how that in good faith I had been deceived by the popes, councils, philosophers, and theologians. Several times I wept, and with deep sorrow recognized that I had merely followed the teachings of men. It was then revealed to me with mid-day clarity that the heretics and the apostates are those who depart from the doctrine of Jesus Christ and the Holy Spirit.

BAD FRUITS

It is evident, as the Gospel points out, that a bad tree produces bad fruit. The bad tree of Romanism had produced bad fruit in me. My conscience told me that I was far from God, giving the appearance of holiness, but living in sin, and enmeshed in a wordly life. The black robes I wore symbolized the blackness of my heart. There were gnawing worms in my soul. Certainly many others of those who wear the robe could say the same.

On the other hand, neither sacraments, prayers to the saints, penances, holy water, nor the repeated confessing of my sins to a priest could ever give me the calm and peace that my soul longed for, much less the assurance of my salvation. It could not be otherwise, for I was trusting in these human means. As a result the glorious SAVIOUR was forgotten and unknown by me.

REGENERATION

There was nothing for me to do but leave the sin and hypocrisy in which I lived, even though I was then fifty years of age. One unforgettable day, after a long study of the Word of God with Eldom Johnson, a missionary of the Bolivian Indian Mission, I at last surrendered my heart to God.

I knelt before Christ, who, though invisible, was real and living. With all humanity and contrition of heart I repented of having offended Him by my awful sins. I saw the Cross where His precious blood was shed in order to save me from eternal condemnation. All my faith and trust were placed in His redeeming work, and I accepted Him as my own personal Saviour. Repeated in the depths of my being were the words, "Lord, You have the words of eternal life. You are the Way, the Truth, and the Life."

Hardly were these comforting words pronounced than the tears came to my eyes, for Christ had instantaneously transformed my life. Just as Christ called Lazarus from the physical tomb, so He repeated the miracle by calling me from the tomb of spiritual death.

In this experience of new resurrection life, I could more clearly discern my past condition. I had walked in dense darkness of sin and error without the light of the blessed and holy Gospel. Before, I trusted in my ritualistic, legalistic, and ceremonial religion, which never had the power to transform my life; but now, I am conscious of Christ Himself living in my heart by His Holy Spirit. Before, I served my human masters of the Roman hierarchy, but now I know whom I serve, the ONLY ONE who can give Eternal life. "Verely, verily, I say unto you, he that believeth on Me hath everlasting life" (John 6:47).

As I enjoy this new life in Christ Jesus, I proclaim before all the world that by the Lord's help there shall be no turning back, for I have found the one and only Saviour. He has freed me from the clutches of an organized and monopolizing church, and delivered me from sin, the devil, and the lust of the flesh in order that I might live a clean life, led by "the Spirit of Truth... who guides into all truth."

In this new life, Christ is the focal point of all my activities, ideals, aspirations and hopes. CHRIST IS MY ALL: in Him I have redemption, regeneration, forgiveness, growth in grace, effectual help in time of need, the liberty of the sons of God, continual communion, abundant life, and the brilliant light of a blessed hope that I shall soon be with Him for all eternity. The secret of spiritual joy is to have A PERSONAL MEETING WITH CHRIST through a sincere and vibrant faith. When Christ enters the heart, every other spiritual

blessing is consequently assured through the power of the indwelling One, who is all God.

As I close these lines of my testimony, I can do no more than give thanks to God for the intense and inexhaustible love that He has for sinners like me in giving us "SO GREAT AND FREE SALVATION THROUGH HIS BELOVED SON." "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

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WHO ALTERED THE WILL ?

The New Testament is His "last will and testament" and gives a full revelation of His will relative to the establishment of the "new covenant" which sets aside the "old covenant" in which animals were sacrificed on Jewish altars.

Both the New Testament and the Old Testament give us the will of God, and are in themselves a complete revelation of His will, and have complete instructions for all believers. It is distinctly forbidden to either "add to" or "take from" the revelation of His perfect will as given in the Bible.

Who Altered the "Will"?

The largest single denomination in America today is the Roman Catholic Church. They claim to be the Church that Christ founded and to be the only true Church. But, when we examine their teachings and compare them with the clear teachings of Scripture, we find that they have arrogantly and grossly

Altered Christ's Will

as set forth in the New Testament.

Let any one carefully read and study the New Testament, and then observe the doctrines, dogmas, ritual and superstitions of the Roman Catholic church, and he will see, immediately that they have tampered with the original will.

Turning to the Bible, we read that

1. Christ commanded us "to call no man Father upon earth — for one is your father which is in Heaven (Matt. 23:9). It is clearly forbidden to call a "priest or anyone else (except your

earthly father) "Father" as the Roman Catholics do. In this they have altered Christ's expressed will.

2. Who authorized the Roman Catholic Church to conduct their mass—the center of their worship—in an unknown tongue (Latin), when that is expressly forbidden in 1 Corinthians 14: 8-9, 27-28. Here again, they have altered the written will of Christ.

3. Who gave the Roman Catholic Church the authority to administer the sacrament of the Last Supper (mass) in one kind (the wafer), rather than with the two elements (bread and wine) that both Christ and Paul command? See Matt. 26:26-28; 1 Cor. 11: 26-28; 1 Cor. 11:23-26).

4. Who prompted the Roman Catholic Church to teach that "the propitiatory sacrifice of Christ is perpetually repeated in the mass"? Here they grossly altered the will of Christ, for it is written,

"For by one offering (on the cross) He (Christ) hath perfected forever them that are sanctified (saved)" (Heb. 10:14).

"By the which will (the will of God) we are sanctified (saved) through the offering of the body of Jesus Christ (on the cross) once for all." (Heb. 10:10). See also Hebrews 9:24-26; 9:14).

5. Where in the New Testament do we read that men, through their confession to a priest, and his granting of absolution, are put into a state of merit before God? Christ distinctly taught that men must repent and believe the gospel (Mark 1:15), and be born again before they can enter the kingdom of God (John 3:3, 5, 7). This altering of the Will of God has kept millions out of His kingdom.

6. Who gave the Roman Catholic Church the right to pray to Mary, and ask her to intercede for them? Who gave the Pope and the Roman hierarchy the right on November 1, 1950, to promulgate the dogma that "the Virgin Mary's body was preserved from corruption and rose to heaven (in a resurrected body) shortly after her death"? Who gave the Roman Church the right to designate Mary as "the Queen of Heaven"? Who altered the Will, so that they teach the "immaculate conception" of Mary—which means the sinlessness of Mary? Certainly, none of these gratuitous assumptions about Mary are taught in the New Testament. **Mary is not once mentioned in the New Testa-**

ment, after Acts 1:14. She drops out of the picture completely, and Christ alone is presented as the preeminent One all through the New Testament. And never once in the Gospels is Mary worshipped, prayed to, adored, or exalted above any other woman in the Gospels, after Christ began His public ministry.* (3).

7. Who authorized the Roman "pray to the saints", asking them to Church to teach that Christians should intercede for them? Paul clearly affirms that "there is one Mediator between God and man, the Man Christ Jesus." Here again they have altered the Will.

8. Who altered the Will, and made Peter the First Pope?

The Tenth Article of the creed of Pope Pius IV, which all Roman Catholics accept, says, "I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the bishop of Rome (the Pope), successor to St. Peter prince of the apostles, and vicar of Jesus Christ."

This thought is enlarged by Cardinal Gibbons in "The Faith of Our Fathers" (chapter nine, page 95), where he says, "Our Lord conferred on St. Peter the first place of honor and the government of His whole church, and the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as being the successors of St. Peter. Consequently, to be the true followers of Christ, all Christians both among the clergy and the laity, must be in communion with the See of Rome, where Peter rules in the person of his successors."

The church started in Jerusalem, not Rome; there is no New Testament authority whatever to make Rome the headquarters of Christ's church. **Some one has altered His will.**

The Scripture the Catholics pervert to teach the Primacy of Peter is Matthew 16:18. "And I say unto thee, that thou art Peter (*Petros*—masculine); and upon this rock (*petra*—neuter) I will build My Church." Christ used two different words. He did not teach that He would build His church on Peter (*petros*), but on the confession of the Deity of Christ that Peter had made; that confession, the Deity of Christ, is the rock (*petra*). That Christ is the Rock can be abundantly proven from the New Testament. See 1 Cor. 3:11; 10:4; 1 Peter 2:4-8.

To list all the accretions, dogmas, tra-

ditions, decrees, papal "bulls," and superstitions that the Roman Catholic Church has added to the "pure and undefiled religion" of the New Testament would take several books. However, we mention, briefly, some more of their "altering of the Will," to show how far afield they have gone.

"Prayers for the Dead" and making the "Sign of the Cross" came into existence about 325 A. D., These are not in Christ's original Will!

The use of Wax Candles was introduced as part of their worship about 320 A.D. They added to Christ's Will, to do that. You can search the New Testament in vain for any evidence to support the use of wax candles in worship, and in prayers for the dead.

The Veneration of Angels and Derv Saints began about 375 A.D. Nowhere in Christ's Last Will and Testament (the New Testament) are such prayers and veneration commanded. In fact, the worship of angels is forbidden (Col. 2:18).

The worship of Mary, of which we already have spoken, and the use of the term "Mother of God" as applied to Mary, originated in the Council of Ephesus, in 431 A.D. These are gross and idolatrous perversions of the original Will.

Priests began to dress differently from the laity around 500 A.D. And gradually there arose the different habits, in dress, used by the various orders in the hierarchy, and also with their nuns and monks. How far off from New Testament simplicity is the ornate dress of their higher church officials! Neither Peter nor Paul, nor Christ Himself, used a distinctive garb. All of this "show" is intended to impress the simpleminded, but it is not part of genuine, New Testament religion.

The doctrine of Purgatory, established by Gregory the Great, about 593 A.D., is nowhere to be found in the New Testament. Its use and abuse have drained millions from superstitious, fearful, deceived Catholics for many centuries. Neither is their imaginary "limbo" in the Bible.

The Worship of innumerable images and relics began in the eighth century (788 A.D.). Such nonsense, indulged in by the ignorant and superstitious, is of course not part of Christ's Will. We are expressly commended, in the New Testament, to "keep yourselves from idols." John 5:21.

The little "Pope," or universal bishop,



ATTRACTIVE TO THE AFRICANS

By

A. BEKITEMBA GAMEDE

Who Altered the Will ?

was first given to the bishop of Rome by the wicked emperor Phocas, in 610 A.D. Gregory I, then bishop of Rome refused to use the title; but his successor, Boniface III, first assumed the title "pope."

The Lord Jesus did not appoint Peter to be the head of the apostles; in fact, He forbade any notion whatever of any of His apostles seeking to be the "greatest" among them (see Luke 22:24-27 and Matt. 23:8-12). Peter was not infallible. The New Testament records many serious mistakes that Peter made. See Matt. 16:22, 23; Matt. 17:4, 5; Matt. 26:40; Matt. 26:69-75; etc.

Peter was a married man hence the teaching of the forced Celibacy of the priests has no sanction from the Word of God. (See Matt. 8:14).

There is no mention in Scripture that Peter ever was in Rome; as a matter of fact, it is certain he was not there as a resident, for Peter was the minister to "the circumcision," that is, to the Jews, and so he labored in and around Jerusalem. It was Paul who was called to be "the apostle to the Gentiles," and he labored among the Gentiles principally; he travelled much and spent some time in Rome (see Acts 28:30). Seeking to establish their wrong doctrine, they have both perverted the Bible and garbled history.

The custom of kissing the Pope's feet began in 709 A.D. We will gladly give a hundred dollars to anyone who can produce any text of Scripture to establish a Biblical basis for this revolting custom.

The use of Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized in 850 A.D. This is, of course, foreign to the New Testament.

The "Canonization" of dead saints was started by Pope John XV in 995 A.D.

Although there seems to be considerable confusion as what constitutes a Communist apart from them, there is one thing clear: Communism can only thrive in proportion to the socio-economic and political weakness of Capitalism and to the degree of the Church's apostasy. Basically, Communism, as an atheistic philosophy, appeals to man because it is devil-inspired and devil-directed.

Communism is Opposed to Racial

Discrimination

Communists know that Non-whites bitterly resent all forms of discriminations against them by the Whites; that the Bible of Christianity is also against discrimination on the basis of race; that most Christians find their spirit willing but their flesh too weak to practise Biblical principles that discourage racial discrimination. Experienced and impassionate political observers inform us that what Communism is after is not so much the elimination of racial discrimination as it is greed for political power and ultimate control of mankind.

In view of the fact that racial discrimination is one of the glaring weaknesses of the Church as she functions within the framework of Capitalism, the Communists delight in using this weakness as a propaganda springboard for launching out their ideology throughout Africa.

The sad thing about the Church is that she has fallen into such a spiritual rut that she cannot sense her apostasy. In her ministry, in some cases, she cannot distinguish between cultural traditions of group values and God's revealed truth. She is busy with trivialities instead of vital issues relative to human relations. The naked fact is that if the Church continues in her apostate state and does not guide Africa's Christian governments in their legislation relative to racial discrimination, she should not be surprised to see her message turned to an object of ridicule by the emerging religion of Communism. If Christianity is superior to Communism, its superiority must be demonstrated in the solution of the problem of

racial discrimination. To stop the march of Communistic forces, the European Christians in Africa will have to sacrifice some of their economic and political privileges for the sake of the Gospel, and will have to sacrifice some of their precious time for prayer for a mighty revival to sweep over Africa. It is the emerging Africa's intelligentsia that feels the torture of discrimination, and that entertains the spirit of bitterness, resentment and rebellion. It is this group that is, therefore, most likely to give an ear to Communism.

Any political structure that is not intended to destroy racial discrimination will not be acceptable to Westernised Africans. No amount of religion can make them professional pacifists to systematised and legalised injustice. If the Church fails to face squarely the problem of racial discrimination, Africa's intelligentsia will lose confidence in her, and will find a plausible pretext for turning to the Kremlin for advice. If the Church means to fight a winning battle against Communism, she must first fight a winning battle against racial discrimination. In view of the eternal truth that, without spiritual regeneration and deep conviction by the Holy Spirit no hate-stricken heart can be changed by principles alone, it is imperative that the pulpits should be aflame with a heart-changing Gospel message.

Communism is Opposed to Religious and Political Imperialism.

Communists know that many Africans merely tolerate religious and political imperialism. Communist agents have discovered that many Africans now view European denominations as some form of religious imperialism. 'Commies' are also aware that the majority of Africans are thankful that the missionaries from England, Holland, Germany, Italy, America, Sweden, Norway, France, Belgium and Switzerland have done great work of civilizing and christianizing Africa. Of course there is a certain amount of truth in the Commies' observations. Quite a big portion of Africa's intelligentsia have become aware of the painful fact that the Gospel Europeans brought to Africa was intermixed with their various national customs and traditions. In some cases the Europeans' national aspirations and preju-

dices are easily detectable in their forms of worship. The African has discovered that his acceptance of the Westernised Christianity has forced him to accept its cultural denominational and political prejudices as well. The unfortunate thing about these prejudices is that most of them have no dynamic meaning to the African and they are all irrelevant to the Gospel message.

To the indifferent observer, it appears as if most European missionaries are not satisfied with genuine conversions alone; they seek to change Africans to black Englishmen, Germans, Dutchmen, Italians, Americans, French, *et cetera*. European missionaries even go to the extent of naming their denominations after their own European nationalities and capital cities. As a reaction to this religious imperialism, Africans are busy forming their own indigenous churches which would be counterparts of the self-imported European denominations. The African separatist churches and cults seem to be finding great fun in the christening marathon of their religious splits and splinters. Just like the Europeans, Africans are also naming their religious organizations after cities, countries, nations (or tribes) religious heroes, animals and so on. There are now about 3,000 of these indigenous churches and cults in South Africa alone! The names of these churches suggest a strong reaction against the European's religious imperialism. Communists are watching these developments very closely.

Communists also know that Africans are totally against political imperialism. Events in our contemporary scenes are sufficient vindications of this fact.

WHAT MAKES COMMUNISM

In the confused situation, the Communists have two offers to the Africans: (1) that they forget the confused religions and denominations and adopt the unconfused Communism; (2) that they free themselves from all chains of Western imperialism by all possible means. Such is the language modern Africa understands, and the Communists are very fluent in it.

To cripple Communistic plans, the denominations must not merely co-operate as separate organisations but as one organic unit — one Church of Christ. I am aware that many denominations would consider such a move as an impracticable pipe-dream. They might argue that the churches have gone so far now and have become so established in their various national traditions that it would be impossible to change. To that argument one might ask: "Is Christ not more important than national traditions? Can a divided Church fight a winning battle against Communism?" It is high time churchmen everywhere considered this problem more seriously than before. It is

high time they elected a committee (1) to formulate a doctrinal statement that would be more or less acceptable to all; (2) to find one name for all Protestant Churches; (3) to invent one form of worship and religious titles; (4) to suggest one dress uniform for all Christians, or to have none at all; (5) to see to it that the present Bible Schools and Bible Schools pros-etaoin ooi Bible Schools and Theological Seminaries are open to all prospective Evangelists and Pastors of the Protestant Church; (6) to spear-head the formation of one Church Council and one system of Church organisation; (7) to write one standard hymnbook, and one constitution.

Another major step the Church should take is to advise the European governments in Africa that Africans everywhere should be granted a full share in the setting and administering of State laws in their respective countries. If this right is not granted, the Africans will definitely lose faith in the "Whiteman's impracticable religion". Africans everywhere are now opposed to all forms of imperialism — be it under the cloak of Capitalism or Communism. If the Europeans would grant these rights to the Africans, Communism will have no footing in Africa.

Communism is opposed to Religious Superstitions and Economic Monopolies.

It is interesting to note that religious superstitions and economic monopolies were the main causes of the Russian Communism. Russia's aristocrats monopolised all good land while the Russian Orthodox Church was busy practising some religious superstitions of Roman Catholicism and also monopolising land and wealth. Economic exploitation of the poor class was definitely alarming. It is wishful thinking to suppose that where similar conditions obtain, Communism would not be born to conquer. Bombs and guns are very poor weapons against Communism. If people's hearts and minds have been sold to Communism, what would bombs and guns guard against? Because Communism is primarily a religion, only a stronger religion than Communism can defeat Communism, and we believe that only Evangelical Christianity can defeat Communism. Any other type of religion merely fans Communism. For example, throughout the world, wherever Roman Catholicism or any other Eastern Religion is in power, Communist Parties are strong. Visit Italy, France, South America and East Asia, and you will find that the superstitions of the dominating religions there justify intellectual revolt in the form of Communism. This revolt should be a lesson for the Christian Church in Africa. She

should make special efforts to preach the pure Gospel which "is the power of God for salvation to everyone who has faith." It is the change of heart that will end economic monopolies and Communistic infiltrations. If the religious superstitions and economic monopolies on racial lines are not ended, it is folly to think that Africans will accept the *status quo* for ever.

Communism is Opposed to Divisions and Nebulous Convictions.

Communists know that the divisions of the Christian religion into numerous denominations is unpleasant and embarrassing to the Christian Church herself; Communists know that the denominational struggles for power, in most cases, have beclouded the importance of unity of purpose and action. The denominational barriers means divided allegiance. Communists assure Africa that Communism is one; it has no denominations within itself; that it has one definite programme of action. Communists assert that wherever there is error, there is confusion. Because Christianity is an organised confusion of the decadent Capitalism, it is a paragon of error and superstition. Truth, Communists argue, cannot be confused. Communism is working very hard at convincing Africa that it is the absolute truth in the sense that it has one purpose, one allegiance, one programme of action.

Communism affirms that human nature is depraved; everywhere man is ignorant, lazy, self-indulgent, patriotic and religious. The Capitalistic concepts of love, justice, freedom, punishment and reward are derivatives of the class struggle. When the class struggle ceases, these concepts will disappear. Therefore, there must be a radical programme for purifying mankind from these ideological evils. The programme must aim at rooting out the cause of human depravity — the Capitalistic Economic System. The following scientific steps, as summarised by Dr. Schwarz, are to be followed throughout the world:

1. Destruction of the Capitalistic System, the root of all evil, by a violent revolution (where peaceful infiltrations fail).
2. Institution of the Dictatorship of the Proletariat.
3. Liquidation of those classes of society incurably diseased by Capitalism and considered dangerously infective.
4. Segregation of those diseased but capable of useful work in conditions of isolation.

(Continued inside back page).

BETWEEN US WOMEN

By

Mrs. A. B. GAMEDE

STORE AWAY YOUR WINTER CLOTHES

Now that summer is coming you will be thinking of making room in your wardrobes, and drawers for your summer clothes by putting away your winter wear. But before you do so, clean them well according to their kind. Nothing is more undesirable than stored away dirty clothes and what is more, the slightest trace of dirt and perspiration attracts moth. Sew and repair the tears and protect against moth. This will make things easier for you next winter. Should there be any stains deal with them accordingly. (Some time ago I published in this page some hints on how to remove the different kinds of stains. Consult it). If your garment has to go to the cleaners, do not hesitate to tell them the cause of the stain. Pin a piece of paper on the stain and state what caused it.

When every tear has been mended and every button replaced, your clothes are ready for storing. They should be folded up carefully, zips closed, buttons done up, so that the garment keeps its shape. Use tissue paper between folds and more for the dresses.

It is advisable to pick the hems of children's clothes for they would definitely be taller next winter and the months between will help fade the lines.

Store them all away and take out your summer clothes, which, if you took the trouble, you will find clean and ready to be hung out in the open air, for an hour or two before you press them. The children's clothes will need to be turned up to the correct length. Starch the cotton frocks.

Make sure that you have enough hangers in your wardrobe. "A dress per hanger" is the rule. Hang them inside out. Your low "necks" can be hanged easily by fixing the hanger's wire upside down on your coat hanger.

A LITTLE PRAISE GOES A LONG WAY

It is pathetic to note that many parents never warm their children's heart by saying nice things about them and to them. I know of a parent who holds that praising a child in his ears is the best way to corrupt him. This is not true if your children are to grow up happily.

Some parents are so particular about their children's appearance that they scream and scold the boy for making himself dirty when he was trying to mend his tri-cycle. Never make a child think that his enterprises end in trouble.

If you want your child to grow into a well-adjusted adult do not only correct his faults but praise him for his achievements as well. This should be more so in adolescents. Many of the difficulties of adolescence can be bridged if only adults remember that a little praise works wonders.

Not only children need praise. We all do. Most women accept their husbands to praise them but never think that the husbands do need praises too. Imagine how you feel if your husband does not praise your new hat, the change you have made in the sitting room, of the new recipe you have tried out; and think how different and warm his "Hmm, that's superb!" makes you. You, too, should say nice things to him. Laugh at his jokes (even if they are cheap), congratulate him on his success, and do not hesitate to tell him how clever he is when he has done a job for you about the house. Even assuring him he looks years younger than his age, does the miracle. Do not be too proud to tell him you love him more than you did before.

Friends enrich your life, so do not run the risk of losing them. Admire them for their new figure, after slimming. Do not hesitate to admire their hairstyle, beauty and recipes, and to show you are sincere ask for the "secret".

When visiting it is not bad manners to admire the arrangement of the furniture, the taste for colour (which so many lack). Tell your hostess that her kids look intelligent and pretty. Praise her cooking and house-keeping. You'll always be a welcome guest and your host and hostess will go out of their way to give you something worth praising whenever you come to their house.

Apart from cheering and encouraging another person, the act of giving praise has a warm effect on ourselves. It teaches us to look for nice things to say instead of nasty ones, and we automatically "look on the sunny side of life." Giving compliments fills us with sunshine and it costs us nothing. So don't be mean with it!

LAUNDER NEW FABRICS THE NEW WAY

Nowadays cloth manufacturers are trying to minimize your work on wash-day. The



new fabrics like minimum-iron, non-iron, dri-dry, shrink-resistant etc., are a boon to the modern housewife. Usually they have instructions on how to wash them on their tags or labels. Follow these carefully. It would be advisable to detach the tags and file them stating from which dress they come from so that you can always have them at hand should you need them when washing.

Drip-dry: These are often treated by a resin process which usually makes the fabric crease, shrink and dirt resistant, and can be drip-dried.

Never just crush your drip-dry, allow it to hang neatly on a hanger even when dirty; hang it, do not crush it into a dirty-linen basket. Don't use starch or bleach. Use good mild soap flakes, plenty of water and allow the garment plenty of space in the tub. Wash quickly without rubbing or creasing fabric more than is necessary. Remove from water and rinse it thoroughly. Hang straight on a plastic hanger. Arrange collar and sleeves in their proper way. When dry it would need little or no ironing at all.

Minimum-irons: Same as drip-drys.

Next month—Water-repellent and permanently pleated.

THE CAKE FOR THE MONTH PLAIN ORANGE CAKE

8 ozs. self-raising flour
pinch of salt
4 ozs. margarine
4 ozs. sugar
grated rind of two oranges
1 tablespoon orange juice
1 egg, beaten

a little milk for mixing
6 strips candied orange peel
½ ozs. caster sugar.

Sift flour and salt together into a bowl. Rub in margarine until the mixture resembles mealie meal. Add sugar and the grated orange rind and stir. Slowly add in the egg and the orange juice, mixing in milk to give it a smooth dropping consistency.

Turn mixture into prepared tin, a 6in. cake tin. Lay the strips of the peel on the top of the cake. Bake in a moderate oven (375) in the second shelf down for an hour, or until cake is firm to the touch. Cool on a wire rack, and sprinkle with caster sugar.

ATTRACTIVE TO AFRICANS

5. Hospitalisation of the diseased but curable in "corrective" labour camps.

6. Re-education of the total population in new relationships of labour with the emphasis on labour rather than reward.

7. The emergence of the young generation with characters uninfluenced by Capitalism and appropriate to a socialist environment.

8. The perfection of human nature.

9. The withering away of the State; the Dictatorship of the Proletariat.

10. The emergence of Communism.

In the minds of the Communists, they are very certain that they are eventually going to conquer the world. Mr. K. recently said to Mr. Nixon: "If not your children, your grandchildren will be communists." They believe that Capitalism is definitely going out and yielding place to Communism. During the present era of struggle, a new attitude of the masses towards labour must be re-instilled. Work brought the universe into being; therefore work is its own reward. Since the universe came into existence on its own, and there is no heaven to strive for and hell to shun, it is folly to think that one can work here for a reward in a heaven that does not exist. The worker must be paid right here and now. Remuneration during this stage of struggle must be in proportion to the value of work. Every possible means to speed-up industry must be used; labour must be exploited to the fullest strength and capacity. The slogan for the present Communist development is: "From every man according to his ability; to every man according to his work." The ultimate slogan for a world Communist State will be: "From every man according to his ability; to every man according to his need."

In view of the "fact" that mankind belongs to the animal kingdom of nature and no more, the Communist Party is the animal husbandman to improve stock by cross-

breeding, feeding, housing, clothing, healing the sick and killing off the "poor stock and the diseased." Thus the mass-murder programme of Communism is still a logical and practical application of "science in action." The individual is not important; the Communist State is. Communists reason that since we've all got to die sometime, dying earlier or later really does not matter. If you were to ask a bunch of Communists: "You silly monsters, do you mean that you will murder in cold blood millions of people without a slight tinge of guilty conscience?" They would coolly reply you: "But the word *murder* you are thinking about at the back of your mind is a Bourgeois connotation. You have been lamentably conditioned by the Capitalistic System to think that way. How do you account for nature which has been killing countless millions for centuries by old age, disease, hunger, war, lightning floods, earthquakes, hurricanes — killing them for no purpose? We have a very noble purpose in killing. We are up to perfecting mankind for the perfect Communistic State. We cannot stop our programme merely because it is unpleasant to the prejudices of the diseased Bourgeoisie."

Lenin defined Communists as "Dead men on furlough". Dr. Billy Graham, the leading international Evangelist, tells of a young French Communist who said at the University forum which he conducted in Paris, "If the Communist Party told me to kill my mother, I would kill her without batting an eyelid." Good Communists seek to discourage the use of the first personal pronoun, singular, lest they should be the victim of egoism which is "Personal Illusion."

The exterminating of millions of people during Stalin's regime, the murder of the majority of Soviet ministers in 1936, the wholesale butchering of the Soviet army, marshalls, generals, secretaries and millions of Jews and Christians, the ruthless slaughter of the Hugerians in 1956 and the Tibetans recently, are a practical application of the purification programme.

Dr. Chiu-Yuan Hu, a professor of modern history in the National University of Formosa, stated in 1956, among other things, that "the Chinese Communists have physically exterminated 20 million human beings since they took over the mainland of China in 1948; that some 2 million more Chinese are in prison, brain-washing schools, or in slave labour camps."

The new-born Socialist children must be protected from contamination by religion or any other Capitalistic disease, and preserved for the clean Communistic environment. The sins of Capitalism of bygone days must be buried under the deep sea of utter forgetfulness.

When humanity has been completely "healed", there will be no need for the rigid State of dictatorship, with its restrictions on human freedom. Every one will work for the sheer love of working. There will be no strikes for higher wages. The State will build houses and provide all medical care and clothes for everyone. All members of the Communist State will draw according to their need from the common pool. There will be no colour discrimination, racial strifes, class struggles, blue bloods, Christians and non-Christians. There will be no greed, selfishness and war. Men the world over will be brothers — irrespective of colour. The child will play with a Mamba snake; a wolf will lie down with a lamb.

The pathetic thing is that very few people realise that Communism is more than an ideology or philosophy; it is a *religion* — a substitute for God. Just as natural law does not allow vacuum, spiritual law also does not allow spiritual vacuum. When God moves out of a heart-house, the Devil moves in immediately. People can be just as fanatically devoted to Communism as they are to any religion. The gains Communism and testimonies of adherents show that Communists are more consecrated, loyal and devoted to their religion than we Christians are. We are busy fighting one another in the arena of theology, while Communists are busy winning souls to their religion. We are busy chasing after luxury and temporary happiness, while Communists are sacrificing their time, money, effort and self prestige for the propagation of Communism. While we are nebulous about our heaven and hell, they are definite about their heaven on earth.

(Last instalment in the next issue).

Who Altered the Will ?

Scores of other additions to the Word of God, that now are a vital part of the Roman Catholic religion, give evidence that the Roman Catholic Church has altered the Will, which makes their religion invalid, and under the anathema of God (see Rev. 22:18).

The fundamental error of the Roman Catholic Church is their belief that the traditions of the Church have the same value as the Word of God. Francis J. Connell, of the Catholic University of America in Washington, said in a sermon.

"Tradition, dating back to the apostles as the divinely inspired exponents

(Continued back page).

NEWS AROUND THE WORLD

essential, and demanding that decision without which no one can be a Christian." —Christian Recorder.

● **FRANCE:** Louis Pasteur, the great French chemist, biologist and medical man, said, "Just because I have reflected and studied, I have remained a believer. The more I study the more I am surprised at the works of the Creator. I pray in the laboratory I pray in my search Monthly."

● **SOUTHERN RHODESIA:** Africans are rapidly assuming positions of responsibility in the Methodist Church in Southern Rhodesia, reports indicate. For the second time, an African was named as manager of all rural schools (Grantee) related to a central mission station. —Selected.

● **ITALY:** An Italian appeal court acquitted an 80-year-old Baptist elder last month of charges that he had insulted the Roman Catholic religion. —Selection.

WHO ALTERED THE WILL ?

of God's Word, has the same value as the Holy Scriptures."

With that as their basic philosophy, they have "added their "traditions" to the Word of God, and have ended up with a conglomeration of paganism, superstition and ritualism, with a portion of Bible doctrine thrown in, that has produced a system of religion so far removed from the Will of Christ, as given in the New Testament, that it can in no sense of the word be considered Bible Christianity. They have altered the Will, and have done as the hypocritical Pharisees of our Lord's day did, and must come under the same condemnation:

"Well hath Isaiah prophesied . . . This people honoreth Me with their lips, but their heart is far from Me.

"Howbeit in vain do they worship Me, teaching for doctrines the commandments of men

"Full well ye reject the commandment of God (His Will, as expressed in His Word), that ye may keep your

MEMBERS OF THE SYNODICAL COMMITTEE OF THE D.R. CHURCH, CAPE PROVINCE



From left to right (back row): G. Nongogo, S. Matekane, J. Thabane, C. Plaatje.
(Middle): Mohelepi, Magwaga, Mange, Lecholo, E. Vumazonke. (Front row sitting):
Rev. E. T. Mattheis, Rev. W. W. Xuluva and Rev. D. Selepe.

own tradition." (Mark 7:6-8).

The eternal salvation of one's soul is of utmost importance. To be deceived, and find out too late, that one has trusted in a false religious system that is basically **not** Christianity at all, but a manmade religion based on "tradition" rather than the Word of God, is tragic beyond words to express. We suggest to all who read this message, if you do not have the assurance of salvation through trusting Christ alone and His finished work on the cross, that you begin reading carefully and prayerfully the New Testament, and ask God to

show you **His Will** and reject everything **not** taught clearly in the Bible—and do not be deceived by subtle arguments, nor be deterred by fear from your search after truth: for the salvation of your eternal soul is at stake. If you are utterly sincere, and want to know and do God's holy will, He will lead you out of doubt and superstitious fear into a clear understanding of salvation through the Grace of Christ alone. Here is His promise:

"If any man willeth to do His will, he shall know of the doctrine, whether it be of God . . ." —(John 7:17).

AFRICA'S

HOPE

DEC.
1960



INSIDE:

- THE ANGELIC CHRISTMAS MESSAGE.
- THE GIRL WHO SANG IN THE GOAT HOUSE
- THE LAW OF LOVE
- THE CHRISTIAN NEGRO

★

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6th.





AFRICA'S HOPE

"... Which Hope we have as an Anchor of the soul, both sure and steadfast" —
(Heb. 6:19).

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COVER PICTURE

"Hallo! Happy birthday dear Lord Jesus!", says Bhekithemba Gamede, Jr. His words may sound rather childish, but they express the spirit of Christmas more than the acts of drunkenness, violence and revelling that will characterise Christmas. What kind of Christmas will you have? We wish you a Christ-centred festival. Just remember, "Christmas is supposed to be Christ's birthday!"

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EDITORIAL PAGE

THE ANGELIC CHRISTMAS

MESSAGE

To the shepherds the angel said, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward man."



Christmas Greetings



The divine errand of the angels was to announce good news which would bring to the world (a) *great joy*; (b) *peace*; and (c) *goodwill*. The good news was the miraculous incarnation or birth of God the Son — God's "Unspeakable Gift" of salvation to the sinful, hell-bound man.

Jesus Brought Great Joy to these Endless Woes

This is a world of sin which is responsible for endless sorrows and groanings. In this world of sin, men slay one another with tongue and sword; steal from one another by hook and by crook; moan for

one another for trials and tribulations. The most tormenting experience is the fact that man has an idea of real joy, but is unable to attain it. For example, to produce joy, man tries to manufacture it through the mills of entertainment, such as jiving and dancing parties; strip-tease and drinking

Endless Woes CONT.

dens; gambling and smoking marathons, *et cetera*. The problem is that the natural man can never catch the ever-elusive joy; he can catch its shadow which gives him emptiness. Real joy cannot be derived from things; it can be derived from the Person who is the Source of it. Jesus came to give that lasting joy — real joy, wonderful joy. Judas describes it as "exceeding joy"; Paul explains it as "the joy in the Holy Ghost." David depicts it as "joy of salvation."

Our Lord introduced His religion of joy by a miracle. At the Cana wedding, wine ran out and there was sadness among the hosts. By changing water into a sweeter wine than the first. He was teaching objectively that He had brought a sweeter religion of joy than the lifeless and burdensome Judaism. To the woman at the well Jesus likened His joy that He gives to a believer to drinking water. He said, "But the water that I shall give him shall be in him a well of water springing up into everlasting life." After His sermon on the vine, Jesus said, "These things have I spoken unto you that *my joy* might remain in you, and that your joy might be full." All, who experienced this joy of the Lord, states that lasting spiritual joy is the fruit of the indwelling Holy Spirit (Gal. 5:22); it is not something one can manufacture. Man-made joy is superficial, deceptive and temporal; Spirit-made joy is real and permanent; it is the joy "unspeakable and full of glory"; it is the joy that "rejoices in hope"; it is the joy that rejoices because the believer's sins are forgiven and because his name is written in the Book of Life; it is the joy that rejoices in fiery trials and persecutions; it is the joy that rejoices over the purifying thoughts of Christ's coming again for His own.

It is extremely unfortunate to note that what is supposed to be "good tidings of great joy" is a cause of annoyance for some people. May people — including some church members — will attend Christ's Birthday Parties or Christmas festivals in honour of the birth of our Lord, but the most unfortunate thing is that they will find fun in shutting Him out!! Many of them, on the Christmas Day, generate their own joy which is diametrically opposed to the joy that only Christ can give. Some "Christians" will find an occasion for filling themselves with wine instead of the Holy Spirit; they will find more fun in sports, dance and jive parties than going to church; they will derive some satisfaction in butchering lives instead of healing them; they will get pleasure out of committing immorality instead of getting pleasure out

of winning souls to Christ. In short, they will be enjoying "Devilmas" in the name of "Christmas." They will be commemorating the birthday of the Devil in the name of Jesus. Even the programmes of their festivities will be so Devil-centred that Christ

will be an unwanted Guest. To such people, Christmas is a day of going all out to insult the owner of the Birthday — Jesus Christ Himself! What is intended by God to bring joy will be changed by some people to an object of offence.

Jesus Brought Peace to this World of Endless Turmoil

Peace is man's greatest desire on earth. Man desires peace with God, with himself and with his neighbours, such as other individuals, families, clans, tribes, nations and races. Man desires peace because he is engaged in an eternal cold war with God, with himself and with his neighbour.

Because man has sinned against God, he has turned our God of love to an object of necessary fear and hatred. Man needs to be reconciled to God. And that is exactly what Jesus Christ came for on the Christmas Day. Jesus was born at Bethlehem so that He might die at Calvary for our reconciliation to God. This reconciliation was our justification. "Therefore being justified by faith, we have *peace with God* through our Lord Jesus Christ." All those who have been reconciled to God are the children of God who have full rights of sonship through Jesus Christ. Since God is their Father, they are no more afraid of Him. They love Him because He first loved them. Since all their sins against God are under the Blood of Jesus Christ, they are at peace with God.

Once we are at *peace with God*, Jesus Christ gives us the *peace of God* which passeth all understanding." Said He, "Peace I leave with you, *my peace* I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

Christ's peace is not manifested by absence of troubles and sorrows; it is manifested by faith and confidence in the All-loving, Omniscient and Omnipotent God. It is the peace that laughs at the storms when Jesus is in the boat. In the event of heavy material and human losses, it is the peace that says, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord;" in the event of physical illness, Christ's peace whispers God's grace is sufficient for thee; for my strength is made perfect in weakness;" in the event of defamation of character, Christ's peace says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for persecuted they the prophets which were before you."

Jesus is able to give this peace because He is the "Prince of peace"; the "Author of peace"; the "Lord of peace." It is His "gospel of peace" that brings peace into troubled hearts. It is Christ's peace in human hearts that will bring peace between individuals, families, clans, tribes, nations and races. Without this peace nations will forever shout "peace, peace, when there is no peace."

Jesus Brought Goodwill to this World of Illwill

Yes, this world is full of illwill. There is illwill between Afrikaans-speaking and English-speaking communities; there is illwill between tribes and between nations; there is illwill between individuals and between organisations. If we were to unveil the amount of illwill in the so-called "Christain countries", we would be shocked. One of the tests of goodwill is the questions such as these: Can goodwill be possible where people are not accepting one another on

equal footing before God and before the law? Where organisations talk equality and practise inequality in their dealings with other races, can there be real goodwill? Would I like to be treated in the way I treat my neighbour? Is this law a token of goodwill to all the races represented in this country? Honest replies to these questions will reveal that much of what we call goodwill leaves much to be desired.

Cont. on next page.

BETWEEN US WOMEN

Apart from the Birthday of our Lord, we associate the word, "Christmas" with plenty of food to eat. You would be surprised to note that when you were a child this thought came prior to the night meaning of Christmas, and you felt that a Christmas was not one without the "after effects" of indigestion and all. But today there are ways of avoiding these ailments.

- (1) Avoid highly seasoned foods.
- (2) Use as little fat as possible, and as plenty of fresh fruit and vegetables as possible.
- (3) Have plenty to drink.
- (4) Don't just sit at table and eat; take enough exercise.
- (5) Fresh air will do you good.
- (6) Plan your menu well, according to the weather.

The last item is the most important. We often find that we are handicapped by the climatic conditions of Africa and thus find European Christmas dinner too much for us. Do not adhere unreasonably to tradition. Adjust your menu to the hot weather we have here at Christmas. It is true that in summer we eat less than we do in winter, and certain foods that we need to keep us warm in cold weather, we do not need in summer. I would suggest that you have

WORLD OF ILLWILL (Cont.).

Cont. from previous page.

Jesus came to demonstrate the spirit of goodwill by going about doing good-teaching the masses, feeding the hungry, healing the sick and raising the dead. His great act of goodwill was that of offering Himself as sacrifice for sin upon Calvary's Cross and that of rising from the dead for our justification, sanctification and glorification.

It is through Christ's finished work of goodwill that missionaries are scattered throughout the globe proclaiming the "good news" of free salvation by grace through faith in Christ alone, ministering to the sick, the orphans, the blind, deaf and dumb, the cripples and the old people. These acts are ministries of goodwill because Jesus had done the great act of goodwill.

Africa needs more of the spirit of goodwill. Without it, there will be no peace among the various races. May God grant us His joy, His peace and goodwill among ourselves.

by Mrs. A. B. Gamede

a cold dinner, of course you may have a few hot items. All I want to say is, let your menu be not stereotyped. My suggestion would be that before you serve the meal, while your guests are in the living room, serve them with an appetizer. At table you may begin with a hot or cold consomme or soup; your second course may be prepared from any sea food you like, e.g. fish, lobster, oyster, etc. Then comes the main meal, whose meat is usually turkey or chicken — a cold aspic one (coated with jelly or gelatine) would be ideal. You may have your vegetables made into raw or cooked salad. Your choice of desserts is very wide, ranging from traditional fruity and spicy Christmas pudding to fruit salad and ice cream. Crystallized fruits are never wanting in any Christmas table.

ICE COLD APPETIZER

- 1 cup sugar,
- 2 cups water,
- $\frac{1}{2}$ teaspoon whole cloves,
- $\frac{1}{2}$ cinnamon stick,
- Tiny dash of salt,
- $\frac{1}{4}$ cup lemon juice,
- 2 cups orange juice,
- shebert preferably orange.

Cook sugar, water, cloves and salt for about 10 minutes. Add cinnamon stick. Allow to cool. Add lemon and orange juice. Let it chill until very cold (secret of success). Put juice in small glasses and drop in a spoonful of shebert.

"You may serve it with potato chips which have been spread with a mixture of cream cheese and pimento cheese. The result will be "no leftovers."

BUFFET SALAD

- 4 eggs, beaten,
- $\frac{1}{2}$ teaspoon prepared mustard,
- $\frac{1}{4}$ cup fruit juices,
- Pinch of salt,
- 1 lb white grapes (canned or fresh)
- 1 small can drained crushed pineapple
- $\frac{1}{2}$ cup chopped nuts
- $\frac{1}{2}$ pint cream
- $\frac{1}{2}$ lb. marshmallows.

Mix the first four ingredients together. Cook until thick. Add quartered marshmallows and fruit. Cool. Whip cream and fold into cool mixture. Pour into mold and let it set for several hours or overnight. Garnish with cherries and nuts.

FRUITED RICE SNOW DESSERT

- 1 cup heavy cream,
- $\frac{1}{4}$ cup confectioner's sugar,
- 2 cups boiled rice,
- 1 cup crushed pineapple.
- marachino cherry.

Whip the cream and add it to 2 cups of boiled rice and $\frac{1}{4}$ cup confectioner's sugar. Add 1 cup (or a little more) crushed pineapple, having drained off most of the juice. Chill in the refrigerator. When serving pile in shebert glasses, and pour maple syrup around edges. Then add a little whipped cream on top, in the center, and cap with maraschino cherry.

Rice should be cooked rapidly in boiling water. When cooked ($\frac{1}{2}$ to $\frac{3}{4}$ of an hour), should be put on to a wire seive, and cold water let to run through it. This keeps the kernel separate and whole.

THE MASTER KEEPS THE KEY

The mind of a pious workman, named Thremey, was much occupied with the works and ways of God, which appeared to him full of inscrutable mysteries.

One day, while he was visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were whirling in all directions. He could understand nothing of their movement. He was informed, however, that all their motion was connected with the centre, where was a chest, which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. The reply was, however, "The master keeps the key."

The thought came to him like a flash of light. Here was a word for himself. It seemed to be a whisper to his mind about higher things. Here was a solution of all his perplexing doubts—"The Master keeps the key. He governs and directs. It is enough. What need I more?"

—Selected.

A True Story

THE GIRL WHO SANG IN THE GOAT HOUSE

By MRS. F. HARLING, Nigeria

Nervously patting her scanty dress of leaves, Teetee (Little Girl) hesitated outside the schoolroom door. Beyond that door lay a whole new world—a world of pencils and paper and a black-covered Book.

But it was a world of mystery and fear, too! For inside that room was a **Bature** (white person), who could swallow up her spirit, she thought. Only that morning her parents had warned her, "If you go to school, when you are old enough to bear children, they all will be papers and pencils."

But Teetee was very curious — so curious that she would brave the **Bature** and find out for herself what the world was like inside the schoolroom. Her eyes glowing with excitement at the prospect of trying something new, she slipped through the door. Perhaps the white woman would not notice her if she stayed in the back of the room. For Teetee was shy.

But the white woman did see her. She spoke kindly to her. Slowly Teetee walked forward and awkwardly grasped the pencil and paper the white woman held out to her.

Holding the slender woodenstick in her hand, she remembered the stories her people had told her about the missionaries. Teetee shivered at the thought of the awful future ahead of her.

But the white woman was talking kindly to her. She placed the pencil correctly in her sticky brown hand and guided her fingers to form the first letter of the alphabet. Teetee looked from her own hand to the white hand covering hers. How warm and friendly it felt! Forgetting her shyness, she smiled at the kind white face above hers.

How swiftly the days passed — and the months! Teetee was learning to read. She read from the Bible, the only literature her Tangale people had in their language. Daily she heard the story of God's love.

The white mother said, "God's love

was so great that He gave His Son to die for sin. To die in your place—to suffer for you!"

Teetee always listened to this story with awe in her heart. How could anyone love her so much? Yes, God could love the white father and mother, but how could God love a girl with a heart and mind as evil as hers?

Teetee knew a god, but he was a god of vengeance. He brought bad luck and the dreaded smallpox and other awful sicknesses. He was a cruel god. When anyone was sick, her people always said, "God did it."

Teetee did not love the god she knew. But this God who loved her, who sent His Son to die for her, — yes, she could love that God. And one day, very quietly, she asked the Lord Jesus to be her Saviour.

Teetee looked around her. The hot sun still was beating on the mud houses of her people. The children still screamed and laughed as they played. The village and the people were the same. But Teetee was different. She could not do today the bad things she had done only yesterday.

Soon her parents asked her to do a very wicked thing. She had always obeyed them before. Now she refused. Her body and soul were the Lord's. She would keep them clean and pure for Him.

Her parents threatened and scolded! Her father grabbed her. Swish! Swish! The heavy rope raised big welts on Teetee's brown back. The angry man flung her into the small, smelly goat house. The sheep and goats bleated in surprise as the small body fell in their midst.

Teetee had many days to think over her parents' request. She became very

hungry. Her sister spat on her. Her brothers refused to speak to her. Her friends would have nothing to do with her.

But Teetee realized that she was not really alone. The Lord Jesus was with her. And though she could not explain how she knew this, she was happy that it was true.

One day, aching with the beating she had just received, Teetee slipped away to the white mother's house. She told her, "See what my father has done to me because I love Jesus."

Turning around, Teetee showed the missionary her bleeding back. Tears ran down the white mother's face as she looked at the suffering girl. But she said, "You must keep standing true to the Lord Jesus. Remember how much He suffered for you."

Teetee asked, "Is Jesus worth being hungry and thirsty for? Is He worth these beatings and being hated by my family?"

The little girl was counting the cost of following the Lord Jesus. As she gazed into the missionary's eyes, she saw there love and sympathy and a trust that she would be true to the Lord.

Straightening her slender shoulders, she said, "Though they kill me, I will not stop following Jesus!"

Teetee went home. She was beaten again and thrown into the goat house. But suddenly she felt so happy she began to sing a hymn. Her sweet, clear voice rang out in the blackness of the night.

People awoke, wondering who was singing such a sweet song. They pushed aside their mat doors and peered out into the darkness. They asked, "Who is singing? Why, it's Teetee in the goat house!" Muttering to each other, the people listened as the little girl praised the Lord.

Finally her father set her free. God gave Teetee a great love for her people.

(Cont. on next page)

HIS PERFECT WILL

Whate'er my God ordains is right;
His will is ever just;
Howe'er He ordrest now my cause
I will be still, and trust.
He is my God,
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.

Whate'er my God ordains is right;
He never will deceive;
He holds me by the proper path.
And so to Him I cleave,
And take, content,
What He hath sent;
His hand can turn my grief away,
And patiently I wait His day.

Whate'er my God ordains is right;
He taketh thought for me;
The cup that my Physician gives
No poisoned draught can be,
But medicine due;
For God is true;
And on that changeless truth I build
And all my heart with hope is filled.

Whate'er my God ordains is right;
Though I the cup must drink
That bitter seems to my faint heart,
I will not fear nor shirk;
Tears pass away
With dawn of day;
Sweet comfort yet shall fill my heart,
And pain and sorrow all depart.

Whate'er my God ordains is right;
My Light, my Life, is He,
Who cannot will me aught but good;
I trust Him utterly;
For well I know,
In joy or woe,
We soon shall see, as sunlight clear,
How faithful was our Guardian here.

Whate'er my God ordains is right;
Here will I take my stand;
Though sorrow, need, or death, make
earth
For me a desert land.
My Father's care
Is round me there;
He holds me that I shall not fall,
And so to Him I leave it all.

—S. Rodigast.

**THE GIRL WHO SANG IN THE
GOAT HOUSE**

(Cont. from previous page)

She walked up and down the Tangale hills, telling everyone about the Saviour.

One day she led her almost blind mother into the church. What joy was in her heart. Then her wicked older sister believed in the Lord Jesus. The woman's life was changed, just as Teetee's had been. On and on spread the influence of Teetee's testimony of her love for the Lord Jesus. Many, many of her people became Christians.

And all these wonderful things began happening when a little girl became

curious about a pencil, a paper, and a black-covered Book.

—Africa Now.

TRUE CONVERSION

An old soldier gave a just definition of true conversion when he said, "When I was a young fellow in the army, we used often to receive the word of command, 'Right about, face!' When I became a soldier of the Cross, this is just the command I received from my Captain. He called me to Him, to 'right about' from where I was before, and to look a new way—and I love to obey the call."



BeBinkosi Gamede giving us the spirit of Christmas. We shall be exchanging gifts on the Christmas Day in honour of Jesus Christ, God's "Unspeakable Gift" to the sinful world. May we also give back to God a portion of our material blessings, our time, our talents and our very selves for the extension of His Kingdom.

THE LAW OF LOVE ! ! ! !

By A. Bekithemba Gamede

Law governs all harmonious activity — be it physical or spiritual, natural or supernatural. Wherever there is activity without law, there is chaos; wherever there is activity with law, there is order. Disobedience of the law of order brings law of punishment or destruction. If the planets would disobey God's natural laws by deviating from their orbits; the law of chaos would rule the universe. If the digestive system would disobey God's natural laws by refusing to digest food, the law of death would take the seat. If a government would set up laws that nobody would obey, the law of the jungle would prevail in the land.

As far as man is concerned, if he really loves God, he must obey the laws of God; if he wants to acquire greatness, he must obey the laws of society; if he wants to avoid fines, jails or gallows, he must obey the laws of the State. Apart from natural laws, man is required to obey three kinds of laws: (1) laws relative to his relationship with God; (2) laws relative to his relationship with his fellowmen; (3) laws relative to his relationship with his State. If man obeys the second, it is easy to obey the second; if he obeys the second, it is easy to obey the third.

GOD'S FIRST LAW —

binds man's relationship with God. It is based on what God Himself is, namely, "God is love" (1 John 4:7). God's first and greatest law for man is "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luk. 10:27; Mk. 12:30; Matt. 22:37). If man loves God with all his heart, soul strength and mind, he will not love other gods of the world more than he loves God (1 Joh. 2:15-17). This law means that he will not go for Sunday Sports instead of going to church; he will not steal God's money from his wages or salary by refusing to pay what is rightfully His (Mal. 3:8-10); he will not refuse to accept His Son, Jesus Christ, into his heart for salvation; he will not neglect daily Bible study and prayer; he will not pray to God with an unforgiven sin before him; he will not refuse to go "into all the world and preach the gospel to every creature"; he will not defile God's temple (his body) with immorality, alcoholic drinks and poisonous drugs (1 Cor. 6:15-20). In short, he will not do anything that will displease God whom he loves with all his heart, soul, strength and mind.

Thus we see that the measuring rod of our love for God is obedience. God, the Son, said, "why call me Lord,

Lord, and do not the things which I say? If ye love me, keep my commandments He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father; and I will love him, and will manifest myself to him If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." If a person would love God as he should, he would find it easier to love his fellowmen and thereby fulfill.

GOD'S ROYAL LAW —

which states as follows: ". . . . If ye fulfill the Royal law according to the Scripture, "Thou shalt love thy neighbour as thyself', ye do well" (James 2:8). Jesus called it the second greatest law (Matt. 22:39), and that on these two laws "hang all the law and prophets" (v.40). As a man, Jesus Christ expressed His infinite love for us by sacrificing His life upon the Cross of Cavalry for our redemption. "Greater love hath no man than this," said He, "that a Man lay down His life for His friends This is my commandment (law) that ye loved one another as I have loved you" (Joh. 15:12). In Joh. 13:34, Jesus makes the phrase "As I have loved you," a new commandment — or a new law — the old law being "love thy neighbour as thyself." God's new law or Royal Law is that we love one another to the point of sacrificing our lives for our fellowmen, wherever we are called to do so.

It is very easy to love those who love us, but very hard to love those who hate us. In the light of this difficulty, Hitler taught, "love is weak, hate is strong. We must teach our people to hate their enemies." There are many people in the world who are the disciples of Hitler, but, sad to say, they will perish. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you For if ye love them which love you, what reward have ye? Do not even the publicans the same? (Matt. 5:44-47).

The apostle John, whom Jesus loved the one who leaned on the bosom of Jesus; the one who had the deepest understanding of God's love said, "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God; for God is love If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? My little children let us not love in word, neither tongue; but in deed and in truth." (1 Joh. 3, 4.) St. Paul commands, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and

be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake have forgiven you (Eph. 4:31-32). St. James adds: "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door . . . Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (5:9, 16). Yes, if we do not forgive one another, our prayers become mockery. God never hears them, because (1) "God heareth not sinners" (Joh. 9:31); (2) "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). (3) "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But Your iniquities have separated between you and your God, and your sins have hid His face from you, that he will not hear" (Isa. 59:1-2).

If young men really love their girls, they will not put them in a family way; if children love their parents they will not backbite, deceive, hate, fight, murder and they will not backbite, deceive, hate, fight, murder and envy one another. That is why St. Paul called the law of love "the fulfilment of the law" (Rom. 13:10). If you are filled with love you will not have difficulty in obeying all laws relative to human relations. Yea, even will not difficult to obey. That state laws are made by a sinful man and that, as such, they cannot be perfect is true. But God's word teaches clearly that "Let every soul be subject unto the higher powers. For there is not powder but of God: The powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive themselves demnation" (Rom. 13:1-8). This is God's State law. After all, state laws are design-

ed for the protection and welfare of the citizens concerned. The only thing that would render disobedience of the State laws legitimate would be the State's interference with the citizens' freedom of worship and liberty to fulfil God's first law and God's Royal Law. As in the hay days of the Roman Empire, persecution might follow, but it is for the children of God to obey God rather than man. If we love our country, we will pray for our leaders that the Lord might guide them in their great task of setting and administering laws. If the State begins to show that it is getting to be higher than its God, it will be attacked by diseases of endless strife, unrest, cold wars, hot wars and eventually get buried under the pages of history "to rise no more." It is the love for our country that will compel us to shout in the press, on the pulpit, at the street corners and everywhere:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (11 Chro. 7:14).

Although the law of love is the fulfilment of all law; although it is the most beautiful and most soothing law to listen to, it is the most difficult to obey. Nevertheless, we thank God that He has made it easy for us. All we need to do is to accept Jesus Christ into our hearts. Once Christ has come to take His abode in our hearts it becomes easy for us to obey the law of love, because He does the loving in us. All we have to do is to yield our wills to Him everyday, and believe that He is living His life of love in and through us.

MERCY'S DOOR IS EVER OPEN

There is a story told of one who in a dream thought himself in a field during a thunderstorm, and ran for refuge to houses close by. At the entrance to the first he was asked who he was. On his reply, the master said, "I am Justice; you must not look for comfort from me, but the contrary."

At another house he was answered

that there dwelt Truth, one whom he had never loved, and must therefore expect no shelter there.

The third house belonged to Peace, and there he found the like entertainment.

In the midst of his distraction, he came to the house of Mercy, and there humbly desiring entrance, was made

welcome and refreshed.

So, when the habitations of Justice, Truth, and Peace are bolted fast against the anxious soul, there are the gates of Mercy wide open, there being no salvation but by the mercies of God and Christ Jesus.

—Spencer.

The Christian Negro

WHAT SHOULD HE DO ?

It's not an easy question to answer, but in this article a Negro clergyman, basing his conclusions on scriptural truths, will make you re-examine your thinking

The author, a graduate of Wheaton College and Westminster Theological Seminary, Philadelphia, is a Negro minister in the Orthodox Presbyterian Church. He is the autor of "No Flesh Shall Glory" (Presbyterian and Reformed).

WHAT CAUSES racial friction?
What causes the strife that is throwing our entire world into turmoil?

I believe it is caused by frustration—religious frustration, if you will. This frustration stems from man's desire to be called a son of God on his own terms. This is the religion of evolution. Though many racists are supposedly anti-evolutionists, the fuel of racism is evolution. Evolution does not truly emphasize the dignity of man; it emphasizes the dignity of only a particular race of man. Some of the races—such as the white race—are said to have evolved faster and farther than other races—the Negro race, for example.

The Bible, however, says that all men were created by God. It teaches that (1) all men are one in Adam and (2) all believers are one in Christ. By our unity in Adam we are all sinners and under God's condemnation. By our unity in Christ, we have been ordained to eternal life.

But the racist-evolutionist knows no unity of mankind. He denies our unity in Adam for this implies our common sinfulness. Instead, by elevating his own race, he tries to change his relationship with God. By pushing another race lower, he pictures himself ascending higher and closer to God by his own efforts.

Zealously working out their religion, these racists put the Negro on the receiving end of the whip of their frustrations. Nations have always been able to find groups to blame for their own fal-

By C. Herbert Oliver

lures. Think of the wrath that Hitler vented on the Jewish peoples.

But in such areas of man's weakness, the grace of God is manifest. God's grace is not bound by racial boundaries. When God adopts a man—whether he be black, white, yellow or brown—that man is a new creature, entitled to all the benefits of Christ's redemption, both on earth in the fellowship of saints, and throughout eternity. Nothing in heaven or hell can separate that man from the love of God in Christ Jesus. And though he is whipped and beaten in man's wrath toward his race he is under the solemn obligation to love his brother as himself, regardless of his brother's attitude, colour, or status. Clearly this is no easy task.

Only as one loves is he able to know what love is, as well as the depth of pain that accompanies the empty return of one's love. Only the Christian who is called Negro can see and feel the emptiness of a "love of God" which does not love, but which separates and segregates on the basis of notions directly contrary to the true love of God. Against such emptiness such a Christian must eternally witness in every way consistent with the love of God. He would betray his God if he should be silent out of respect for those who claim to have shown him the "love of God."

The hardest task and most thankless role of the Christian called Negro will be to make God's love known to those who profess most strongly to know it. But in this task he must never become weary. With those who are outside of this love, whether black or white, he will have greater success; his greatest opponents will be among those who profess the faith, but who are also armed with rationalisations to make their prejudices appear to be righteous. They have more conscience on property

rights than on human rights. They are much like the Pharisees who allowed one to remove his ox from the ditch on the Sabbath, but who religiously opposed the healing of a human being on the Sabbath.

But making the love of God known is all the more difficult because most of the agencies dedicated to the spread of the gospel take a negative attitude toward a practical love of God that knows neither Jew nor Greek, bond nor free, black nor white. They assume that normally only the white man can spread the gospel except in a situation where separation is desired. Then it is conceded that only a Negro or some other non-white can spread the gospel. Such a method has obscured the spread of the true gospel of God, which binds men together into one spiritual family in Christ Jesus. The world is weary of the kind of preaching that verbalizes on the blood of Christ while at the same time denying in practice that it really cleanses.

The cry for justice and human dignity is rising the world over. After prolonged struggles in Europe this voice finally spoke out the Declaration of Independence and the Bill of Rights. Kings could not stem the tide, for it came from the hearts of the people. And when governments oppress the people, it will not be tolerated forever. Twenty million Americans are now saying, "Give me liberty or give me jail." Shall we stand in the way of justice until they cry "Give me liberty or give me death?" The Christian must never be in the position of trampling upon the God-given rights of man.

One serious problem in the present turmoil is caused by the readiness to label as Communist every attempt of the Negro to attain those rights guaranteed him by the Constitution of the United States. Such persons add to the public confusion as to what Communism really is. Why should we credit to Communism every bold attempt to achieve what our own Constitution promises to every citizen?

The Christian Negro

CONTINUED

The struggle of the Negro for justice in this country is built upon Christian foundations. His concept of justice is not based upon the premise that what is right for the State is right for the individual. It is Judeo-Christian to the core in that it conceives of right and justice as above the State and the individual, and as conformity to the law of God summarized in the purest of all laws, the Ten Commandments. Nor is his method of achieving his goal that of creating a chaos out of which a new state may arise. True, it challenges the status-quo. But it does so within the framework of the United States Constitution. It assumes that segregation can never be shown to be consistent with the high ideals of the Declaration of Independence. Rather the very existence of segregation is evidence enough that those ideals are not conceived of as applicable to all men, but only to a select group. All enforced segregation is an attack upon the Declaration of Independence, the Bill of Rights, the Ten Commandments and the Golden Rule. It is unfortunate that so many have to go to jail to prove it.

The enlightened Christian can see all around him evidence of the "segregate the Negro" disease. There are Christian churches into which he cannot go. This should hardly surprise him, because such churches would not welcome Jesus Christ Himself. There are many more churches in which he is not welcome, though he may come if he wishes to be continually politely ignored. Such churches would also politely ignore Jesus Christ if he should come into their midst. For inasmuch as they do it unto the least of his little ones, they do it unto Him. And was not the Son of God despised and rejected of men, a man of sorrows and acquainted with grief. It is in such a context that man's "No" becomes God's "Yes."

Against this sin the Christian must witness in firmness and in love lest he also be tempted. With like firmness and love he must witness against the no less heinous sin of black racism that is clamoring for recognition in some areas. The flowering anti-white sentiments are no less evil than the anti-black sentiments that have prevailed so long. The Christian must oppose this

new evil with all his strength. In doing so he must ever keep his struggle in the realm of the principles of justice and righteousness, and never in the realm of colour and race.

The sit-down demonstrations in places of business open to the general public have been astonishingly peaceful, and are a witness against white exclusivism supported by the state. It is heartening that some of the churches have boldly spoken out against this injustice. Being vocal for justice for all men is also a witness against the sin of racial discrimination, as well as a witness to the love of God in Christ.

The Christian must also avoid the sin of using prayer as a means of escape

from reality. All too often when we do not wish to do our duty, we settle for a word of prayer to end the matter. This is a sinful use of prayer. The gospel can never be spread, nor can the injustice of man to man be remedied when we use prayer as an excuse for doing absolutely nothing. Sincere prayer is never an escape from reality, but a call to duty. He who prays for justice to prevail among men, but who refuses even to lift up his voice when injustice prevails, is making a mockery of prayer and is filling the atmosphere with meaningless vibrations.

Perhaps some would insist that the

(Cont. on page 13)



The Rev. A. B. Gamede and his family wish all the readers of Africa's Hope a very happy Christmas. Left to right: Mrs. Nina Gamede, Editor of "Between Us Women", Bhekinkosi, Bhekithemba and "Daddy." Rev. Gamede is the founder of Africa's Hope. He has edited this magazine for 5 years. Owing to his heavy responsibilities and shortage of staff, Africa's Hope may be suspended indefinitely. However, our readers will be served as usual under different arrangements which will be announced to them soon. May the Lord bless all the readers of Africa's Hope and continue to make them a great blessing, till Jesus comes again.



AWAY IN A MANGER



Martin Luther

Key F

M. 1

S	d	:d	r-m	d	:d	m-f	s	:s	l	f	—	r-m
S	s	:s	s	s	:s	s	d	:d	d	t	—	t
S	y	:m	f-s	m	:m	d-r	m	:m	s	s	—	s
S	a	:d	d	d	:d	d	m	:f	fe	s	—	s

1. A-way in a man-ger No-crib for a bed, The
 2. Be near me Lord Je-sus, I-ask Thee to stay Close

f	f	s	m	:m	d-m	r	l	:t	t	—	s
t	l	t	d	:d	s	s	l	l	s	—	s
S	S	S	d	:d	m-s	f	f	f	r	—	s
S	S	S	d	:d	m-s	f	r	fe	s	—	s

1. little Lord Je-sus Laid down His sweet head The
 2. by me for-ev-er, And love me, I pray; Bless

d	:d	r-m	d	:d	m-f	s	:s	l	f	—	r-m
S	s	:s	s	:s	s	d	:d	d	t	—	t
m	m	f-s	m	:m	d-r	m	:m	s	s	—	s
d	:d	d	d	:d	d	m	:f	fe	s	—	s

1. stars in the bright sky looked down where He lay The
 2. all the dear children in Thy tender Care, Pre-

f	f	s	m	:m	d-m	r	l	:t	d	—	
t	l	t	d	:d	s	l	:s	s	s	—	
r	s	s	d	:d	m	f	:r	s	d	—	
S	S	S	d	:d	m	f	:r	s	d	—	

1. little Lord Jesus, A sleep on the hay.
 2. pare us for heaven, To live with Thee there.



Silent Night



Joseph Mohr

Franz Gruber

Key C

s	l	s	a	s	l	s	m	r	t
a	f	a	a	a	f	m	d	f	r
a	a	a	a	a	a	a	a	t	s
a	a	a	a	a	a	a	a	s	s

1. Si - lent night, Ho - ly night! All is calm,
 2. Si - lent night, Ho - ly night! Shep - herds quake
 3. Si - lent night, Ho - ly night! Son of God,

d	d	s	l	d	t	s	l	s	m
m	f	a	f	l	s	f	m	f	m
s	a	a	a	a	a	a	a	a	s
a	a	a	a	a	a	a	a	a	a

1. All is bright Round yon Vir - gin Mother and Child
 2. at the sight! Glo - ries stream from Heav - en a - far
 3. loves pure light. Ra - diant beams from Thy ho - ly face

l	d	t	l	s	l	s	m	r	f	t
f	f	l	s	f	f	m	d	f	y	f
d	a	t	a	a	a	s	t	t	t	s
f	f	f	f	a	a	a	s	s	s	s

1. Ho - ly In - fant so ten - der and mild, Sleep in heav - en - ly
 2. Heav - nly hosts Sing A - ble - lu - ja Christ the Sa - viour is
 3. With the dawn of redee - ing grace, Je - sus Lord at Thy

d	m	d	s	m	s	f	r	d
s	a	s	d	s	r	t	d	
a	a	a	a	s	s	f	m	
a	a	s	s	s	s	a		

1. peace, — Sleep in Heavenly peace
 2. born. — Christ the Sa - viour is born
 3. birth, — Jesus — Lord at Thy birth



THE FUTURE OF MISSIONS IN AFRICA

By

LUCKSON EJOFODOMI

Will the Congo uprisings set a precedent for other young nations to follow? Pulling no punches, an African pastor speaks frankly and sincerely.

The author, a Nigerian pastor, is presently a student at the Syracuse University School of Journalism, under the auspices of the Laubach Literary Fund. He was formerly editorial assistant of the "African Challenge."

Are the days of Christian missions over in a politically awakened Africa? This is one of the sobering questions lurking in the minds of mission leaders and Christian nationals everywhere as the crackling flames of African nationalism soar.

To many observers, the missionary enterprise in Africa is in jeopardy because of the current situation in the Congo. Now that Nigeria is slated to achieve national independence on October 1, 1960, will Christian missionaries suffer the same fate as they did in the Congo?

The Congo situation with all its irretrievable damage to the African Silent Revolution should not be used as the measuring stick for the future of Christian missions in a changing Africa. The Congo violence was not a direct attack on missionaries, but primarily it was an anti-Belgian demonstration and also an indiscriminate act against a person whose skin was accidentally white.

What people would not react the way the people of the Congo are now acting? Did Leopold II in the name of his notorious "Congo Free State" not exploit the economic resources of the Congo? Was it not in the face of rising tide of international indignation that Leopold was forced to hand over the "Congo Free State" to the Belgian government in 1908?

What has the Belgian government done for the people of the Congo in the way of training for independence? Relatively little. If Belgium had prepared the ground poli-

tically speaking, history may not have recorded the current situation.

To fear that doors of service will be closed to Christian missions because of the situation in the Congo is a hasty generalization. Other independent countries in Africa will not follow the "example" of Congo.

There is still plenty of room for Christian missions in an emerging Africa. In response to a divine call, missionaries came to Africa gladly to preach the gospel of Jesus Christ in humility and with respect for others. With courage and fortitude, they came happily to serve and to identify themselves with a people of their ministry.

And because the missionaries lived selfless lives, they spent themselves in service to the African people. They regarded evangelism, educational work and medical training as avenues of meeting the need of a people. Hence, many of our today's national leaders got their education from mission schools. It is not, therefore, out of place to salute these gallant missionaries for their absorbing task in the field of education.

Certainly there is still a lot of room for missionary activities in a rapidly changing Africa.

Is there any need to discontinue foreign missions in an independent Nigeria, for example? Does independence mean the end of evangelization? Does independence also mean the end of missionary medical work? Certainly no.

Because the colonial government has left a new independent African nation is no reason why Christian missions should also leave.

No link exist between Christian missions and imperial or colonial governments. To

think that Christian missions should pull out of independent countries of Africa, is to equate Christian missions with European imperialism.

Much as the continuation of missionary activities after independence is desirable, the new Africa has no place for missionary imperialism. And sadly enough some missionaries to Africa are perpetuating a subtle form of white supremacy and African inferiority. Africa will no longer accept missionaries whose conduct and attitude are diametrically opposed to human dignity and equality.

Attitudes of bigotry and prejudice have always been a stumbling block to young educated Africans. It is hard to explain to a young African convert how a Christian — especially a Christian missionary — can harbor these attitudes.

Even the spiritually matured African Christian stumbles as he tries to reconcile the Christian message with such Christian conduct.

I can understand why the colonial administrator tried to perpetuate European imperialism under the guise of the "white man's burden." After all, the colonial administrator came to Africa on the pretext that he was bringing the best in western civilization to his "backward wards." But it is inconceivable that any missionaries, as builders of the Empire of Christ, would endorse racial superiority.

True, no Christian mission officially endorses white supremacy and African inferiority. But most regrettably, some missionaries have allowed their preconceptions concerning Africans to influence their dealings with African Christians and this deep-rooted unwholesome attitude breeds nothing but disharmony and suspicion. What happens then?

In some mission circles, "you can not trust the African" has become a household phrase. "I can not even trust our church elders with one penny," a veteran missionary once said curtly. Nothing is so insulting

THE FUTURE OF MISSIONS IN AFRICA (Continued).

to an African as an attitude of distrust by missionaries.

Even the most pious African Christian has to prove himself trustworthy in business transactions with many missionaries, whereas a missionary who has just landed on the shores of Africa is unquestionably trusted by other missionaries. Only Heaven knows why the missionary's white skin is an index to trust, and the African Christian's dark skin is not.

And because of distrust there is a lack of desire for fellowship among missionaries and African Christians. "What we need is a warmer fellowship between missionaries and African Christians," a promising young missionary once told me. He was right. Go to a mission station of any size. What do you find? Disunity. Lack of desire for fellowship.

It was said of the apostles that "they continued steadfastly in fellowship, in breaking of bread and in prayers." There is no sweet fellowship between African Christians and missionaries. Yes, we sing "What a fellowship" at regular prayer meetings, but this does not mean a thing. Even the devil can sing the same song. What we need is a heart-to-heart fellowship between missionaries and African Christians.

A bright future awaits the missionary cause in Africa, a great continent of awakening. If all missionaries will remove these anomalies — distrust of African Christians, white supremacy and African inferiority and lack of desire for fellowship out of missionary circles. This calls for adjustment to the changing conditions. It also calls for a change of attitude.

David Livingstone, the great missionary-explorer, is immortalized not because he traversed barren wastes and jungles from the Cape of Good Hope to the equator, but because of his attitudes to Africans.

"One secret of his success in winning the friendship of the African," said one writer, writing in a contemporary vein, "lay in the fact that his kindness to them (Africans) was marred by no spirit of condescension, and that he thoughtfully recognized their manhood. In the ruddiest black, as well as in the well-cultivated white man he saw a brother man made in the image of God, and therefore, to be treated with courtesy and respect."

Mary Slessor of Calabar occupies a prominent place in the annals of Christian missions not because she was a pioneer missionary, but because of her humble-mindedness and her life of self-sacrifice and heroism.

What's on the Air?

By

T. J. WOSIYANA

It is very simple to find out. Just turn that knob "on" and get the volume control loud enough for you to hear and then start fumbling with the tuning device until you strike a live studio. Sit back and relax, your wireless will bring you all that's on the air. It is so simple. You see what I mean? Of course without a radio receiving set, you can't find out what the air possesses in the way of sound. When presenting the programme, the announcer gives the name of the station to which you are tuned at convenient intervals to identify it.

Typical of many radio stations in Africa and abroad is the South African Broadcasting Corporation. We learn from reliable sources that the S.A.B.C. was established in 1936. In order to survive, it has a commercial service known as the Springbok Radio from which it derives most of its income. The Springbok Radio was installed in 1950. If you have a radio, you'll agree that it is one of the greatest contributions to the development and progress in this generation. It needs a radio technician to explain how it comes about that your set does not reproduce broadcasts from different stations at the same time. To be heard miles away, the station must have a powerful transmitter to send its broadcast across the ether. Radios receive transmissions from long, medium and short wave lengths. The wave band changer and the condenser in your set plays an important part in the selection of stations. Lately, ultra short wave lengths, mostly used in radio-telephonic communications have been discovered.

S.A.B.C. AND IMPROVEMENTS:

Since its establishment in 1936, improvements had effected over the years. Most

But where are the Livingstones and Slessors of today? Missionaries of their calibre paved the path yesterday for today's missionaries. Today's missionaries must prepare the way for tomorrow's missionaries.

Tomorrow's Christian missions in Africa are born today. Our fathers set the missionaries of yesterday on a pedestal; our children will demand that they, missionaries and African Christians, live side by side as equals. This is the only way whereby Christian missions can survive the throes of African nationalism. — *Eternity*.

programmes which used to be broadcast from the British Broadcasting Corporation have been replaced by local broadcasts. With the world competition demanding new and better plans, not very long ago a powerful short wave station was opened near Bloemfontein. It is hoped that this transmitter would be able to replace foreign entertainments.

Many Africans also avail themselves of this opportunity to express themselves in the air. Before June this year, a half hour

(Cont. on page 14)

The Christian Negro

(Cont. from page 9)

sit-ins should have started at the churches. But such a procedure would be disastrous. When Paul went into the Temple with a redeemed Gentile, he was set upon, falsely accused as an agitator, dragged out of the Temple, and would have been mobbed to death by the professed devotees of Jehovah; but happily the state came to his rescue. A false sense of race purity had hardened the consciences of professed believers to such an extent that actual cold-blooded murder was looked upon by them as not murder but a religious duty. That same attitude is just as strongly entrenched in some "Christian" circles today as it ever was among the Pharisees. Death is more certain in a perverted church than in a perverted state.

In seeking to fulfill his God-given role, the Christian called Negro must be prepared to bear up under a multitude of misrepresentations and false accusations. He will be accused of violating providential arrangements, of seeking to do the impossible, of trying to be what he is not. His desire for a Christianity free from the hypocritical shackles of racism will be dismissed as an aberration unworthy of serious consideration. He will be labelled an agitator, and perhaps even a Communist. None of these things should move him, however, for his role under God could be that of demonstrating forever the glorious truth that in God's sight no flesh shall glory.

—*Eternity*

What's on the Air?

CONTINUED.

used to be given for African programmes each day. In 1952 a rediffused service for Johannesburg Western Native Townships came into being. This is the only service that offers a full programme of 16 hours a day. The rediffusion service has its studios in the Orlando Township.

AFRICAN PROGRAMMES:

As part of its improvement plans, the S.A.B.C. inaugurated the African service known as the Radio Bantu. It was started in June 1960. This new service commences at 5.30 a.m. with a short devotional talk followed by sacred music. News is read at 5.45 a.m. and then secular music follows until 6.15 a.m. when news is repeated. After 6.15 a.m. I am sure that most Africans are grateful to the S.A.B.C. for this extra hour of entertainment, though it still leaves much to be desired.

The usual half hour programme at 9.30 a.m. daily still exists. There is no doubt that the wireless is an efficient medium of instruction. If listening time could be extended even further, more time could be allotted to broadcasting information Africans need to cope with the present world problems. African programmes reach four ethnic groups in the Union, namely: Zulu, broadcast from Durban and Johannesburg; South Sotho, broadcast from Johannesburg and Bloemfontein; North Sotho, broadcast from Pretoria and Pietersburg and lastly Xhosa, broadcast from Grahamstown.

It would be premature to make any comments on the new service known as the Radio Bantu. But there is a bright hope that it is going to turn to be what it is intended to be. A comment by the Fortnightly Digest of South African Affairs says: "In order to handle the greatly expanded service, the S.A.B.C. has merely doubled its Bantu announcing staff. New openings have been created for Bantu writers, musicians, composers and choirs — and this will continue as Radio Bantu grows in size." It went on to quote the head of Radio Bantu as having said: "This is an interim service, making use of the English and Afrikaans transmissions until a time when it will be possible to provide technical facilities — studios and transmitters — for a full daily Bantu programme."

"It is anticipated that there will eventually be separate transmitters covering the whole country for exclusive use of the Bantu Service," says the Digest.

FOREIGN BROADCASTS:

It is possible to bring the whole wide world into your room if you possess a powerful set. Some programmes may be heard direct from their countries of origin. Others are recorded for re-broadcast in foreign countries.

Christian programmes are broadcast nightly from Lourenco Marques, Elizabethville and many other stations. These may be clearly heard in any part of the Union. From these stations, the famous international Evangelist Billy Graham can be heard.

In thinking of foreign broadcast and its Christian influence, one cannot dismiss the subject without giving due attention to ELWA Radio Station. This station is dedicated to the preaching of the Gospel. Elwa is introduced in the air as the "Radio Village, Monrovia, Liberia," and is identified as the "radio voice of the Sudan Interior Mission." It has celebrated its seventh birthday. Elwa brings the Gospel story in word and in music to thousands in English and vernaculars. Short wave transmitters reach across the continent to remote places.

Elwa is taking its place in pioneering the field of gospel broadcasting and is helping to mould the morals and spiritual lives of the people reached by its "mighty voice." The station has a 20,000 watt short wave transmitter which has just recently been installed. Its broadcast time has been expanded to 190 hours per week. What a testimony for the Lord!

This is what South Africa needs in these changing times. With the doors being slammed at the face of a White Missionary, a "radio voice of Mission Societies" should be considered an alternative in reaching masses of unreached Africans with the "gospel of peace." Those who have resolved to propagate the gospel through a printed page should be applauded, but what is being done for illiterate Africans in our land? The Gospel Recordings Incorporated have caught a vision with their "talking box". This is something for thought.

BLESSING OR CURSE?

Wireless is both. It depends on the one handling it. Many young lives have been ruined by secular entertainments offered by the wireless. Some parents like to see their children dancing and jiving. They keep their radios tuned to music that will make their children want to venture in to the darker side of the world to see what it has for them. Such young people grow to be a community problem. Radio entertainment creates within them a craving to lead irresponsible lives.

As mentioned above about religious broadcasts, many lives have been rehabilitated through radio messages. Souls have been won to Christ through the radio ministry. The following extract from a magazine speaks for itself: "It was on a Sunday, February 1944, when I turned on the radio and accidentally tuned in on a Protestant Church programme. The pastor was giving a message. I was going to change the programme because I was not to listen to Protestant sermons, but interested, I don't know why, I kept listening.

"My old theology was shaken by one text from the Bible I heard over the radio: 'Believe in the Lord Jesus Christ and thou shalt be saved.' Therefore it is not a sin against the Holy Spirit to believe that one is saved." — Joseph Zachello.

The above short extract is a true testimony of a Roman Catholic Priest who got saved through a radio message. I have been thrilled to listen to letters of saved people read over the Lourenco Marques and other broadcasting stations. If you have a radio, you can have evangelical services coming to your home, simply by tuning to the right station.

ELWA Radio Station broadcasts Bible studies suitable for every one. Besides, it broadcasts special features for women, and children. This station, as have been mentioned, gives most, if not all of its time to the propagation of the Gospel.

As many Africans are rapidly possessing radios, they should be guided to better listening. It is not everything in the air that's good for your listening. Let the influence of the radio be a good one for you. Would you listen to a cheap programme when you know there is a Christian one on the air at the same time?

THE MISSIONARY PENNY

A number of years ago a little boy had two pennies given him. He put them aside for a time, and then resolved to keep one for himself, and to give one to the missionary society. By-and-by, as he was playing with them in his hand, one dropped into a chink in the floor, and was lost. "And which of the two," he was asked, "was it—your own, or the missionary penny?"

"Oh, that was the missionary penny," said the boy.

Let us see to it that no matter what our circumstances may be, we give to the cause of missions. —Selected.

THE TEXT OF THE NEW TESTAMENT

In the previous issues of Africa's Hope we discussed the oldest Greek Manuscripts and several old translations as two main sources for reconstructing the text of the Greek Testament. We now briefly discuss a third source, namely:

THE PATRISTIC WRITINGS:

The writings of the so-called Apostolic and Church Fathers are the third source for the reconstruction of the text of the Greek Testament. The value of these writings consists in the following:

(1) We know more or less when and where the authors lived when they wrote. We are not equally sure of the exact time and place at which the Greek manuscripts were produced. The patristic writings, then, have definite value in determining the type of text in use in a given locality at a given time.

(2) They may also indicate whether or not certain disputed passages (such as Mark. 16:9-20; John 7:53 — 8:11) were in the New Testament which the writers used.

(3) They often quote formally and indicate that they quote. Especially in their commentaries we may assume that they quote accurately most of the time.

The patristic writings have, however, certain definite disadvantages. Thiessen mentions three:

(a) The first is that the Fathers often quote loosely, from memory, either not having the particular manuscript with them, or finding it too tedious to turn up the passage in a cumbersome roll.

(b) Then again sometimes they quote the same verse in several different ways in their several writings or in different parts of the same work.

(c) Then, also, since we do not have the original documents that the Fathers wrote but only copies of them, we cannot always be sure that we have the exact wording that they employed. A good deal has been done in recent years to edit the most important of the patristic writings according to the accepted canons of textual criticism, as by Lightfoot, Lake, etc., but the task is still far from finished.

J. DU PREEZ,

Decoligny, Umtata.

(1) *The Greek Writers:* These always use Greek manuscripts and therefore are the most important in this respect. In the sub-apostolic times quotations from the Fathers are very scarce. Their greatest value lies in the proof they give of the early existence of certain N.T.-books. This is especially true of the letters of Clemens (plus-minus 90), Ignatius (plus-minus 110), Polycarp (plus-minus 110), Matthew and Luke, Ignatius and Polycarp from Paul. Barnabas quotes from Matth. 22.

Justin Martyr (plus-minus 100-165) opens the time of many quotations from, and books about, the N.T. He, however, quotes loosely. Other important Greek writers of the 2nd century are: Tatianus (plus-minus 120), Marcion (plus-minus 165), Irenaeus (plus-minus 140-203) and Clement of Alexandria (plus-minus 155-215).

In the 3rd century there are writers like Hippolytus of Rome and Sardinia (177-236), a pupil of Irenaeus; Origen of Alexandria (185-253) and Pamphilus of Caesarea (died 309). Origen seems to have been acquainted with every form of text in his day. It seems as if he gave preference to the text of Aleph and B. He quoted nearly 18,000 texts in his works, of which over 9,000 are from the Gospels.

In the 4th century we find men like Eusebius of Caesarea (265-340), a pupil of Pamphilus, to whom Constantine applied for 50 copies of the Bible for the churches of Constantinople. He quotes from the N.T. more than 5,000 times. Of these over 3,000 are from the Gospels. Athanasius of Alexandria (298-373) seems to have used chiefly the Alexandrian type of text. Chrysostom of Antioch and Constantinople (347-407) used mostly the Byzantine type of text. Later Greek writers substantially used his text.

(2) *The Latin Writers:* The writings of the Latin Fathers are in a much better textual condition than those of the Greek and

Syrian, and some go back almost as far as the originals themselves. Unfortunately many of them have remained practically unused in the libraries of Europe.

Tertullian of Carthage (plus-minus 150-222) wrote both in Greek and Latin. His text is distinctly Western. Cyprian of Carthage (plus-minus 200-258) quotes frequently and accurately from N.T.

Jerome of Rome and Palestine (plus-minus 340-430) was, like Origen, a textual scholar by profession. Augustine of Hippo (354-430) began by quoting Old Latin Versions. After 400 he used the Vulgate for long quotations, while still using the Old Latin for quotations from memory.

(3) *The Syriac Writers:* They are not important for the text of the New Testament.

The Printed Text of the Greek New Testament:

The discovering of book printing during the second half of the fifteenth century opened a new stage in the history of the text of the N.T.

(i) *The Complutum Bible:* The first Greek N.T. was printed in 1514 through the zeal of Cardinal Ximenez, archbishop of Toledo. He planned this edition in honour of the birth of Charl V. On the 10th of Jan. 1514 the work was completed at Alcalá, containing the N.T. in Greek and Latin, and the O.T. in Hebrew, Greek and Latin. For this reason it was called the complutensian Polyglott (= the Bible with many languages). It was only in 1520 that Pope Leo X allowed this Bible to be published. Therefore, although it was the first printed N.T., it was not the first published N.T.

(ii) *The Edition of Erasmus:* Erasmus' edition was the first to be published. On the request of a Swiss publisher of Basle, named Frobenius, Erasmus prepared an edition of the Greek N.T. with great haste, from Sept. 1515 — 1 March 1516. Unfortunately Erasmus did not use the best Greek text available. He even tried to determine the Greek text of the last 6 verses of Revelation by translating from Latin to Greek. Erasmus' edition was reprinted 5 times between 1516—1535.

THE TEXT OF THE NEW TESTAMENT (Continued).

(iii) *Other editions:* These editions were followed by editions like that of Robert and Henri Stephanus (several editions from 1546), Beza (several editions from 1565), Elsevier (several editions from 1624), John Mill (1707), Bengel (1734), J. J. Griesbach (several editions from 1774), J. J. Western (1751—1752), C. Lachmann (1842—1850), S. P. Tregelles (first part 1857), Tischendorf (8th edition 1864—1872), Westcott and Hort (1881).

(iv) *The Edition of Eberhard Nestle:* This edition appeared at first in 1898, being the average of the texts of Tischendorf and Westcott-Hort. His editions of 1904 is the result of a comparison of the texts of Tischendorf, Westcott-Hort, and B. Weiss. He accepted that reading of a text where at least two of these authorities agrees. This edition had to be reprinted often. Nestle's son, Edwin, made a slight change in the system of his father, in order to get the best possible text. A new edition, the fruit of the combined labours of Dr. Nestle and Prof. Kilpatrick of Queen's College, Oxford, was published in 1958.

Conclusion concerning the text of the N.T.

Prof. Muller of Stellenbosch says (we quote freely): "When we think of all the adventures of the manuscripts:

- (a) fallible copyists;
- (b) unfavourable times;
- (c) perishable papyrus;
- (d) the copying of manuscripts with the hand until there were hundreds or even thousands—a process which continued for 15 centuries;
- (e) the disappearance of the autographa;
- (f) the new light thrown on the oldest texts by recent discoverings of papyri — and parchments-manuscripts;
- (g) the hope that still more discoveries may follow which, like the most recent discoverings, may give us a text of the 2nd century —

thinking of all these, we have great reason to praise God for the special care He took to preserve His Word, and for the fact that, in spite of all variants or different readings, the essential contents of the N.T. had been delivered to us unquestionably and undoubtedly."

SOME BIBLE TRANSLATIONS IN BRITAIN AND EUROPE SINCE THE 13TH CENTURY

A.—English Translations:

(1) *John Wiclif's Translation:* This "Morning Star of the Reformation", who lived from 1324—1384, finished his trans-

lation in 1382. It contained the whole Bible, of which at least the N.T. was all his own work. Wiclif immediately began to revise his translation, together with John Purvey. In 1388, after Wiclif's death, the revised edition was published in a much improved form. This was the first English Bible and marked an epoch in the development of the English language. The Wiclif-translation was the first translation intended for popular use.

(2) William Tyndale's Translation.

He lived from 1484-1536. The first to translate the N.T. from Greek into English. In 1526 the entire N.T. was published in Europe (Worms, Keulen). In 1530 the 5 books of Moses were published, and another O. T. -book in 1531. Tyndale had been persecuted his whole life, and was strangled and burnt in Brussel in 1536.

(3) Miles Coverdale (1488-1569.)

His translation appeared in 1535.

(4) Authorized Version (1611).

Was given out on the request of King James I. This Bible is still the Bible for official use in English Churches.

(5) Revised Version (1881).

Given out by Westcott and Hort.

(6) American Standard Version (1901).

In 1946 appeared a revised Standard Version of the N.T., accepted by the American Bible Society as official text.

(7) Other Individual English Translations.

Weymouth, Moffat, J. B. Phillips.

B. German Translations.

The first Bible translation after the Reformation was that given by Luther. The N. T. was finished in 1522, the whole Bible in 1534. So thorough was this translation, that even to-day the most christians in Germany do not want an entirely new translation, and that in spite of the fact that there are different modern German translations.

C. Some French Translations.

(1) The first complete French Bible was finished near the end of the 13th century.

(2) In 1523 appeared an edition of the N. T., probably by Stapulensis.

(3) In 1535 appeared the translation of Olivetanus, a nephew of Calvin. This translation had long been used by French Protestants.

(4) In 1550 a Roman Catholic translation was published, the work of the theologians of Leuven.

(5) Version Synodale of the French Bible Society (1910).

D. Dutch Translations.

(1) In 1477 the first printed O. T. appeared in plus minus 1480, in Keulen the first complete Dutch Bible.

(2) *The first Reformed Dutch Bible 1562.* This Bible called the Deuxaese-bible, according to a marginal note on Nch. 3:5.

(3) *The Staten-Vertaling 1637.* This excellent translation was greatly used, even in S. A. until 1933, when the Afrikaans Bible appeared.

(Cont. on the back page)

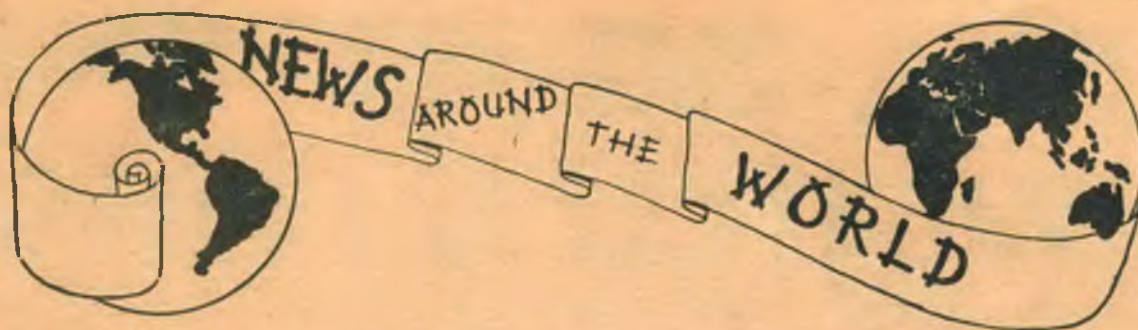
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● **U.S.A. WOMEN SMOKERS WARNED AGAIN** — A specialist in mouth cancer finds that it is more difficult to break women of the smoking habit than men even when life is at stake.

Women seem to have more of a compulsion to smoke, says Dr. Walter W. Dalitsch, who is a physician and dentist in the University of Illinois medical school.

Dalitsch blames smoking for the rapid rise in oral cancer in women. Twenty years ago, this kind of cancer was a curiosity to be exhibited at a medical meeting because of its rarity.

But today, there may be a case in many hospitals at any given time. In the University of Illinois recently, there were five such women patients.

The "day of reckoning" occurs after about 20 years of smoking, he points out. Thus, many more cases may be expected since a large segment of the female population has had this exposure.

Indicative of the increase in mount cancer are the figures at the University of Illinois hospital. In the period of 1944-48, there was one woman patient for every ten men. In the 1954-58 period the proportion of women more than doubled. —*Christian Victory*.

● **KOREA:** Yun Po-Sun, newly elected President of Korean is a Staunch Christian On the first Sunday following his election, President Yun and his wife attended the Au Dong Presbyterian Church with which he has been associated since childhood. —*Far East News Service*.

● **EAST GERMANY:** met Dr. Billy Graham with armored cars, tanks and submachine guns, patrolling the Barndenburg Gate to keep residents of Soviet Zone from attending the Graham meetings in West Berlin. The gospel may seem like a fragile weapon against cold steel but it is still the same "power of God unto salvation" that humbled the might of Imperial Rome. —*Herald of Holiness*.

● **WORLD IN PRINTED PAGE:** Does it make a difference what children read?

Indeed it does!! Even one book or one issue of a magazine can change a life. Multiply that by all the hours people spend reading, and you have a tremendous influence. —*Sel.*

● **U.S.A.** One out of every four United States doctors who smoked five years ago has now quit, the majority because of the link between smoking and Lung Cancer, says the American Cancer Society. —*Selected*.

● **GERMANY:** The largest tent ever erected in Germany was raised at Essen for Billy Graham's six-day campaigns. It seated over 20,000 people. Graham was in Essen, Hamburg and Berlin during September under the Evangelical Alliance Mission. —*Gospel Herald*.

● **SUDAN:** A crusade is being conducted in the Sudan by the Egyptian government. The theme is "The Complete Islamization of Sudan." There are reports of mass conversions to Islam and government action to expel missionaries and to avoid granting visas to new missionaries. —*Sel.*

● **CONGO:** The first returned Missionaries to the Central Congo were men. The return was on invitation of the African Christians. It is expected that families will be returning when conditions become more stable. —*News in the World of Religion*.

● **U.S.A.:** Dr. Robert M. Page of the U.S. Naval Research Laboratory, says that "world peace will come only when all mankind turns wholeheartedly to God in complete humility and voluntary unconditional surrender." —*Sel.*

● **RUSSIA:** A leading churchman said of Khrushchev, "Whatever motives the Russian leader might have in coming to the United States, there should be an outgoing of prayer for him as a soul for whom Christ died on the cross of Calvary." —*The Herald*.

● **TORONTO:** Evangelist Paul B. Smith, pastor of the People's Church in Toronto, has been holding campaigns among the three million white people in South Africa. He speaks to crowded houses. An invitation for volunteers for the mission field brought 500 young people into the counseling room where 50 workers talked with them. He said, "They come of their own free will," and asks Christians to pray for the mighty movement of the Spirit of God as he ministers in South Africa. —*Action*.

● **GERMANY:** In Germany a nurse active in demon worship came to the Lord. She had promised Satan to give him her life the next day, but met Christ first. Possessions given her by a medium were turned over to the missionary. —*Greater Europe Missionary Reporter*.

● **HUNGARY:** Because only a few of them attempt to instruct their congregations in socialism, Lutheran pastors in the southern district of Hungary, under a Communist-appointed bishop, must submit their sermons to him for censorship. —*Moody Monthly*.

● **THE UNITED NATIONS:** says that the world population is increasing by 54 million a year, while the world Christian community is increasing by four million annually. —*Sel.*

● **AFRICA:** Increasing racial strife in Africa has strengthened the spirit and morale of missionaries, according to Dr. John A. Reuling, secretary for Africa in the American Board of Commissioners for Foreign Missions of the Congregational Christian Church. He adds that in spite of increasing difficulties "we are continuing to make a witness." —*News in the World of Religion*.

● **SPAIN:** In Spain, Protestant requests for printing evangelical books have been denied by censorship authorities. A recent shipment was refused because the "imprimatur" of the Roman Catholic Church was not on the books. —*Sel.*

News of the World

(Continued).

● **PALESTINE:** Silver coins found in Palestine were examined by experts who said they were minted about the time of Christ and may even be of the same type as the 30 paid to Judas. Police believe that they were found near the summit of Mount Carmel. —*The Prophetic News.*

● **ENGLAND:** A clergyman in England said that he rid his belfry of "no fewer than 750 bats by borrowing a motorcycle, starting it up in the church and blowing its horn continuously." —*Sel.*

● **SUDAN:** The Governor of Equatoria has ordered all Christian missionaries to close down their bookshops and any other business-connected enterprises they operate. This is just a part of the campaign for the "complete Islamization of the Sudan." —*EPS.*

● **CHARLES G. FINNEY:** the evangelist, said that when Christians receive the power of the Holy Spirit they will sometimes be instrumental in converting more souls in a day than in all their lifetime before. When he would find himself in a great measure empty of this power, he would set aside a day for fasting and prayer. After humbling himself and crying out for help, the power would return. —*Tract.*

● **ENGLAND YESTERDAY:** A woman was asked what faith is and promptly replied, "It is taking God at His word." "That will do," said John Wesley, "That is good enough for all of us." —*United Presbyterian.*

● **CHINA:** Lin Yutang in his book, "From Pagan to Christian," tells that from childhood in a Christian home he journeyed through the teachings of Confucius, Tao, Lao-tse and Buddha. He says many fine things about these religions, but at last he returned to the religion of Jesus. Why? Because he found in Him what no other teacher or leader could give. —*Christian Economics.*

● **WORLD:** Five hundred clergymen belonging to what is known as the evangelical wing of the Church of England, signed a protest in London against a movement toward Roman Catholic practices. —*Christianity Today.*

● **LATIN AMERICA:** Some 250 Communist publications are now in circulation in Latin America. They include Communist party journals, newspapers and youth organs, as well as publications for labour, student and other professional organisations. —*Sel.*

● **MISSION FIELD:** Statistics show that all the Christian missionaries in the world reach less than two million people a year, while the annual increase in the world's population is forty-three million. —*Church Gazette.*

● **FINLAND:** Authorities in Finland crack down hard on drunken drivers. Convictions almost always bring terms in prison or labour camps. Drunken

drivers serving out their sentences or hard labour helped the beautiful airport at Helisinki. —*National Voice.*

● **RED CHINA:** A report from one of the China Inland Mission's former stations in Central China indicates that some of the country churches of that area continue to hold regular services, but the pastor is unable to take any part in the work or worship. —*IFMA.*

● **LATVIA:** Scripture publication is permitted for the first time since World War II in Latvia. 1,500 copies of the New Testament and Psalms were printed. Such is the power of Communism. —*Selection.*

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HOW TO BE A GOOD COMMUNIST

A few extracts from *How to be a Good Communist*, by Lin Shoo-Chi, Communist China's Vice Premier, will help us to understand the principles of the Communist's dedication and discipleship. "Whether or not a Communist Party can absolutely and unconditionally subordinate his personal interest to the Party's interest under all circumstances is the criterion with which to test his loyalty to the Party, to the Revolution and to the Communist Cause." (p. 50).

"To sacrifice one's personal interest and even one's life without the slightest hesitation and even with a feeling of happiness, for the cause of the Party, for class and national liberation and for the emancipation of mankind is the highest manifestation of principle. This is the manifestation of the purity of proletarian ideology of a Party member. . . . Our Party members should not have independent aims of their own such as personal position, individual heroism and so forth." (p. 51).

A letter from a student of one of the Eastern Universities was presented to Dr. Billy Graham two years ago by a Presbyterian minister of Mexico. The student had gone to Mexico where he was converted to Communism. The letter revealed an unsurpassed consecration, discipline, dedication and commitment. It reads as follows:

"We Communists have a high casualty rate. We're the ones who get shot and hung and lynched and tarred and feathered and jailed and slandered and ridiculed and fired from our jobs and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep us alive.

"We Communists don't have the time or the money for many movies, or concerts, or T-bone steaks, or decent homes and new cars. We've been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor — *the struggle for world Communism*. We Communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite purpose in life. We subordinate our petty personal selves into a

great movement of humanity, and if our personal lives seem hard, or our egos appear to suffer through subordination to the Party, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind.

There is one thing in which I am dead earnest and that is the Communist Cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not love affair or even a conversation without relating to this force which both drives and guides my life. I evaluate people, books, ideas and actions according to how they affect the Communist Cause and by their attitude towards it. I've already been in jail because of my ideas and if necessary, I'm ready to go before a firing squad."

Dr. Fred C. Schwarz, one of the authorities on Communism, once entered a Communist bookshop in Sydney, Australia, and asked an eighteen-year-old girl attendant to advise him about the best books on Communism. He needed information on Communism for his lecture he was to deliver. The girl replied, "We have a meeting of the Party tonight; why don't you come along." "I would like very much," replied Dr. Schwarz, "but I'm afraid I can't. I promised my wife I would take her to the movies." "Yes, the movies," said the girl sympathetically, "I used to like them very much, but since I joined the Communist Party two years ago, I have been so busy studying philosophy, attending meetings and distributing literature that I have never had time to go to the movies once."

The Challenge of Communism.

Now that Communists have taken Eastern Europe and East Asia according to Lenin's plan; now that Communists have proved to the world that they can produce outstanding scientists and athletes without religion; now that Communists are succeeding in turning the eyes of the world upon Moscow, they are working on winning the United

States, "the last bastion of Capitalism" to Communistic Socialism by infiltrations and propaganda techniques. Although the Communists are confident of winning the cold war ultimately, Mr. K. is itching to see it happen in his life time, and would like to hasten the day by a surprise attack with atomic missiles. A recent report from a high-ranking Soviet official, now a refugee in the U.S., is that the Soviet Union is planning on giving the United States a surprise attack that will, at one stroke, so completely "bury her" that she would find it impossible to retaliate. Their 500 submarines that are capable of delivering devastating atomic bombs, their rocket-launching sites in Cuba, and their accurate long-distance rockets, are all designed at "burying the United States". Such a mass murder stunt, as I have pointed out above, is in perfect harmony with the Soviet's goal. But Uncle Sam is fully prepared for such "surprise attacks". If Russia does start such a war, the best that could be said is that America and Russia would "bury each other". It is not mere propaganda to say that America still has an edge over Russia in many respects. Chances are that the Soviet Union will abandon the project of a "surprise attack", and concentrate on the propaganda techniques. Whatever Russia does, Communism remains a challenge to the world, to Africa and to the Church.

The footing Communism wants to have in the Congo will now fail. And its failure will mean slowing down the march of Communism in Africa. Nevertheless, the failure will not stop the march of Communism in Africa. The only thing the African States can do to stop advances of Communism in Africa is to remove various socio-economic and political weakness from their governmental structures. Basically it means that all governments in Africa must end all racial discriminatory laws, because they promote Communism. Even if there were no Communism at all, the continuation of racial discrimination would eventually lead to a global world war between Europeans and Non-Europeans. After certain independent African States have developed their air for-

(Cont. on the back page)

RESPECTABLE MODERN IDOLATRY

IDOLATRY IN HUMAN NATURE

Man is by nature insatiably religious. He is born with some intuitive knowledge of Deity. It does seem as if from birth to death man's biggest vocation is to seek for God. If he does not find God, man makes one for himself. The god man makes is either tangible or intangible. What we usually call "atheism" is, in reality, another form of religion that is taught or acquired. No person is born an atheist. When a person declares himself an atheist, he merely disclaims his allegiance to the Creator of the universe, only to claim allegiance to

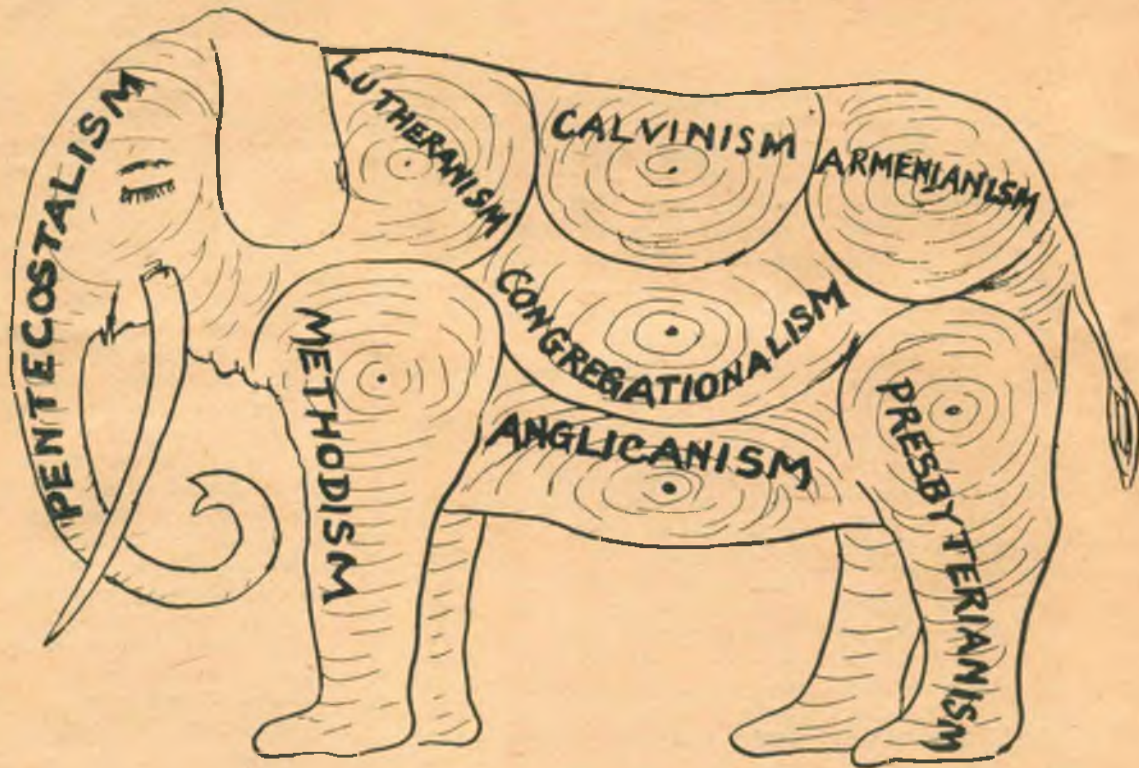
By

A. Bekithemba Gamede

or someone more powerful than he expresses itself in some form of religion. This tendency seems to suggest that man, originally, had a perfect fellowship with God, but that fellowship, at some stage of development, was destroyed. The destruction of the fellowship did not destroy the capacity for it. The longing for that fellowship remained in man. To satisfy that longing, man has been trying for centuries to search for the object of that Fellowship — God.

health, and so on. Carved or modelled gods are made to suite their ministries. For example, the god of love must appear extremely sexy; the god war must be extremely ferocious; the god of health must appear robust; the god of evil spirits must appear fearful and weird. Worshippers of these idols believe that the spirits actually indwell their gods.

Man's instinct of appeal does not express itself in idol worship only; it expresses itself in hero worship as well. There may be reason to believe in the suggestion by some theologians that God must have buried Moses because the Israelites were



some form of God's creation. It may be materialism, ideology, love of self or of another person. Whatever takes most of man's time, energy, brain powers and affections may very well be his god or gods. In other words atheism is an impossible possibility.

Not only is man insatiably religious, but he is insatiably idolatrous also. His nature finds it hard to worship what he does not see or has never seen. In times of difficulty, his instinct of appeal to something high-

In his failure to find God, man would create his own gods. In some cases he would carve them out of wood or stone, or model them out of clay; in other cases he would pick on some animals, such as snakes, cows, birds, and lizards, and consecrated them as his gods. Some people would worship as their gods, a mountain, a star, a sun or a house; others would worship a living hero or a dead one. There were (as there still are in Eastern countries) gods of rain, war, love, plenty, good luck,

so prone to idolatry that, had they buried him themselves, they would have made an idol out of him. Moses and his grave have been to Israel as Mohammed and Mecca are to the Moslems. Whether this suggestion is true or not, it does not alter the basic fact that man is idolatrous; he wants to worship what he sees. He is by nature a "doubting Thomas."

When the people of Lystra saw the miraculous work of Paul and Barnabas, they said, "The gods are come down to us in the

likeness of men." And they called Barnabas, Jupiter; and Paul, Mercurius; because he was the chief speaker.

Ancestor worship is based on the assumption that after death, our forefathers become gods who are capable of protecting us from all forms of evil. They have a bigger access to the Creator or the "Great Great One" than living mortal beings. The doctrine of praying to the "Saints" is a projection of this superstition. Certain Christian organizations have interwoven ancestor worship with our Christian faith so cleverly that the naive masses have accepted it as one of the tenets of our Christian faith. Of course the truth is that Christianised Ancestor worship is not only unscriptural but it is also sinful. It is definitely the devil's design aimed at detaching believers from Jesus Christ. So influential is this doctrine of "Christianised Ancestor worship" that many African Separatist Churches are making a terrific comeback to Ancestor worship. Their argument is: "In view of the European's negative attitude towards us, how can a European ancestor ("Saint") be sympathetic towards us Africans? The logical thing is that we leave European Saints alone to pray for their own race, and turn to our own ancestors, like St. Shaka, St. Dingane, St. Moshoeshe, St. Nsikana, St. Khama, St. Mswazi, and so on. They just as close to the Creator and just as capable as the European ancestors."

IDLATRY IN PROTESTANTISM

According to God's plan of action, whenever mankind deteriorates spiritually, God raises an ordinary man to meet the situation for His honour and glory. Before Christ's incarnation, God sent prophets; after Christ's ascension, He sent and still sends mass Evangelists and Reformers. It is not God's will that such men be accorded glory that belongs to Him alone. It is not His will that the words of the Reformers and Evangelists be placed on a equal footing with the Canon.

When man descended into the miry clay of idolatry, God raised Reformers like Martin Luther to clarify God's plan of salvation by grace through faith in Christ's finished work alone. Man's tendency of hero worship again has made it difficult for him to realise that Martin Luther merely started the ball of Reformation rolling; he did not finalise it once and for all. Martin Luther, like all other servants of God, was called of God to explain once again God's revealed truth to a confused world. Luther's writings were not to be accepted on the same footing with the Ca-

non; they merely explained the Canon. It was not God's will to turn exposition into some "ism". Luther's expositions were not perfect in themselves. In fact, Martin Luther left the Roman Catholic church with a few practices of Romanism. We cannot blame him because Romanism was the only background he had, and he was the baby of Reformation spirit that was yet to grow. Other Reformers came along to bring out other truths from the Scriptures. Calvin, for example, was also called of God to highlight His sovereignty; Arminus was called of God to highlight God's gift of freewill to man. When the Church substituted the dynamic heart-changing Gospel with dead formalism, God raised men like John Wesley to bring life into the worship service. When the Church started to limit the gifts of the Holy Spirit, like healing, the Lord raised some Pentecostals to highlight this phase of ministry. When the Church insisted on religiosity that worshipped God with human voices only, God raised Booth and his Salvation Army to teach us to worship God with musical instruments as well. When the Church started to preach the doctrine of baptismal regeneration, God raised the Baptists to emphasise the truth that baptism follows regeneration. In short, were it not for man's idolatrous nature, man would have seen that God's purpose was to perfect His Church—not to start splinter groups. If the Roman Catholic Church had submitted to the Reformation, there wouldn't have been "Lutheranism." If the Anglican Church had agreed to shed all the "relics" of Romanism, there wouldn't have been "Wesley's Methodism." If there were no dead formalism in the Church, there wouldn't have been Pentecostalism.

The only problem with man is to realise that the Reformation was not a consummation but a beginning of a movement whose purpose was to perfect God's Church; it was not a "fullstop" but a "comma" of truth interpretation; it was not an end in itself but a means to an end. Unless the churchmen of the twentieth century became big enough to realize this truth, the ecumenical movement will never achieve its goal. What we need today is not intellectual giants who are clever at bamboozling masses with exegesis that defends their theological errors; we need spiritual giants who will be able to discern between truth and error, political aspirations and revealed truth, social prestige and revealed truth, tradition and revealed truth, culture and revealed truth, economic aspirations and revealed truth. What we need today is spiritual men who will be big enough to admit: "We were wrong here; we are now ready to put things right for the honour

and glory of Jesus Christ our Lord. We are now willing to do away with this liturgy because it reflects our political aspirations, economic selfishness, cultural projections and our love for butchering the Body of Christ into bits and pieces." We need big men who will be patient with those who do not realise that they have been victims of error for centuries. We need men who will have ears to hear what the Spirit says to the Churches today.

Yes, very few Christians realise that God is so infinite that no single person can write a comprehensive Systematic Theology that would exhaust all there is to know about God. For lack of suitable comparison, but for clarity's sake, even if we were to compare all the revealed truth about God to an elephant, no Reformer or Theologian could see every part of the elephant in detail. What actually happened was that each Reformer might have seen the whole general picture of the elephant, but focussed his attention on one particular portion of it and recorded what he saw. Reformer No. 1 might have focussed his attention upon the back view of the elephant; Reformer No. 2 upon the side view of it; Reformer No. 3 upon the front view of it; Reformer No. 4 upon the top view of it, and so on. All the elephant portions seen by these Reformers were true pictures of those parts, but no one portion of it was a complete picture of the whole. As indicated above, owing to man's inclination towards idolatry and hero worship, an overall picture of the elephant was to be a job of the 20th century.

To complicate matters further, these Reformers could not formulate doctrines without taking cognisance of their culture. If only the modern churchmen would realise this truth, the ecumenical goal would be reached within the first decade. In Africa's contemporary scenes, many of the European State churches extending their influence in Africa cannot help giving a gospel that has been interwoven with their culture which, in some cases, is meaningless, if not confusing, to the African. Many Africans today feel that it is high time they started their own indigenous systems of worship which are original with them. The 1600 separatist churches in Southern Africa are, to some degree, an expression of this desire.

Many Africans now feel that it is high time they produced their own Wesleys and Calvins who will present the same old Gospel from the African point of view. Some forms of worship may be crude, judged by Western standards, but the mere fact that they are original with the African, they will be more meaningful and effective. There will always be room for improve-

ment as the years go by.

The more heavily laden with church tradition a denomination is, the more confused members will be. Such Christians are anything else but Spirit-filled. Dr. Herbert Lockyer of London describes such Christians as follows:-

"Some Christians are like a wheel barrow — not good unless pushed.

Some are like canoes — they need to be peddled.

Some are like kites — if you don't keep a string on them, they fly away.

Some are like kittens — they are most contented when petted.

Some are like footballs — you can't tell which way they are going to bounce next.

Some are like balloons — full of wind and likely to blow up unless handled carefully.

Some are like trailers — no good unless pulled.

Some are like buzzards — they get wind of a stink, and come quickly.

Others are filled with the Holy Spirit — thank God for them!"

THE END OF IDOLATRY WOULD END DENOMINATIONALISM

Under the present state of affairs, it is obvious that only Spirit-filled Christians can be able to form a united Church of Christ. Only Spirit-filled leaders can distinguish between man-made systems of worship and revealed truth. Only Spirit-filled theologians can be able to pick out what is best in Anglicanism, Lutheranism, Calvinism, Methodism, Presbyterianism, Congregationalism, Pentecostalism and so on, and form one strong Evangelical Church of Christ. Only Spirit-filled leaders would not feel they have sacrificed anything by forgetting about certain denominational traditions for the sake of Church unity. This step has been taken in South India and a measure of success has been realised. The churches of South India have adopted a new liturgy which is better than they had in any of the former churches. Protestant denominations there are not conscious of having given up anything, and they have gone on to greater things. The faith of a Spirit-filled person who loves Jesus with all his heart cannot be destroyed by the sacrifice of denominational traditions. Christ, who lives in a Spirit-filled person, transcends all denominational barriers. He grants boldness of action. He reduces the anticipated mountains to different denominations such as no human being, ideology, or theology can destroy — not even the Devil himself!

HOW TO BE A GOOD COMMUNIST

(Cont. from page 19)

ces within a decade or two: after China has developed her atomic power within a year or two; African States, with the help of the Soviet Union and China naturally, would do untold damage to the Europeans in Africa. The intervention of the U.N. might spark off World War III, from which very few people might survive. It is really pathetic to hear some hard-boiled racialists say that they would rather prefer another World War II to changing their negative attitude towards other races. It is such die-hards that are a real challenge to the Church.

The Church should not fight the governments for any racial discriminatory laws because the government officials vowed to fulfill the will of the people. The presence of certain discriminatory laws is not a reflection upon the governments but upon the Church! It shows that her message has become so powerless that it cannot change people's hearts! The governments are doing their work well and faithfully too according to the will of the people. If the Church wants government laws that are in harmony with God's principles, she should be more effective in her heart-changing ministry than she is at present. When people's hearts change, the systems of governments will also change; when systems of governments change, Communism will be defeated. What the world needs today is Jesus, the Saviour and Prince of Peace, who alone can give "peace that passeth all understanding" in every believing heart, through His precious Blood that He shed on Calvary's Cross.

It is high time the Churches' pulpits stopped preaching the nebulous and impotent Liberalism or Neo-Orthodoxy which hurts nobody and converts nobody. It is high time the Protestant pulpits stopped giving the impression to the people that it is Christ's principles that save us from sin. It is the living Christ that saves from sin, not His abstract principles. Nobody can ful-

fill Christ's principles without a crisis experience of spiritual regeneration. If the Church does not preach the sin-delivering Gospel in the power of the Holy Spirit, people will not be able to put Christ's principles into practice. The failure of the people to put Christ's principles into practice will open our eyes to the dangers, challenges and wonderful victories that are ours for the asking and taking by the hand of faith.

THE TEXT OF THE NEW TESTAMENT

(Cont. from page 16)

(4) **The New Translation of the Dutch Bible Society (1951)** The N. T. appeared in 1939, the whole Bible in 1951.

E. Up to 1958 the whole Bible has been translated into 206 languages and the N. T. into 261 more. Parts of the O.T. or N. T. has been translated into 710 languages. Through all these existent translations, plus minus 2000 million people can be reached. Really, God's book for the whole world! But then, the unfulfilled task must be faced quickly! It is said namely that 1,700 languages, spoken by about 240,000,000 people, are still without any part of Holy Scripture! Something to pray for and to give for indeed!



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