



OUR TIMES

MARCH 1965



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Eucharistic Congress In Retrospect

M. E. CHERIAN

THE RECENT 38th International Eucharistic Congress, held in Bombay, provides unmistakable evidence of the fulfilment of Bible prophecy. Recorded nearly two millenniums ago by inspired men of God, certain divine predictions refer to a time toward the close of this world's history when attempts would be made to bring about unity and concerted action among the great religions of the world. They further point out that in this movement, the Catholic Church will not only lend its support but will play a leading role. Viewed in this light, the Bombay event assumes great importance, constituting not only another milestone in the development of Christian history, but another significant act in the great drama of the ages which will reach its climax in the coming of Jesus.

The Catholic urge for unity received new impetus in the deliberations of Vatican Council II and in the policies enunciated by the late Pope John XXIII. Then Pope Paul VI, soon after his coronation, set reconciliation as a major goal of his pontificate in his first encyclical, "Ecclesiae Suam." It was supposed at that time that this implied a desire for union with all Christian churches and was thought of as a reaction nurtured by and a response to the call of the World Council of Churches. (Incidentally, the last conference of this international Protestant organization was held in New Delhi in 1961.) However, the 38th International Eucharistic Congress went farther than merely to attempt to translate the urge for unity into action as far as Christians are concerned; it boldly lengthened its outreach to include non-Christian religions also.

Thus at the Congress in Bombay, the Catholic Church beckoned to the world to join hands with her in bringing about religious unity. She not only revealed her urge for it but initiated a dialogue with non-Catholic Christians, and with non-Christians that would, according to the Catholic Church, become a permanent and

P.I.B.



Cirrus

important feature of its strategy for unity. This movement will doubtless gather momentum and find other avenues of activity until the goal is reached.

The Pope's pilgrimage to India was to put the Vatican's stamp of approval on this plan for unity. It was designed to translate into actuality the Catholic desire "for union with all Christian churches and for closer ties with the great non-Christian religions."

Then, is it not reasonable to conclude that this was one of the strategic reasons why Bombay in the great land of India was chosen as the venue for the first Eucharistic Congress ever to be held in a predominantly non-Christian country? Also is it strange to note that it was claimed and emphasized repeatedly that the first and the most important personality present at the Congress was Christ, personally and bodily in the appearance of bread offered at the mass, and that it was one who claims to be His unique vicar who made the offer of unity to all?

The dramatic splendour of the occasion was heightened by the presence of the Pope at Bombay, accompanied by some twenty Cardinals, and more than 500,000 Catholics from all over the world, including hundreds of priests and nuns. In a non-Catholic land, in the hearing of thousands of non-Christians, and with world-wide publicity unparalleled in any religious event so far in history, the Catholic Church boldly announced to the world its determination to create unity between Catholics, Protestants and non-Christian religions. This is indeed a major step in the direction of harmonious relationships among these groups, an evolution long ago foretold in Bible prophecy.

The initiative in this togetherness move may have been taken by the Catholic Church. But it is not one-sided. The Congress at Bombay provided the occasion for the other two groups to give expression to their respective attitudes also. In the exchange between the Pope and non-Christian leaders, and in the statement made by non-Catholic Christians, we have undisputed evidence that they too are ready to work for unity.

What significance does this development hold for contemporary man? Mainly this: According to God's unmistakable words in Holy Scripture, this trend points to the nearness of that day and hour when God Himself shall come to establish a kingdom in which peace and unity shall prevail, a world order based on truth, righteousness and love. Perhaps commentators speaking of the Bombay event were wiser than they knew when they said it seemed to be "the forerunner of new times which we would almost like to call Messianic."



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Durbar of the Ages

"WHY STAND YE gazing up into heaven?" This question, borrowed from the New Testament story of Christ's ascension, could well have been asked of the crowds converged on Bombay's airport last December 2.

More than one hundred thousand pairs of eyes were scanning the blue in eager anticipation. Why? For whom were they waiting?

That was the day of Pope Paul's long-awaited arrival. News of his coming had been broadcast far and wide. The exact time had been announced. Hours before the plane was due, citizens of all ranks began to gather, occupying every vantage point on airport buildings. Thousands more lined the runways. Some had taken a day's leave from duty in order to be there.

Distinguished visitors occupied designated enclosures. Government officials, including the Vice-President and the Prime Minister, were present. Also many representatives of the diplomatic corps. Rosed priests, bishops and cardinals mingled with the faithful.

Press photographers and television cameramen jostled for advantageous positions. Checking their equipment, they stood or perched ready to shoot. This was to be their grandest day, a chance of a lifetime.

As 5:00 o'clock P.M. drew near, expectancy became intense. Members of the reception committee paced back and forth, looking often at their watches. Police were having a difficult time keeping unruly elements in place.

Then suddenly a shout! At 5:10 the plane was sighted, a tiny speck in the evening sky. A burst of applause went up from the throng. With attention glued on the descending craft, the vast audience followed its every movement as it circled the field and came in for a graceful landing.

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M. E. CHERIAN
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Lucile Joy Small 8

- Layout Artist*
A. C. MOSES
C. B. Guild 10

- Circulation Manager*
G. W. MAYWALD
Elien G. White 20

- International Correspondents*

- KALEE PAW,** Burma 2

- R. S. FERNANDO,** Ceylon 3

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CANCER KILLS its thousands. Worry kills its ten thousands. Cancer destroys the body of man by gradual death; but worry destroys the whole man—body, mind and soul.

We live in a world of stress and strain, tension and pressure. It is natural to react to these destructive influences by worrying. Worry in turn produces more stress and so we are caught in the vicious circle of stress, worry and more stress.

It is not possible to avoid stress entirely; it is so inherently a part of everyday experience. But what it does to us depends on how we react to it. We all have problems which do, and should, cause us concern. However, while concern promotes intelligent action, and is therefore constructive, worry leads to fretful unease, forming mental and emotional blocks to possible remedial measures.

How does worry affect us adversely? Dr. Hans Selye, through many years of research into the problem of stress as related to the well-being of man, came to the conclusion that every individual begins life with a certain reserve of vital force, or adaptation energy. Once it is gone, it cannot be replaced. It is like a strange bank account that can be depleted by withdrawals but cannot be increased by deposits. When we react to stress by worrying we tap heavily this reserve of

vital force. As a result, life is marred by corroding anxiety that invites decay and death. "Continual worry is wearing out the life forces," is the way one writer puts it. These are not mere words but stern realities. We shall examine some of the detrimental effects of worry.

Effects on the body

Worry causes "psychosomatic" diseases—maladies traceable to the individual's reactions to his environment, particularly his emotional reactions. The word is a compound of two Greek words: *psukhe* (mind) and *soma* (body). Dr. Flanders Dunbar, in her book *Psychosomatic Diagnosis*, makes this point clear: "We know now that a disease may be produced just as surely by mental and emotional stimuli as by bacteria and toxins."

Psychosomatic diseases injure our health in two ways. First, by causing functional diseases. These are diseases that affect the functions but not the structures of the body. In a new book *Nutrition in a Nutshell*, Professor Roger I. Williams, a noted biochemist of the University of Texas, says: "Mental relaxation does things to us chemically and improves our bodily function." The opposite is equally true. Mental stress and tension affect us adversely. Medical literature (Wold and Wolff 1943) contains an account of an interesting study of emotional upsets and their effect on the secretion and motility of the stomach as well as upon changes caused by them in the blood vessels of the mucosa (membranous lining of the stomach). The experiment was performed on a patient with an artificial opening in his stomach. The doctors observed that anxiety caused increased blood supply and secretion of hydrochloric acid.

Another group of research workers (Hawk and his associates) found that anxiety and worry prolong digestion. In short, a large number of functional disorders are brought on by worries. In addition to those already mentioned, they include chronic fatigue with no real

G. T. Zachariah

BEWARE OF WORRY!

JOHN HSUE, M.B.B.S.



physical cause, anorexia (lack or loss of appetite), the so-called nervous stomach, and other bowel disturbances like diarrhoea, constipation, spastic colon (spasm of the large bowel) and intactae pruritus (unmanageable itching).

Second, psychosomatic illnesses cause organic disorders. Diseases in which structural changes in the body are found are termed as "organic diseases." For example, many medical investigators have commented on the high incidence of ulcers in persons whose occupations involve unusual stress and on the tendency for healed ulcers to recur during periods of great emotional tension.

Coronary heart disease is another example. It is spoken of sometimes as "manager's disease." Note the interesting, yet significant and elucidative terminology. Thus, some of the cases of peptic ulcer, coronary heart disease, ulcerative colitis (a disease condition of the bowels in which the inner lining of the bowel is covered with multiple ulcers), essential hypertension, asthma and some skin diseases are produced by emotional factors. These cases cannot be cured by medicine alone. The patients need to have their emotional steam let off (termed "abreaction" in psychiatry) before relief from the disorder is possible.

Effects of worry on the mind

Worry precipitates many emotional disturbances such as depression, nervousness, apprehension, unjustified fear, restlessness, apathy, indifference, inertia, antagonism, irritability, excitation, confusion and insomnia.

Worry cuts down efficiency. Dr. James Deese, professor of psychology at Johns Hopkins University, in his book *Psychology of Learning* states that, generally speaking, individuals who are high-strung and anxious do more poorly in tests of learning and performance.

It is easy to see how much damage worry can do to our body and mind. What a costly price we pay for indulging in this pet emotional weakness. Particularly inexcusable is this for those who worship God and believe that He cares for them. They would frown on those who drink and smoke and dissipate, but how many who abstain from such vices think nothing of going on a worrying spree. When we understand what havoc such intemperance can wreak on body and mind, are we any less guilty than those who openly defile the body-temple of God?

Effects on the soul

Worry is a sign of our lack of faith and trust in God. It indicates distrust of Providence. The root of the trouble may be much deeper. There are many who profess faith in God but do not make a complete surrender to Him. Note some of the undesirable outcomes.

Murmuring: Instead of looking back to the way the Almighty has so ably helped them over the various crises in their past, many avowed followers of God, when confronted with unforeseen difficulties or distressing problems, allow their worries to get the better of them. They murmur, complain, and chafe at God's dealings.

Frustrating God's purposes for us by running ahead of Him: Great numbers who declare themselves to be children of God, are unwilling to leave matters in God's hands. They worry and take into their hands the management of certain affairs of their life which God has not given them. They are taking up an unnecessary burden and are trying to bear it without His aid. They are taking upon themselves the responsibility which belongs to God, and thus are really putting themselves in His place!

Discouragement: Overwhelmed by constant, incessant worries, we are prone to sink into despondency. "Discouragement," someone has well said, "is the anaesthetic the devil gives you before taking out your heart."

Worry undermines spiritual life. Too many of us are over-anxious about our food and clothing and are always under a load

of care because we seek to reach the standards of the materialistic world. We have chosen its service, accepted its perplexities, adopted its customs. Thus when we make the mundane things of life our supreme anxiety, our spiritual health is undermined in two ways:

One, spiritual growth is choked. Seeds sown in thorny ground, we know, cannot grow to maturity because the young plants are soon choked by the overgrowing thorns and thistles. Likewise, seeds of truth fail often to grow up in the soil of the heart because cares and anxieties stifle spiritual impulses before they are strong enough to influence action.

Two, we are rendered unprepared to face our eternal destiny. Christ admonishes us: "Take heed to yourselves lest your hearts be weighted down with . . . cares of this life, and that day come upon you suddenly like a snare." Luke 21:34 (R.S.V.)

Worry strengthens self-centredness. It would shock many of us, when we analyse worry and find that it is in fact, selfishness and self-centredness. Chronic worriers are ever troubled over "my family . . . my business . . . my bank account . . . my future . . . my health . . ." and so on. They are constantly looking at themselves, magnifying their difficulties and needs. They are too ego-centric to look about themselves and see those who are less fortunate than they. The Bible says: "In the last days, men shall be lovers of themselves." It has been observed that those who are actively engaged in service for others seldom find themselves worried. They are so absorbed in helping their fellow-men that they have no time to worry, no time to look at themselves.

Worry mars peace and destroys happiness. The wise man of the Bible made this observation: "A cheerful heart is a good medicine, but a downcast spirit dries up the bones." Proverbs 17:22 (R. S. V.). What a vivid way to describe what happens to the personality of a worried individual, and the withering effect of his influence upon others! There are many who make life's burden doubly heavy by continually borrowing trouble. They bring wretchedness upon themselves and cast a shadow upon all around them.

Let it be indelibly impressed upon our consciousness that the condition of the mind affects the health to a far greater degree than many realize. Worry not only destroys our body, wrecks our mind, but jeopardizes our very eternal welfare! On the other hand, courage, hope, faith, sympathy and love promote health and prolong life. To a large degree we control the matter as it relates to us by choosing what thoughts we allow our minds to dwell upon.

*World Champion in International Bible Contest
Gives Reasons Why Study of the Scriptures Is*



G. T. Zachariah

NOT FOR PREACHERS ONLY

GRAHAM MITCHELL
in an interview with Doris Stickle

Mr. Mitchell, of the 20 finalists in Jerusalem for the third International Bible Quiz, you, an Australian accountant, became the winner.

Please tell us about the contest itself, first. What led you to enter?

The contest was open to all. Priest, poultry farmer, attorney, university professor, librarian, glassblower, paratrooper, or what have you. I simply saw the preliminary contests advertised and decided to enter. I don't recall any special motivation.

You won in Australia. And then last September there you were in Jerusalem, representing your country, pitting your Bible knowledge against representatives of Argentina and Nigeria, Finland and France—twenty countries in all. During the contest how many questions were posed to you? And what one seemed hardest?

As you may know, the contest was held in two settings. The first in the main lecture theatre of the Hebrew University and the final in the National Convention Hall the following night. In the final, I had to answer ten questions for a possible 50 points. The last question, set by the President of Israel, was undoubtedly the hardest. We were given six characteristics of ancient Jerusalem and for each we were to cite two supporting Bible quotations.

You were given a gold medal, were you not? Is that what made your hours of Bible study worth while?

Neither my gold medal nor my trip to Israel are the true reward. The "pay off," I feel, is the blessing that comes from reading the Word. Even if I hadn't won, none of those hours would have been wasted.

You were 29 years old. Several others as young as you were also so interested in the Scriptures that they represented their countries in this event. What values would you say the Bible offers to youth in general?

To young people the Bible points out the losses that may result from "sowing wild oats" and also the benefits that accrue to one who endeavours to follow its precepts.

You talk like an accountant all right! In other words, the Bible has taught you that doing wrong puts a person in the red and doing right is sound policy. How long have you been studying this Textbook?

Oh, since early childhood. No formal theological studies, but I've read the Bible ever since I learned how to read.

Even so, do you find the Bible really interesting?

On the whole, Yes. Some portions are a little heavy. Why does it interest me? It's something that grows on you as you read. "Faith cometh by hearing, and hearing by the word of God." That's Romans 10:17. I love all the books within the Book, but I think Jeremiah is my favourite.

The contest centred around the books of the prophets—Joshua, Judges, Micah, Malachi and others. You scored a perfect 4 when listing two prophets who prophesied with musical accompaniment. How did you go about learning such details which put you in first place?

Constant reading over the years.

And now that the contest is over?

I still try to read the Bible ten minutes each morn-

ing and evening. This gives me strength to face the day and helps me to sleep well. I would advise anybody to try it. I talk with the Author too, through prayer.

What else do you read? Fiction?

That depends upon what is meant by fiction. I enjoy a good story, authors like Kipling, H. G. Wells, Shakespeare, and travel books and history. But no trash. Yet I've found nothing superior to the Bible.

Is yours a general interest in the Scriptures, or historical, literary, maybe some other approach?

A general interest, I'd say. No special interest is needed to read the Bible. It's a marvellous book, for the more one reads it the more he will enjoy it.

The Bible has been called—counsellor, friend, fountain, jewel box, soul-food, foundation, chart to heaven and so on. What is your favourite way to look at it?

That one's easy! To me the Bible is the inspired Word of God. The Bible is the way that God speaks to me here today.

Some people do not believe in the Bible as an out-of-the-ordinary book inspired by God.

I know it is a Divine book. Its influence on my life has proved it to me. It is the inspiration of my life. It has made a different person out of me. It has given me new standards, new understanding.

simplicity with which these themes are handled, the light which is shed upon the great problems of life, bring strength and vigour to the understanding?"?

Most certainly. This contest helped underline that. It's a pity more young people in school don't know this secret of success.

But have you found any evidence during your extensive study that the Bible is contradictory, difficult to understand, incredible?

Contradictory? No. Difficult to understand? Yes, in places. But some texts are keys to unlock others. Some portions are very easy to read and enjoy. Incredible? No. For I believe in a God who can do the miraculous, not the ridiculous. That is, I believe God could work a miracle to have a whale swallow Jonah to serve a definite purpose. On the other hand if the Book said that Jonah swallowed the whale, it would give cause for ridicule. The Bible is not a book of tales or a mere book of dusty details. It is a useful book for a young accountant—me.

You're married, aren't you? Has the Bible made you a better husband and father? Yours a happier home?

I sincerely hope so.

How old are your children?

Our two daughters are 7 and 5.

How have you interested them in the Bible?

We have read to them and have told them Bible stories in simple words. We have let them see that we are interested in the Bible. Any parent can do the same and the children will doubtless follow the example they see.

Well, how can a person get interested in the first place? What's the best way to begin studying the Scriptures?

My suggestion would be to start with the Gospel of Mark, rather than at Genesis 1. Next, if I were reading the Bible for the first time, I would read Luke, then Matthew, John and Acts. I would then read the Psalms and after that start at Genesis 1.

You must know just about everything in the Bible already and you're still young. Soon you won't need to study it—not want to.

Pardon me, but I think that's untrue. One could read the Bible for a lifetime and still find new things in it. This I plan to do.

YOU MAY NOT WIN A CONTEST

But you can surely obtain a life of peace and joy by following the gospel outline found in the Holy Bible. Why not study more of this precious Book by enrolling in a

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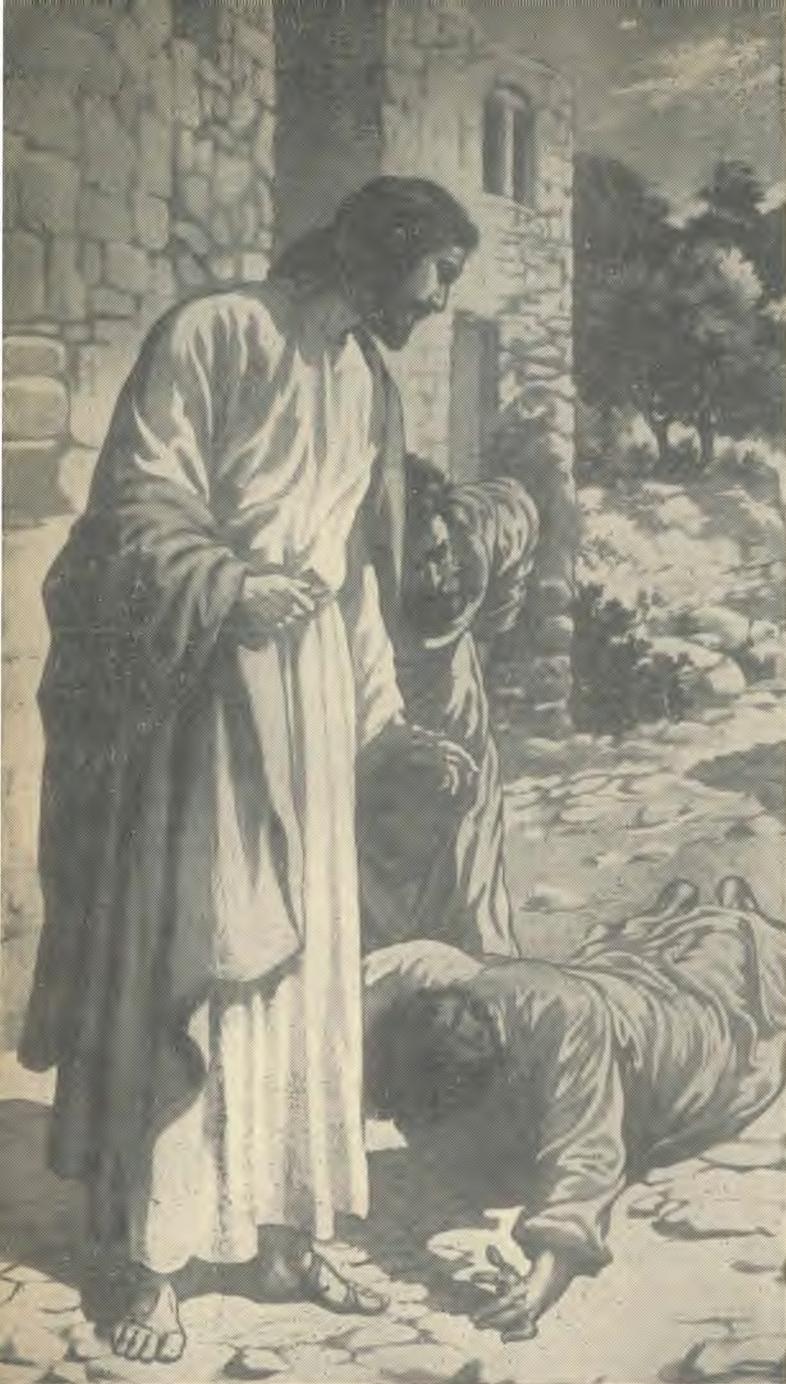
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Mr. Graham Mitchell answering questions at the International Bible Contest—a contest sponsored every three years by the Government of Israel and open to contestants from all countries of the world. In the 1964 Third International Bible Contest twenty nations sent representatives.

Then you would agree, too, with the writer who said, "The Bible is the best book in the world for giving intellectual culture. Its study taxes the mind, strengthens the memory, and sharpens the intellect more than the study of all the subjects that human philosophy embraces. The great themes which it presents, the dignified



Albert Durei, artist, © Rev. & Her.

IN OUR LAST article we saw the love of God revealed in the birth, life, ministry, sufferings, death and resurrection of Jesus Christ.

"A wonderful and touching story," you may say, "but how does it affect me? What do I need to do to benefit by His sacrifice?"

We discussed in an earlier chapter the fact that God created man perfect. And because that perfection precluded automatism, God had to take the risk of testing man's loyalty. Man chose to fail the test.

To win back for the sons of men the dominion which Adam so lightly relinquished, God devised the plan, "Even the mystery which hath been hid from ages and from generations." Colossians 1:26. Jesus' life, death and resurrection were the centre of that plan.

Now He invites, "Come unto Me . . . and I will

give you rest." Matthew 11:28. Everything that a loving God could do to restore our sinful natures to His likeness has been done. To realize our need is all-important, but this too is a gift to be received for the asking. The essential thing is to answer that loving invitation, not waiting to be made better, not waiting for a feeling of acceptance. The invitation to come is itself Christ's guarantee that you will be accepted.

It is our purpose here to outline the steps by which God leads us back to Himself—from sin to righteousness. For this an understanding of sin will be necessary. It is defined in the Bible as "the transgression of the law." 1 John 3:4. Since the Ten-Commandment law is the transcript of God's character, sin then is being out of harmony with God. It was to restore that harmony that God made the investment He did. Now the steps.

"Come."

Look at Jesus as He stands before you holding out His nail-pierced hands in loving invitation. See His agony as He fought in loneliness and pain the battle with appetite, with presumption, with pride. He did not fight that battle for Himself. He fought it for us at the risk of loss, that He might be able to give us His victory over sin. See Him in His loving ministry to a thankless world, a world that rewarded Him with unspeakable cruelty. See Him as He pleads His blood and His righteousness in our behalf, before the Father's throne.

How could we resist that loving invitation?

One look at Christ makes us immediately conscious of our own unworthiness of the love that He invested to save us. We see our own selfishness in contrast with the self-renouncing love of God as revealed by Jesus Christ. We see our own impurity in the light of His spotless perfection. We see our own falseness in the light of His truth. We see our foolishness in the light of His wisdom. We see the filthiness of our self-tainted righteousness in the light of His unselfish love.

Love Story of the Ages—V

LOVE'S WAY WITH REPENTANT REBELS

LUCILE JOY SMALL

And we are unable to endure the sight.

But there is that word "Come." It holds out HOPE for our despair.

"The goodness of God leadeth thee to repentance." Romans 2:4.

Repentance is part of coming. How important it is here for us to face reality. The ever-present danger as this step is taken is that the love of sin in the natural heart could bar the way to a complete work of repentance. This is no time to cherish and cling to sin. Even one "small" sin cherished can neutralize the entire Christian experience, since separation from God is the inevitable result of sin. To the one who is tempted thus, may we point out that the taking of a bite of fruit from the forbidden tree seemed like a small thing to Eve. But by that act she rejected God's authority in favour of Satan's. The fact that she did not realize the full consequences of what she was doing did not excuse her.

Our only safe course is outlined in Scripture: "He that covereth [with excuses or concealment] his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. And further, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Doesn't that sound like a very generous offer?

Sins of a private nature are to be confessed to God alone, but when we have wronged a fellow man, we are to make confession to him, and restitution so far as we are able. This could be called step number two on the way back to God. Only when we are willing to confess and forsake evil may we expect God's forgiveness, and only then can we make advancement on the upward way.

Another helpful thing to remember as we seek God's forgiveness for our sins is that He will forgive us as we forgive those who have wronged us. Is there someone whom you find it difficult to forgive? Whether that person has asked for your pardon or not, you must forgive him if you wish God to forgive you. The prayer that Jesus taught His disciples contains the words, "Forgive us our debts as we forgive our debtors." Matthew 6:12. He will answer that prayer.

The conditions of salvation did not change when Jesus died on the cross. True, the sacrificial services established at the gate of Eden after Adam and Eve were expelled from that lovely home, the system of sacrifices organized and continued by the Jews for many centuries, lost their meaning when type met antitype at the cross. Yet the conditions of salvation remained as they were from creation, faith in Christ's atoning sacrifice and resultant obedience to God's holy law. Jesus confirmed this: "If thou wilt enter into life, keep the commandments." Matthew 19:17. Obedience, then, understood and performed in the light of God's enabling grace, is another step on the way to holiness.

The apostle Paul wrote, "I had not known sin, but by the law." Romans 7:7.

Since that law is very concise, is unchangeable, is eternal, is the transcript of God's character, we need to look at it often. We reproduce it here as it was given through Moses (Exodus 20) with the two important sub-divisions highlighted by Jesus. (Matthew 22:37, 39.)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

1. Thou shalt have no other gods before Me.

2. Thou shalt not make unto thee any graven image,

or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

4. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Thou shalt love thy neighbour as thyself."

5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

And where does grace come in?

Grace is God's kindness to men evidenced by giving His Son to redeem them from sin. "By grace are ye saved through faith." Ephesians 2:8. Grace is God's hand reaching out to save us. Faith is man's hand reaching up to take hold of God's hand.

Baptism is a fourth step. Participation in this sacrament is a public acknowledgement of man's faith in Christ's ability to save him from the penalty and power of sin. Burial with Him in the watery grave signifies our death to sin. We rise to "walk in newness of life." (Romans 6:4.) God's bestowal of this new life, or the new birth experience, is essentially related to this fourth step.

We are still in enemy territory. The enemy contests Christ's claim upon every soul rescued from his power. Our guarantee of complete deliverance is to maintain moment by moment our connection with Christ.

We may further be encouraged by the fact that our foe has already been defeated. He can harass, but he cannot force us to sin. Our greatest concern now is the daily dying to self, a self that perhaps for years has been servant to sin. Our one hope is to keep our eyes fixed on Christ and our hand in His. Never for one moment can we succeed in this new life without Christ. Jesus prayed for us, "Sanctify them through Thy truth. Thy word is truth." John 17:17. Paul writes of the "Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." This relationship with Christ is maintained by faith and prayer, study of God's word, and submission to His revealed will. These attitudes and acts of co-operation

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SOME YEARS AGO my wife and I lived and worked in an area that was famous for good oranges. During the season the large, juicy fruit was priced very low. We could hardly wait each year for that time. What was our surprise, while travelling one day very early in the orange season, to find a nice pile of large golden fruit. Agreeing to a very reasonable price, we loaded a good supply in our jeep. Proceeding several miles, we began to think of how sweet that luscious fruit would taste, and finally stopped by the roadside to sample it. However, as soon as we had cut the first orange we realized that the price had been too high, for worms had found their way into all of them. This, of course, accounted for the premature ripening. If we had known, we would not have accepted those oranges even as a gift.

Almost every traveller has been accosted by pedlars selling wares ranging from bedsheets to fountain pens—all far below the market price. Experience has demonstrated that the "Paka" pen usually turns out to be anything but "pucca." That which fails to fill the need for which it was purchased is expensive at any price. On the other hand, buyers do not regret a goodly price when they are fully satisfied with the product. This rule applies to religious things as well. It pays to be sure.

Fortunes are won or lost by traders at the famous Mogok mines in Burma. By a shrewd guess a valuable star ruby or sapphire may be purchased for a "song." The seller in such cases also guesses, wrongly of course, that he is getting a fair price for his jewels. Some thus gain by gambling. Others lose.

In matters of religion, however, one cannot afford to gamble. There is too much at stake. Let us see what is involved. What real religion should do for us.

All will agree that many unsatisfactory conditions surround us. True religion should lead toward the goal of eliminating all those things which bring unhappiness. It will help in the present, and will certainly change the future. What are some of the undesirable things genuine religion should eradicate from our lives, or at least help us live with triumphantly?

It Should Eliminate Fear

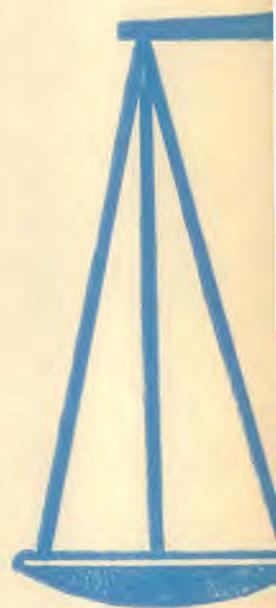
Looking into our own minds we know fear is a fact. The newspapers we read, and our very surroundings, prompt us to fear. Nations are angry; innocent citizens are suddenly robbed; prices are rising; the elements of the air are raging. Sometimes young and old superstitiously seek to ward off misfortune and disease by various charms.

Let us imagine a place where we would not be afraid of man or beast, where doors could be left unlocked at night and we could sleep safely in the jungle. No one in this Utopia would ever say, "I am sick," or "It hurts." No one would want to destroy anything and everyone would always have plenty of good food. Why, we would move there tomorrow, wouldn't we?

This of course will never happen in our contemporary world. And yet people can be happy under present con-

IS IT WORTH THE PRICE ?

C. B. GUILD



ditions. True religion can impart a sense of security and hope which overrides fear, enabling its possessors to live tranquilly in spite of it.

True Religion Should Promote Brotherhood

Inequality is another problem in human society. Some look up, others look down. There is a labour union, a chamber of commerce, matric passed and matric failed. Some are discouraged, others envious.

Even in certain evaluations of piety there are questions about equality. For instance, can a business man have as much religion as an ascetic? Can a married person be as religious as a celibate? Can the poor merit as much favour with God as the rich, or vice versa? Some religions imply a "no" answer to these questions. And yet they exact heavy tribute from their devotees. Here again the question arises, Is it worth the price?

The proverb says: "All within the four seas are brothers." Surely this is the ideal. True religion will exalt every man and woman and youth, until all are considered as valuable as pure gold. It may not be able to rectify all inequalities, but certainly it can subdue resentment and alleviate gnawing discontent. The sinned-



against will be given grace to forgive those who slight them and to maintain wholesome attitudes toward themselves, their arrogant peers and circumstances.

True Religion Should Kill out Narrowing Selfishness

Selfishness lies at the base of almost all trouble in the world. It is the evil which makes one take unfair advantage of another. Under this heading come profiteering, cheating and greed. Also wars of conquest, all stealing and dacoity, oppression of any kind. Lust is likewise another form of selfishness, for it disregards the well-being of another for the sake of personal gratification.

No organ of the body could live if it confined its activity to itself. If the heart did not send the life blood to the hand and head, the whole organism would soon die. This is also true of a community made up of individuals. Each must nourish the other in order to maintain the health of the whole.

Governments have not been able to do very much about selfish ways of thinking and acting. Laws cannot change human nature. But any religion worth the name should be able to. If not, it is too costly no matter how cheap it may be offered.

Some people try to be religious and selfish at the same time. One family very piously promised to sell their home and lot and give all the money to their religious organization. When the proceeds were more than they expected, they got to talking it over and decided to put in only part of the money and use the rest for themselves. They had not been forced to make the vow, but after they had done it, they were under obligation to fulfil it. Bargain-counter religion in their case proved very dear. It failed to do what a religion is supposed to do. It failed to make its followers generous and honest.

Here is where something besides education is needed. Increasing numbers of matric and B. A. graduates do not seem to change the news about dacoities and corruption. We deplore this, recognizing that the ideal situation would be one in which all would love and respect one another. Helpfulness and consideration would be the rule. Should not real religion lead to this?

Religion Should Help Now

Some have thought of life as a big cup. Every good deed is as if a drop were put in the cup, but every bad deed is like taking a drop out. They hope that when life is over, the cup will be more full than empty. The trouble is that in looking life over, it seems that more drops are taken out than put in. Thinking they will never win this battle, many become discouraged with their attempts at good deeds and give up trying to eliminate the bad ones. If only all the drops taken out could be put back in, and if only it could be done without delay, they would feel much happier.

All have sown some bad seed, and some have sown



Purity of character is the true measure of life.

much. What can be done? Hear this: "If we confess our sins, He [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. Such

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Anant Desai

DIVINE SERVICES THREE TIMES DAILY

MARY J. PANDIT

"GOD HAS CALLED ME to preach the Gospel," exclaimed a woman who, converted in a Dwight L. Moody revival, came to that evangelist filled with purpose and zeal.

"He surely has," said Mr. Moody. "He's even got a congregation waiting for you: your husband and six children."

The work of a good home-maker is equal to that of a priest or preacher any day. Many women think their position humble—simply looking after children and

all that. Feeling themselves unnoticed by the world and sometimes unappreciated, they become despondent and careless. Many consider that house-keeping—especially cooking, washing clothes, cleaning floors, caring for sick and fussy children—is drudgery.

Once a Scottish pastor's wife who felt this way prayed earnestly for a mission more exalted than her daily routine of dish washing. God's answer to her prayer was not a removal of the distasteful task but a new vision of its importance. With a mind illumined by divine wisdom, she wrote one sentence and posted it above her kitchen sink: "Divine services will be conducted here three times daily."

It is in the hand of the mother to make the home a foretaste of heaven. The world-famous evangelist, Billy Graham, once remarked, "When people used to ask me what heaven was like, I tried to describe it as it is pictured in the book of Revelation. Now I think I know what heaven is like. It is like being married to Ruth." Yes, Ruth Graham made her home a glimpse of heaven for her husband and four children. What preacher with all his eloquence can exceed this accomplishment?

Much of a husband's success in life depends on his wife. A good wife desires her companion to discharge his duties satisfactorily. She can help him by taking care of his mind and body. Many men make grievous mistakes in their work because of minds upset by quarrelsome wives. Some men look shabby in their dress because their wives do not know the value of cleanliness and tidiness.

Where there are children at home the responsibilities of the mother naturally increase. First of all she must teach them to love and fear God. This, according to King Solomon of old, "is the beginning of wisdom." When a child learns to love God and keep His commandments, he is sure to bring joy and comfort to the hearts of his parents.

Secondly, the mother has to guard the physical health of her children. To keep them free from sickness includes constant attention to what they eat. So a wise mother will always provide fresh, clean and nutritious food for her children. She will also try to make the meal appetizing. A very truthful saying aptly states that "there is more religion in a good loaf of bread than many think." The ideal mother will be a good cook.

Smoking and drinking are harmful habits, destructive to health and morals. A wise mother will remain constantly alert against the intrusion of these evils into her home, taking care to instruct her little parishioners in principles of temperance. She will teach them that their bodies are temples of the living God, to be kept clean and undefiled.

Another duty of mothers is to see that their children are mentally developed. Ignorance and illiteracy are a curse to mankind. To keep their minds pure and bright, children should be allowed to read only the best in literature. This may require a bit of parental censorship at times, at least tactful judicious guidance. But more than this it demands much of the mother's time and thought in the telling of stories that inculcate moral principles into developing intellects. This will call for at least one bedtime service a day to be conducted by the preacher-mother. Later on, it will mean thoughtful selection of good books for the children to read themselves.

The sphere of the mother may be humble; but her influence, united with the father's, is as abiding as eternity. Next to God's, the mother's power for good is the strongest known on earth. The mother's influence is



an unceasing influence. If it is always on the side of right, her child's character will testify to her moral earnestness and worth. Her smile, her encouragement may be an inspiring force. She may bring sunshine to the heart of her child by a word of love, a smile of approval.

A great author has exalted the position of the mother in these words: "There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas; nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power; nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."

Such lofty service cannot be routinely limited to three times a day; it is constant in its demands on the mother's energies. No one can expect to fill such a position without persevering effort. The surest way to success is dedication and hard work. Mothers who place a low estimate upon their labour as guardians of the morals of the home will fail in applying themselves energetically to their tasks. But the enlightened ones will, like pulpit preachers, labour on in hope, knowing theirs is a sacred task to be rewarded in the end by God Himself.

Florence Nightingale and her corps of nurses were called to labour in foreign lands. On the outward voyage the nurses were full of zeal as they talked of the important ministry ahead of them, the challenging, soul-satisfying work of caring for sick soldiers. Florence, noticing their anticipation and wishing to prepare them for inevitable unpleasantness interjected, "But the strongest will be needed at the wash-tub." Let not mothers also overlook the fact that menial tasks performed with dedication belong to the highest category of ministry.

Turning to the Bible, our Guide Book, we note a very interesting sketch of a good wife and mother. Her name is not given. She was not immortalized in the annals of history for great deeds of bravery. But she was given an honoured place in Sacred Writ because of her excellencies as a homemaker. Read about her in the thirty-first chapter of the book of Proverbs: "Who can find a virtuous woman? for her price is far above rubies. . . . She looketh well to the ways of her household, and eateth not the bread of idleness. . . . She laveth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness."

Detailed in this chapter are other good qualities possessed by homemakers who look upon their work as a divine calling. A good mother will have a firm character. She will be diligent in her household duties. She will not spend her precious time in gossip. She will take real interest and pleasure in bringing surprise items to the dining table—food of different tastes. She will provide appropriate clothing for her household according to the season and weather. By her tactful management of the home she will help her husband earn a livelihood for the family and the esteem of his fellowmen. She will share in the happiness of her children now and in the future. Her loving provision for their mental, physical and spiritual needs is, after all, the source of their joy.

No contentment can equal that which a good wife and mother will experience. "Her children arise up, and

call her blessed; her husband also, and he praiseth her." Proverbs 31:28. It is indeed a rich reward to the mother when her children give public testimony to her loving care and efficient service for the household. Husbands can never give too much sincere praise to the one who spends her days in constant activity to make a good home.

But most of all she desires the smile of God's approval. She knows that only He can rightly evaluate her toil. During her long days of unremunerated labour only He could understand the natural longing of her human heart to do some great work and to be highly esteemed by her contemporaries. When these feelings had striven for ascendancy, she had had to suppress them and go back to the drudgery of menial tasks. There unnoticed and unsung, she toiled on in the performance of the sacred duties of the kitchen. True satisfaction and joy came from the realization that both she and God knew she was conducting divine services there three times a day.

Looking forward to the day of final reckoning, she knows that the Great Judge who takes all things into account will pronounce her "a good and faithful servant." And that will be her crowning reward. •

A girl is one of the two nicest things that happen to people (boys are the other). They are born with a little bit of angel-shine about them and though it wears thin sometimes, there is always enough left to captivate your heart.

A little girl can be sweeter (and badder) oftener than anyone else in the world. She can jitter around, and stomp, and make funny noises that frazzle your nerves, yet just when you open your mouth, she stands there demure with that special look in her eyes. A girl is innocence playing in the mud, beauty standing on her head, and motherhood dragging a doll by the foot.

** A little girl likes new shoes, party dresses, small animals, dolls, make believe, ice-cream, going visiting, and her big brother. She is loudest when you are thinking, the prettiest when she has provoked you, the busiest at bedtime, the quietest when you want to show her off, and the most flirtatious when she absolutely must not get the best of you again.*

Who else can cause you more grief, joy, irritation, satisfaction, embarrassment, and genuine delight? She can muss up your home, your hair, and your dignity—then just when your patience is ready to crack, her sunshine peeks through and you've lost again.

Yes, she's just a noisy bundle of mischief. But when your dreams tumble down and you've only the shattered pieces, she can mend them like new when she climbs on your knee and whispers, "I love you best of all!"

WHAT IS A GIRL ?



your questions answered FROM THE BOOK

A service conducted by
Pastor K. H. Gammon, Director of
Voice of Prophecy in Southern Asia



Readers are invited to send questions related to Bible subjects or personal spiritual problems. Address them to "From the Book," Box 35, Poona 1, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only to India.) Anonymous questions cannot be answered.

Enoch's Translation

In your paper I have read the statement that Enoch never died. How do you correlate that with Genesis 5:23, "All the days of Enoch were three hundred sixty and five years," and with the eleventh chapter of Hebrews, "These all died" (Verse 13)?

Hebrews 11 lists a number of the worthies of old who were distinguished for their faith. Verse 5 says, "Enoch was translated that he should not see death." His experience of translation without seeing death should be understood as an exception to the general statement in verse 13, "These all died." Otherwise we would have a contradiction in this 11th chapter itself.

Another point to notice is that in Genesis 5:23 it is not stated, "And he died," as it is after each of the other patriarchs named in the chapter. "All the days of Enoch were three hundred sixty and five years" therefore means all the days that he lived on this earth. "For God took him" (verse 24) means that God took him to Himself. This is explained in Hebrews 11:5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." This verse in the Revised Standard Version reads: "By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him."

Job's Affliction

What was the nature of Job's affliction, which is called "boils"? Job 2:7.

The disease is not positively identified, but it probably was not what we know as boils. Some Bible commentators think it was elephantiasis, a tropical disease in which the skin becomes thick, rough, hard, and fissured like an elephant's hide. The parts affected, usually the extremities, become greatly swollen. Others think it was Oriental sore, a disease in which scaly, itchy ulcers, often multiple, affect the face, the hands and other exposed parts of the

body. Moffatt's translation gives "painful ulcers," and the Smith-Goodspeed American Translation, "severe leprosy."

Whatever the disease was, it covered Job's entire body (2:7); it made his face unrecognizable (2:12); the skin was cracked and infested with maggots (7:5); his pain was intense (3:24); he was emaciated (19:20); his skin turned black, and he was consumed with fever (30:30).

History of Sun Worship

Please send me some historical information on early sun worship.

The following extract from a standard Biblical reference work gives a good idea of the antiquity and the extent of sun worship:

"Sun, Worship of (Heliolatry). The worship of the great orb which insures to us light, warmth, and life is as ancient as history. It existed in the earliest ages among the Phoenicians, Egyptians, Persians and Hindus and later among the Greeks and Romans of the West, venerating its object under the different names of Helios or Sol, or of Baal, Osi is, or Mithras. Various forms of sacrifice and prayer characterized this worship among the different nations, but they agreed in regarding the sun as a mighty and superior deity who ruled the world with an independent authority more or less complete. The Greeks alone did not render higher honours to the sun than to the other gods regarded as of superior rank. All Eastern nations considered it as practically the supreme divinity. The Romans, too, maintained the worship of the sun after Heliogabalus had introduced it and had built a temple to Sol."—McClintock and Strong, *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, vol. 10, p. 17.

Some Biblical references showing the antiquity of sun worship and warning against it are Deuteronomy 4:19 and 17:3. Names of places in Canaan indicate that sun worship was practised there before the arrival of the Israelites: Beth-shemesh (house of the sun) and Ir-shemesh (city of the sun) Joshua 15:10; 19:41.

Later in their history the Israelites apostatized and worshipped the sun (See 2 Kings 17:16; 21:3; 23:5, 11; Jeremiah 8:2; Ezekiel 8:16.) The worship of the sun under the name of Baal was a snare to the Israelites at many periods in their history (See Judges 2:13; 1 Kings 16:31, 32; 18:19; 2 Kings 10:18-28; 17:16; Jeremiah 2:8; 7:9.)

Photo opposite: G. T. Zachariah

OUR TIMES



Reach Down Your Hand

*"Reach down your hand!
The little one who trudges by your side
Is striving hard to match your grown-up stride;
But, oh, her feet are very tiny yet,
Her arms so short—I pray you, don't forget—
Reach down your hand!
Lift up your heart!
The little child you struggle so to teach
Has resources far beyond the human reach;
Lift your heart!"*

—Selected

FOR JUNIORS



Kitty in the Well

KATIE CURTIS

JOHNNY CAME charging into grandma's kitchen and ran right near the stove where grandma was making some sweets.

"Ouch!" he shouted. "That's hot."

"Oh, dear," said grandma. "Are you burned?" She looked at Johnny's hands, but he had jerked them away so quickly that he was not burned.

"I wish you would learn to think before you do anything," grandma said. "Someday you will get hurt."

"I'll be careful," Johnny promised. "May I have a sweet? And will you tell me a story?"

"It's lunchtime, Johnny," grandma said. "Sit down and while you are eating I will tell you about a kitty that I had when I was a little girl."

"I was about your size. My brother and I had a beautiful kitten. She was white, with four black spots on her head, and a black tail. She was a playful kitty, and how we did love our pet!"

"We lived out in the village then, and things were different than they are now. We had a fancy way of keeping our milk cool. Can you guess how?"

"I can't guess," said Johnny.

"Outside our back door was the well. It was a large hole in the ground with brick walls built up to keep the children from falling in. Then there was a cover that fitted tightly over the top, to keep dirt and things from getting into the water. When we needed water we lowered a bucket on a rope into the well and drew some up. In this same well we cooled the milk. Mother would tie a rope to the handle of the milk bucket and let the bucket down into the well until the bottom was resting in the water. Then she would fasten the rope so the bucket would remain there and the milk would stay cool and sweet."

"The top of the well made a nice place for us to sit, when the cover was on. My brother and I used to sit there and play with our kitten sometimes. She loved to come running and give a big jump and land right up on the well cover."

"Then one night we were playing in the kitchen with our kitten. Mother was straining the milk and getting things ready for the night. When she had the milk prepared, she opened the kitchen door and went out to the well. The light shone out through the doorway, and we could see her taking the cover off the top of the well."

"Suddenly our kitten dashed through the open door and rushed out to jump on the well cover! She bounded up, but the cover of course was not there. We heard a splash, and realized that our kitty had leaped right into the well!"

"We could hear the kitty splashing and yowling in the well, and we did not know what to do. Father ran to the barn and got a rope and a basket. We were so afraid that kitty would drown, but she was still yowling when he got back. He let the basket down into the well, and kitty clung to it right away, so father could pull her out."

"Mother took kitty into the house and rubbed her with towels to dry her fur. We gave her warm milk to warm her up after her cold plunge, and the next day she was all right. But I always think of this experience when I see someone running or jumping without looking where he is going."

"That was a good story," Johnny said. "I am glad you got your kitty out all right. I think I will remember to think before doing anything from now on."

LOVE'S WAY WITH REBELS

From page 9

on our part nourish the new life and enable us to grow up to "the measure of the stature of the fullness of Christ." This is an important continuous step on the onward march to godlikeness.

One author puts it this way: "While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in His footsteps.

"Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. . . .

"We are not to trust in our faith, but in the promises of God. . . . We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God."—Ellen G. White, *Sanctified Life*, pp. 8, 11, 89.

Our experience as we cling to God's promises is described by the apostle John, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

And thus God's purpose for His children will be fulfilled. What marvellous love!

NEXT: "Loves Final Triumph."

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IS IT WORTH THE PRICE?

From page 11

persons are also enabled to overcome character weaknesses and to grow into noble, mature, godly personalities. The moment a person accepts Christ his cup is full and he passes from death to life. From then on, till the end of his earthly pilgrimage, he can live a new life of purity and holiness, drawing constantly upon inner resources supplied from above.

True Religion Will Also Provide an Adequate Future

One writer has described the fullness of the life to come: "There every power will be developed, every capability increased. The grandest enterprises will be carried forward." The apostle Paul spoke of the same thing when he wrote: "Now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12.

A survey of religious practices would no doubt indicate that those who really live according to the rules of any religion make a tremendous sacrifice. However, if the religion fails to satisfy in the above essentials it is costing too much at any price. If on the other hand it meets the need, no price is too high.

"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matthew 13:44.

Those who read these lines may, knowingly or unknowingly, have felt a deep desire to see the needs expressed here fulfilled in their own lives. Jesus Christ is the answer to all of these needs. Whatever it may cost you to find Him and let Him give you the answer, it is worth the price.

The answer was obvious. Jesus had just been taken up from them. It was His presence they longed for, or at least another glimpse of Him as He made His way heavenward.

But this desire was not to be granted then. Nor for many years to come. A promise, however, was made by the angels which has brightened the days of Christ's followers ever since.

"This same Jesus," they said, "which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. This assurance, placed alongside Jesus' own promise that He would come again (John 14:1-3) has for centuries constituted "the blessed hope" for Christians.

Just when He will come only God the Father knows. (Matthew 24:36.) But a day and hour has been fixed. And toward that great climactic event all creation moves. That it is near, "even at the door," is certain, because the signs of His coming have practically all been fulfilled.

It was perhaps to this great occasion that Acharya Bhave made unwitting reference a few years ago at a farewell prayer meeting in the Punjab. After a 12-month tour of Northern India, he was about to take leave of his followers. It was a sad parting. Someone tried to console the company by suggesting, "Vinobaji will come again." That was as much comfort as any could derive from the situation. Maybe he would, maybe not. No one could be sure. But one thing was beyond doubt, at least in the Acharya's mind. This he expressed in his significant leave-taking remark: "One day we shall all gather in God's durbar."

And so we will. Some day just as surely as Air-India's "Nanga Parbat" finally broke through the haze over Santa Cruz bringing the Pope to India, fulfilling the crowd's expectations, just so surely will Jesus come again. In a blaze of glory that will light up the heavens, the angelic host will burst into view bringing the King of the universe to this earth. This is no idle tale, but an impending reality.

The tragedy of it all is, He will receive no royal welcome. No crowds will be awaiting Him. Busy with mundane matters, most people will be taken completely unawares. "In such an hour as ye think not," Jesus pertinently said, "the Son of Man cometh." Matthew 24:44.

Terrified by the suddenness of the unexpected, rich and poor alike will cry for the rocks and mountains to fall on them and hide them from the glory of God's presence. Revelation 6:14-17.

But it need not be that way for you. Instead of the bitter end of existence on this planet, it can be the beginning of glorious life in the earth made new.

Why not start doing some gazing upward now? "Set your affection on things above," as the apostle Paul puts it, "not on things on earth." Colossians 3:2. Develop the habit of scanning the heavens, not literally, but figuratively, for the first glimpse of the Saviour's arrival. Let the thought of that glad day of reunion be always uppermost in your mind. It will make a difference in the way you live. It will likewise make the difference between eternal life and eternal death when Jesus comes to decide the destinies of all mankind.

Why not plan now to be present with the redeemed in that Great Durbar of the ages?

—T.R.T.

EDITORIAL

From page 3

The climactic moment of the day had at last arrived. The visitor from afar had come, he for whom the multitude had waited since morning, gazing intently up into the heavens. At 5:25 the doors of the plane opened and out stepped Pope Paul VI, his arms extended in pontifical blessing.

"*Viva il Papa,*" the people chorused. "Welcome to the vicar of Christ," posters and headlines blared. Everyone tried to outdo his neighbour in paying respect to the honoured guest from Rome. No welcoming event in India's history could anywhere near equal it in comparison. It was tremendous. And thus it continued throughout his three and a half day sojourn in the city.

Now let's go back for a moment to the Mount of Olives story and reflect on the question the angels asked and the promise they gave those orphaned disciples. The crowd that day was not very big. But all present, like the Santa Cruz throng, were looking upward. "Why," the heavenly visitors asked, "are you gazing up into heaven?"

(Note: That this study might be of permanent value, readers are invited to underline all the texts and to follow a simple plan of annotating alongside each text in the margin of their Bibles the next text in the study. Begin by entering the following information about the study on the flyleaf of your Bible as tabled below: serial number, title, first text, code letters, and total number of texts used. Then turn to the first text and write in margin alongside it the second text with code letters and so on in chain reference fashion to the end.)

*2 SW
2 Tim 3:16*

29 Je'-sus answered and said unto them, Ye do err, / not knowing the scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by him that spake unto you by his servant? 31

MARK YOUR BIBLE

Conducted by *Bernard Phoebe Walker*

No.	Title	First Text	Code	No. of Texts
6	Love Beyond Compare	Romans 5:8	LBC	12

LOVE BEYOND COMPARE

PETER MILLER had heard that his old acquaintance Widman had been sentenced to die as a traitor. Through slush and mud Miller hastened on foot to the headquarters of General Washington and pleaded for the life of the condemned man. The commander replied, "I would like to release Widman, because he is your friend; but I dare not, even for that consideration."

"My friend! Why, he is my worst enemy and therefore I want to save him," replied Miller.

"What," Washington responded, "And you have walked 60 miles in this weather to save the life of your enemy? That in my judgment puts the matter in a different light; I will grant the pardon."

The reprieve was issued and Miller walked another 15 miles to the place of execution. Widman was being led to the scaffold when he saw Miller and remarked, "There is Peter Miller. He has walked all the way from Ephrata to have his revenge gratified today by seeing me hanged." Hardly were the words spoken when the pardon was placed in the hands of the captain, and Widman's life was spared.

1. At the time Christ died for humanity, what was mankind's attitude toward God and His government?

Romans 5:8. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (2 LBC 1 John 1:7.)

Jesus' magnanimity towards His enemies is beautifully pictured by D. L. Moody: "Go search out the man who put the crown of thorns on My brow; tell him I will have a crown for him in My Kingdom if he will receive the grace of salvation—and there shall be no thorn in it."

"Find the man who . . . smote My head driving the thorn deeper into My brow. Tell him I want to give him a sceptre."

"Go seek out that poor soldier who drove the spear into My side; tell him there is a nearer way to My heart than that! Tell him I want to make him a soldier of the Cross and that My banner over him shall be LOVE."

2. By what means does God pardon rebels who have sinned against Him?

1 John 1:7. ". . . and the blood of Jesus Christ His Son cleanseth us from all sin." (3 LBC Eph. 2:8.)

This act of mercy on God's part is known as GRACE. Mrs. Phoebe Walker writes effectively:

Amazing Grace! 'Tis heav'n below,
To feel the blood applied;
And Jesus, only Jesus know,
My Jesus crucified.

3. Altogether undeserved, what is this pardon called?

Ephesians 2:8. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (4 LBC Titus 2:11.)

"Grace is an attribute of God exercised toward undeserving human beings. . . . God rejoices to bestow His grace upon us, not because we are worthy, but because we are utterly unworthy." E. G. White, *Ministry of Healing*, p. 161.

4. How extensive is God's offer of grace and redemption?

Titus 2:11. "For the grace of God that bringeth salvation hath appeared to all men." (5 LBC Gen. 6:8.)

Charles H. Spurgeon once described the exhaustless resources of divine grace by a series of delightful illustrations:

"Like some little fish being very thirsty and troubled about drinking the river dry, and Father Thames saying, 'Drink away, little fish, my stream is sufficient for thee.'

"Like the little mouse in the granaries of Egypt after the seven years of plenty fearing it might die of famine, to which Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.'

"Or like a man on yonder mountain saying to himself, 'I fear I shall exhaust all the oxygen in the atmosphere.' But the earth might say, 'Breathe away, oh man! and fill thy lungs ever; my atmosphere is sufficient for thee!'

5. What confirmation do we have that this grace was available to man before Jesus died on Calvary?

Genesis 6:8. "But Noah found grace in the eyes of the Lord." (6 LBC Rom. 3:23.)

6. Why do all human beings stand in need of God's pardoning grace?

Romans 3:23. "For all have sinned, and come short of the glory of God." (7 LBC Rom. 6:23.)

When Thomas D. Talmage, the great evangelist, was on his death-bed, his son questioned him, "What do you believe now, Father?"

Feebly the evangelist answered, "Well, Son, when I started to preach at twenty-five years of age, I held to one hundred doctrines; at thirty-five, I had fifty; at fifty, only twenty-five; later on, there were but ten; and now as I am facing eternity, I hold only this one: I am a great sinner, but Jesus Christ is a great Saviour."

7. If God's grace were not available, what would be the fate of the sinner?

Romans 6:23. "For the wages of sin is death." (8 LBC Rom. 5:6-9.)

"But he doesn't deserve mercy," said Napolean to a mother who was seeking her son's pardon.

"Sir," replied the mother, "it wouldn't be mercy if he deserved it. Mercy is all I ask for."

"Well then," said Napolean, "I will have mercy."

8. What sacrifice on Christ's part makes it possible for us to receive this mercy?

Romans 5:6-9. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." (9 LBC 2 Cor. 6:1.)

9. How could grace be misused and thus prove ineffective for man's salvation?

2 Corinthians 6:1. "We . . . beseech you also that ye receive not the grace of God in vain." (10 LBC Jude 4.)

To the woman taken in adultery who was brought to be stoned to death, Jesus said, "Neither do I condemn thee; go, and sin no more." Forgiveness of sin in no case warrants the repetition of sin.

10. Misinterpreting grace as licence, how do some frustrate God's purpose?

Jude 4. "For there are certain men crept in unawares . . . ungodly men, *turning the grace of our God into lasciviousness.*" (11 LBC Rom. 6:1, 2, 22.)

There were, are and will be those who will pervert scripture, declaring that those who are saved by grace need no more adhere to God's moral law—the violation of which is sin. "The moral law, written on the imperishable

tables of the heart, is confirmed by the thunders of Calvary. The grace that came by Jesus Christ does not destroy the moral aspect of that law which was delivered to Israel through Moses, but fulfils it, reconfirms it, and re-enforces it by new motives, sublimer sanctions, and added insistence." From a sermon by C. M. Gordon in *The Australian Christian*, June 4, 1908.

11. What is expected of a man who is saved by grace?

Romans 6:1, 2, 22. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? But now being made *free from sin*, and become *servants to God*, ye have your *fruit unto holiness*, and the end everlasting life." (12 LBC Ps. 119:97.)

"I hope that as time goes on I shall enter more fully into what Christ felt about the magnitude of my guilt, and meanwhile, I pray God to regard Christ's condemnation and abhorrence of my sin as the condemnation and abhorrence which I desire to feel myself." Robert W. Dale, *Atonement*, p. 57.

12. After being saved by grace, how will the converted man look upon God's law?

Psalms 119:97. "O, how love I Thy law! It is my meditation all the day." (LBC //.)

See also Romans 3:31: "Do we then make void the law through faith? God forbid: yea, we establish the law."

William Scott had been court-martialled and condemned to die. On his mother's plea, Abraham Lincoln went to see the young man. Questioned regarding the trial and guilt, the condemned prisoner said, "Yes, Mr. President, I am guilty and deserve to die."

Moved with sympathy, Lincoln said, "William, I am going to let you go; but remember your life belongs to me." William went to serve again and at Gettysburg fell mortally wounded.

To a comrade who bent over him he gave some trinkets to be sent to his mother with the message, "Tell her how I died."

Drawing a deep breath he continued, "But listen! When this war is over, they are going to take you soldiers and march you through Washington in the victory march. I want you, if you get a chance, to fall out of the ranks, go to the White House, look up Abraham Lincoln, and tell him William Scott gave back his life on the Gettysburg battlefield."

Accept today, dear friend, the grace for all sin offered by Christ and submit yourself to a life of complete obedience and service to Him now!

"Have faith in God,
Before Him we hide our face.
Have faith in God,
We now live in sin's maze.
Have faith in God,
He'll save us by His grace.
Have faith, dear friend, in God."

"THY KINGDOM COME. THY WILL BE DONE..."

ELLEN G. WHITE



Davis, artist. © Rev. & Her.

GOD IS OUR FATHER, who loves and cares for us as His children; He is also the great King of the universe. The interests of His kingdom are our interests, and we are to work for its upbuilding.

The disciples of Christ were looking for the immediate coming of the kingdom of His glory; but in giving them this prayer Jesus taught that the kingdom was not then to be established. They were to pray for its coming as an event yet future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bade them pray for it, is evidence that in God's own time it will surely come.

The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven," is to be given "to the people of the saints of the Most High." (Daniel 7:27.) They shall inherit the kingdom prepared for them "from the foundation of the world." (Matt. 25:34.) And Christ will take to Himself His great power and will reign.

The heavenly gates are again to be lifted up, and with ten thousand times ten

thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel "shall be King over all the earth; in that day shall there be one Lord, and His name one." "The tabernacle of God" shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." (Zech. 14:9; Rev. 21:3.)

But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:14.) His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him, we hasten the coming of His kingdom. Only those who devote themselves to His service, saying, "Here am I; send me," to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified" (Isa. 6:8; Acts 26:18), —they alone pray in sincerity, "Thy kingdom come."

"Thy will be done on earth as it is in heaven."

The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven. The angels of heaven attain unto no higher knowledge than to know the will of God; and to do His will is the highest service that can engage their powers.

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are re-echoed, "I delight to do Thy will, O my God; yea, Thy law is within my heart." (Psalm 40:8.)

The petition, "Thy will be done on earth, as it is in heaven," is a prayer that the reign of evil on this earth may be ended, that sin may be forever destroyed, and the kingdom of righteousness be established. Then in earth as in heaven will be fulfilled "all the good pleasures of His goodness." (II Thess. 1:11.) *