

Signs

OF THE TIMES

DECEMBER, 1963 45c



Music for Christian Homes

Clarence S. Wallace

The Bright, Glad Season

by Hazel Hartwell Simon

*The bright, glad season comes again,
The happy time of kindly thought,
The time of sweet remembering
Old friends and new the years have brought.*

*The giving time! The loving time!
The time of songs and caroling,
When sleigh bells ring across the snow,
And hearts grow warm remembering.*

*The time of children's eager eyes,
Of whisperings and hidden things;
There's something thrilling in the air
For all the joy the season brings.*

*The spicy smells! The tang and taste!
The glowing colors children love!
And in our hearts the grateful thanks
For every blessing from above.*

*Oh, always love should rule the breast,
And kindness should banish fear,
Not only when December comes,
But every day, and now, and here.*



In This Issue . . .

For more years than we care to remember, Mary J. Vine has sent us delightful contributions for our December issues. This year she has written a touching story of someone who won't see many more Christmases, if any. See "Her Last Christmas—And the Glory Beyond," on page 8.

At this season, especially when families gather together, there is often a search for good music, and how hard it is to find! Much that is offered over the radio and on modern records isn't worth listening to. But there is one source of good music which Christian parents and young people should explore. See "Music for Christian Homes," by Clarence S. Wallace, on page 18.

In some religious quarters of late there has been considerable discussion about the subject of Christian perfection. Earnest people are wondering how much God expects of them. In other words, how perfect is "perfect"? See "Is Perfection Possible?" by Edward Heppenstall, on page 10.

Most homeowners possess at least one very valuable asset, without being aware of it. See "Hidden Treasure in Your Home," by Lyndon K. McDowell, on page 12.

"Tickling the Dragon's Tail" is a delightfully novel title for a very old subject—the danger of playing with sin. See the article by Leo Van Dolson on page 14.

Readers who have enjoyed the many interviews with famous religious leaders by Daniel Walther will be especially interested in his latest report, "An Hour With Hans Küng," the famous Catholic scholar of Tübingen, who, like Luther of the sixteenth century, is shaking his church to its foundations. See page 21 for this significant report.

Looking forward to our January issue we are pleased to announce the following special items: "Do We Need a New Gospel?" by Norval F. Pease; "Taking Christ to New Guinea," by Eric W. Were; "Clean Slate for '64," by Mary J. Vine; "Space Age Preview," by Smith J. DeFrance, director, Ames Research Center, NASA; "That 'Religious Issue' Again," by C. Stanley Lowell; "Is Conscience a Safe Guide?" by Ben H. Palmer; "Eating for Health in '64," by Clifford R. Anderson, M.D.; and "Is Time Running Out?" by the Editor.

Rates in U.S.A., its possessions, and Canada:

One-year subscription \$4.50
Single copy45

To other countries requiring extra postage:

One-year subscription \$4.90

SIGNS

OF THE TIMES

The World's Prophetic Monthly

A Magazine of Christian Living, Presenting
the Bible as the Word of God and Jesus
Christ as Man's Redeemer and Coming King

EDITOR ARTHUR S. MAXWELL

ASSISTANT EDITOR Gordon F. Dalrymple

ART DIRECTOR Howard C. Larkin

LAYOUT ARTIST Paul B. Ricchiuti

CIRCULATION MANAGER Dave Olsen

INTERNATIONAL CORRESPONDENTS: Karl Abrahamsen, Norway; W. L. Emmerson, England; C. H. Hamel, Pakistan; D. L. Michael, Canada; R. C. Piper, Australia; Daniel R. Guild, Singapore; T. R. Torkelson, India.

Volume 90 Number 12 December, 1963

CONTENTS

EDITORIALS

Greetings to All	5
Illusion of Peace	5
Earthquake Warnings	6

ARTICLES

Her Last Christmas	Mary J. Vine	8
Is Perfection Possible?	Edward Heppenstall	10
Hidden Treasure in Your Home	Lyndon K. McDowell	12
"Tickling the Dragon's Tail"	Leo Van Dolson	14
Love Is Unselfish	Raymond H. Libby	16
Music for Christian Homes	Clarence S. Wallace	18
Jesus Remembers	Eda A. Reid	20
An Hour With Hans Küng	Daniel Walther	21
Why People Get Ulcers	Clifford R. Anderson, M.D.	26
Not Honest to God	W. L. Emmerson	29
"Nothing Like a Bible"	Carolyn Stuyvesant	31
Ever the Same	Sanford T. Whitman	34

POEM

The Bright, Glad Season	Hazel Hartwell Simon	2
-----------------------------------	----------------------	---

REGULAR FEATURES

Our World Today		4
Letters		7
Test Your "Word" Power	Richard H. Utt	23
Signs Counsel Corner	William A. Fagal	24
Your Health Questions Answered	Clifford R. Anderson, M.D.	28
Your Bible Questions Answered	Charles D. Utt	32

The SIGNS OF THE TIMES is printed and published monthly (twelve issues a year) by the Pacific Press Publishing Association at 1350 Villa Street, Mountain View, California 94041, U.S.A. Second-class mail privileges authorized at Mountain View, California. Form 3579 requested. Allow thirty days in requesting change of address; give both old and new addresses. Only paid-in-advance subscriptions entered. Member of Associated Church Press and Religious News Service. Copyright, 1963, by the Pacific Press Publishing Association.



Appeal From Rome

Pope Paul VI recently made a strong appeal to the Eastern Orthodox Churches to unite with Rome. During a visit to the Eastern Rite Basilican Abbey near Rome he declared, "The barriers between us are not based on real differences. It is not good that either of us should stand on statements and words which separated us for the reasons of who is right and who is wrong. In no argument are the rights or wrongs undivided on one side."

More Cars Than People

More automobiles are made than people born in the United States each year. An estimated 4,167,000 babies will be born in the United States this year, while more than 7,430,000 1963-model automobiles have been manufactured.

"Undesirable" Pastor

Argos Zodhiates, pastor of the Greek Evangelical Church, who was expelled last year by government authorities, cannot return to Greece, according to a recent government decision. The Security Police Section has charged that the pastor is undesirable. During the course of his sixteen-year ministry in Greece, Mr. Zodhiates won two major victories after long court fights in the predominantly Orthodox country. He proved his right to use the prefix "The Rev." before his name—an identification never before granted Protestant clergymen. He also managed to place the message of the Evangelical Church before the public through newspaper and magazine advertising. No official announcement was ever made of the cause of his deportation in 1962.

World Authority for Peace

Only a legally constituted public authority with physical force at its disposal can match the threat to world peace and justice, stated Dr. Paul Ramsey, chairman of the department of religion at Princeton University, recently. He noted that Pope John in *Pacem in Terris* referred to the "structural defect" of present arrangements and negotiations among the nations. But the late pope left a power vacuum in his final message of Peace on Earth, Dr. Ramsey asserted, adding that the vacuum can only be filled by a world authority that supersedes the sovereignty of each nation.

Birth Rate Races Time

Births now exceed deaths by two to one, according to the latest annual report of the Population Reference Bureau. In the past twelve months the world's population increased by sixty million to a total of about three billion. The Bureau estimates that by 1970 the total will rise by another five hundred million. "It is no exaggeration to sug-

gest that the fate of our world could well hang on the outcome of the race between production and reproduction," concluded the report.

Tribute to a Massachusetts Missionary

A new filmstrip, "Apostle to the Indians," has been issued by the American Bible Society to commemorate the 300th anniversary of the Eliot Bible, the first one printed in the Western Hemisphere. In the language of the Massachusetts Indians, it marked the first time that a complete Bible had been translated and printed in a new language for use in evangelism. The translator, John Eliot, was a Puritan missionary.

World's Smallest Tube

A Birmingham, England, firm has announced that it has produced a pure nickel seamless tube with an outside diameter of .000515 inches—about .000085 inches smaller than the smallest tube made in America. The bore of the British tube, made by Accles and Pollock, measures .00013 inches. The tubes have been used to inoculate flies with suspected tropical diseases and to inseminate queen bees.

New Hope for Rh-Factor Victims

In Auckland, New Zealand, doctors recently gave a blood transfusion to a baby shortly before birth, an operation believed to be the first of its kind. Work on pre-birth transfusion began in Auckland seven years ago. Previously, with mothers whose blood type was Rh-negative, the baby's blood was changed by transfusion after birth. The new procedure reduces the risk of the infant's being stillborn.

World Council of Churches Expands

At its recent Central Committee meeting at Rochester, New York, the World Council of Churches admitted nine new churches, bringing its total membership to 209 full members and three associate members, representing approximately 350,000,000 Protestant, Anglican, and Orthodox Christians. The Committee accepted the invitation of the Russian Orthodox Church to hold the next meeting of the fourteen-member Executive Committee in the U.S.S.R. in February, 1964, and decided to hold the next Central Committee in Africa, January 12-21, 1965.

Decade of Prosperity

In 1953 more than 3,500,000 United States families had incomes of less than \$1,000 a year, but at latest count there were fewer than 2,000,000 families in that income bracket. The uptrend has raised the median income of all American families from \$4,233 in 1953 to nearly \$6,000 per annum in 1963. The cost of living during the same decade rose approximately 13.1 percent.

A student astronaut checks the position of his spacecraft on a model of the Apollo instrument panel, a teaching device showing the spacecraft's attitude under various flight conditions. This astronaut-training program is part of the preparation for NASA's Project Apollo flight to the moon.

UNITED PRESS INTERNATIONAL



Resembling a wingless F-104 jet plane, this three-ton jet car, driven by Craig Breedlove, raced along the Bonneville Salt Flats in Utah at a speed of more than 407 miles per hour, breaking the land speed record of 349.196 set by John Cobb of England in 1947. It has a J-47 jet engine.

UNITED PRESS INTERNATIONAL



THE FLIGHT OF TIME



GREETINGS TO ALL

WITH the return of the Christmas season all hearts are strangely warmed and a new friendliness comes into human relationships. Even those who have forgotten why this happens every year share unthinkingly in the joyous aftermath of the miracle at Bethlehem.

Christians are reminded anew of their oneness in Christ and of the bond of love, forged by His incarnation, which links men of all classes and climes, of "every nation, and kindred, and tongue, and people," into one friendly fellowship in Him.

For ourselves, we recall the tens of thousands of *Signs* readers scattered around the world, in more than eighty countries, whom, "not having seen, we love." To every one we send our warmest greetings, with best wishes for present and future happiness.

Ours is indeed a scattered family, for of our total circulation of some 275,000 copies almost 30,000 find their way each month to the remotest regions of the earth. This issue will be read not only in most of the world's capitals but in many a lonely village and mission station. And wherever it finds *you* we want you to know that it carries with it renewed assurance that we are thinking of you and wishing you at this moment the traditional but still meaningful "Merry Christmas and a Happy New Year."

We would take this opportunity also to express our deep appreciation for the loyalty and devotion of our many readers who regularly sponsor *Signs* subscriptions for their friends and relatives. Some are so eager for others to receive the journal that they subscribe for as many as 500 copies; others for fifty; many for ten or five. Thus the *Signs* family grows ever larger as time rolls on. And for all this eager, spontaneous cooperation we are deeply grateful.

It is our prayer that the *Signs* may ever be worthy of such confidence and bring still richer blessings to every reader throughout the coming year.

A. S. M.

ILLUSION OF PEACE

THOSE who are rejoicing over the passage of the Nuclear Test Ban Treaty may well be haunted for some time by the memory of Senator Goldwater's masterful address setting forth the reasons why he could not vote for it—an utterance strongly reminiscent of those ominous warnings repeatedly delivered by Sir Winston Churchill in the British House of Commons prior to World War II.

Returning from Camp David, President Kennedy arrives at the White House door by helicopter. Use of infrared film gives the presidential mansion's landscape the appearance of winter.



UNITED PRESS INTERNATIONAL

"I do not vote against the hope of peace," said the senator, "but only against the illusion of it."

This was his burden. In his view the treaty fostered an illusion. It was based on a false hope.

"After all is said and done," he said, the one argument in favor of it "is a hope, usually described as a faint glimmer, that this may be the first step toward easing tension in the world. It is difficult, if not impossible, to argue with a hope. It is an emotional thing and arguments appear harsh in its soft and gentle glow. The more fragile an illusion, the more rude must seem the attempts to shatter it.

"I have warned and will continue to warn that nuclear weapons are not the cause of tension in this world, that if all were to disappear magically overnight, the tension would remain. . . . But hope heeds only itself.

"Say these things and hope, revulsed, shrinks from your harsh words. Say these things and you stand alone, a sad and somber, unwelcome guest in a house of celebrants.

"We are, apparently, well past arguing with hope. The future will shatter the hope and sober the celebrants."

The senator is right. Nuclear weapons, or any other kind of weapons, are not the cause of world tension, but the result. Unless the cause can be removed, unless some fundamental change can be made in the way people think and act, unless conversion to the teachings of Christ can be brought about on a global scale, the tension will remain and so will the danger of a nuclear holocaust.

The treaty removes neither the tension nor the danger. On the contrary it encourages a "glimmer of hope" without basis of fact, creating an illusion of peace where the essential elements of peace do not exist. Inevitably the future will "shatter the hope and sober the celebrants."

It was an issue and a time such as this that the apostle Paul had in mind when he wrote to the early Christians in Thessalonica: "About dates and times, my friends, we need not write to you, for you know perfectly well that the Day of the Lord comes like a thief in the night. While they are talking of peace and security, all at once calamity is upon them; . . . and there will be no escape." 1 Thessalonians 5:1-3, N.E.B.

We must beware of the illusion of peace, based on false hopes. Such hopes will fade. Their glimmer will die out in the gloom of grim realities.

Our one true hope must ever be in Christ and His return to this earth as King of kings and Lord of lords. Christ in the heart today and Christ on the throne tomorrow.

A. S. M.

EARTHQUAKE WARNINGS

FORECASTING earthquakes will soon be possible, according to Dr. Frank D. Stacey of Cambridge, England. In a report to the International Union of Geodesy and Geophysics held in Berkeley, August 22, he said, "We have the theory now and the delicate instruments to measure the slightest changes in magnetic field lines. It is most probable that in the next ten years we can be forecasting earthquakes reliably."

Earthquakes occur when great masses of rock slip past one another along fault lines in the earth. The slippage deforms the rocks' crystal particles and permits this change to be detected magnetically. By measuring changes in the magnetic intensity of the rocks under increasing stress and pressure, scientists hope to obtain advance notice of an approaching quake.

A young American scientist, Sheldon Briener, of Palo Alto, California, believes it will not take ten years to prove this theory correct. At the same Berkeley meeting he revealed his own findings.

Recently, according to a report in the San Francisco *Chronicle* of August 23, he "took highly sensitive magnetom-

Three police speedboats zoom ahead on the river Thames, with London's picturesque Tower Bridge in the background. Three river policemen are at the controls. Made of fiber glass, the boats are economical to maintain, as this material is almost completely resistant to water damage.



UNITED PRESS INTERNATIONAL

eters to an active earthquake area near Fairview Peak, sixty miles east of Fallon, Nevada. For seventy-two hours he recorded data . . . along a thirty-five-foot-high escarpment that has marked the fault line since a sharp quake there in 1954." He found "dozens of abrupt shifts in the intensity of the magnetic fields of rocks below the surface—each occurring about ten to twenty minutes before an earth tremor."

Last May a group from Varian Associates set up their instruments three miles from the San Andreas fault. "At 4 p.m. on May 4 the instruments recorded a sharp series of increases in magnetic intensity. Each was only a millionth of the strength of earth's magnetic field, but was clearly discernible.

"Eight hours later there were more sharp changes—and this time the magnetic field strength decreased abruptly. Two minutes later a strong earthquake hit the fault line. Its Richter magnitude was 5, and its epicenter only ten miles away."

Clearly, scientists are hot on the trail of another epochal discovery, which may prove of incalculable benefit to mankind. If delicate magnetometers can be set up in all the earthquake-prone areas of the world to give local inhabitants even a half-hour's warning of approaching disaster, thousands of lives will be saved.

One is led to think, of course, of the future global earthquake mentioned in Bible prophecy, the worst of its kind, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Revelation 16:18. Relating his vision of its effects, John says: "The cities of the nations fell. . . . And every island fled away, and the mountains were not found." Verses 19, 20.

Are there indications that this fearful quake is approaching?

No magnetometers are needed in this case, for every sign of Christ's coming announces its approach. In the final hours before this climactic upheaval occurs scientific instruments may well record the gigantic surging of the rocks below; but because the whole population of the globe will be involved, God in His mercy is giving ample warning by other means.

Every scientific invention of our time—including the marvelous magnetometer—is part of the "increase of knowledge" that unerringly marks "the time of the end." Daniel 12:4.

Every new outbreak of terrorism and lawlessness, of crime and debauchery, declares that the days of Noah have returned and another global judgment like the Flood approaches. Genesis 6:11; Luke 17:26, 27.

Every new country joining the United Nations declares the fulfillment of the prophecy concerning the awakening of the nations in the last days when "the day of the Lord is near." Joel 3:12-14.

Every advent sermon preached over the radio or television, every truth-laden book or magazine falling from a high-speed press, gives evidence that "this gospel of the kingdom" will soon be proclaimed "for a witness unto all nations; and then shall the end come." Matthew 24:14.

These and a dozen other signs tell us where we are in the course of history. They are the earth tremors sent to warn us of that mighty quake soon to shake our planet to its foundations when Christ returns.

A. S. M.

LETTERS

BRINGS HOPE AND COURAGE

DEAR SIR:

The *Signs* is the most enlightening magazine that I have ever read. It draws us to the kingdom of God and brings us hope and courage in life. Please keep my name on your list.

M. R.

Ceylon

USED IN SUNDAY SCHOOL

DEAR SIR:

I enjoy reading your magazine so much. I am a junior high school teacher as well as Sunday school teacher. Sections of your last issue will be duplicated for use in class. Thanks so much.

J. C.

McPherson, Kansas

LIGHT ON THE SCRIPTURES

DEAR SIR:

I don't know who is sending the *Signs of the Times* to me, but I have thoroughly enjoyed reading it. It has given me valuable information about the Scriptures. I especially like the "Test Your 'Word' Power" section. Let us have more of these.

T. D. N.

Bandung, Indonesia

GREAT HELP TO FAMILY

DEAR SIR:

I have been receiving your magazine for two years. Thank God for the generosity of the person who subscribed to it for me. It is a great help to our family. Its most beautiful covers and valuable articles appeal to us very much. In fact, we cannot imagine ourselves without the *Signs of the Times*.

I. M. D.

Trichur, Kerala, India

INSPIRING

DEAR SIR:

Thank you for the splendid magazine *Signs of the Times*. I have enjoyed it so very much. Your contributors have such inspiring and thoughtful messages. A neighbor gave me a subscription two years ago.

MRS. D. J. M.

Ordway, Colorado

MASTERPIECES

DEAR SIR:

I am a regular reader of your fine publication and wish to congratulate you heartily on its contents. I especially appreciate the articles on the marvels of creation, by Harold W. Clark. They are masterpieces. I also enjoy all the other contributions.

M. J. H.

Alexandria, Egypt



ILLUSTRATION BY JAMES CONVERSE

by
Mary
J.
Vine

Her Last Christmas

And the Glory Beyond

"I doubt if I shall see another Christmas," she says.

"Oh, don't talk like that," we say; "you'll be here for many a Christmas yet."

She is probably right, however.

She is tired—so tired.

With all the will in the world to do what she feels to be her share of the daily chores, the poor old body can't match up to it, and she who always looked well to the ways of her household and never ate the bread of idleness, must now sit and watch others get on with it. She who served others so faithfully must now herself be served; and though

they do it with the utmost freeheartedness and pleasure and give every evidence of gratitude that she is still with them and wish that she may long continue to be, nevertheless she thinks wistfully of those Christmases past when she had been the one to carry the burden.

What Christmases they were! When all the children came from near and far, daughters and sons-in-law, sons and daughters-in-law, grandchildren—how many had there been?—the house chockablock full, no room that hadn't bedded somebody down—such noise, such running to and fro, such happiness, such laughter! Very much, of course,

as it had been today; but then, in those days, *she* had been at the hub of it, guardian of the stockpile, custodian of everybody's secrets. It was she who had planned the proceedings and held the financial reins. Well, she was glad enough to let it all go, for Christmas had its worries, too.

But there were other things. They came flooding back to her: Christmas when times were hard and there had been so little with which to make merry, Christmas when eager fingers itched to tear open the sealed packages the very moment of arrival, as though Christmas Day were not sacred to the opening thereof. She remembered the singing. As today, there had always been singing, music and singing. For joy of the Christ child. For joy of reunion. For joy of His providences throughout the years. But now she couldn't sing. She couldn't hit the notes anymore. They must sing without her.

She felt a bit out of it all, as though she didn't rightly belong. No, she wouldn't be here next Christmas.

She felt a bit lonesome. Lots of things she would like to do and see again, but it was too late now. Some one else would sit in her chair next Christmas. Would they once think of her? she wondered. From the quiet street the sweet strains filtered through,

Silent night, holy night,
All is calm, all is bright.

Night was closing down on her, she felt. Despite the laughter and the chatter and the games, a soothing drowsiness overcame her, and the hands that had moved mountains in Christmases past lay still in her lap.

"I don't suppose she will be here next Christmas," said one.

"I don't suppose she will," said another.

And the best of it is, it doesn't matter. There will be many who will miss her gentle, assuring influence. The empty chair will not readily "belong" to someone else. It will take time. But so far as grandma herself is concerned, it is even a thrilling prospect.

As I write it is still summertime. The days are long and warm. But stores are already featuring Christmas goods and reminding us that there are just one hundred and twenty-six shopping days till Christmas.

Gradually we have come to the place where we must plan a year ahead for forthcoming vacations. Always and in everything we seem to be living in the future, often to the impoverishment of that of which we are possessed, the vital living present.

Save grandma, and others like her, who simply wait on the Event, for the reason that they feel they can count on no future anyhow. And, anyway, they are tired, so tired.

But the glorious thing about it is that there is no need to be wistful, no need for regret; for if the coming of the Christ child almost two thousand years ago was an earnest of one thing more than another, it was of this, that He is soon coming again, that what we so often think of as the end is only the beginning, that a great and perfect future is before all who sincerely grasp that which He came in the first place to bestow.

She will not see another Christmas, we say.

What a mistake! That was why He came, the Christ

child, that she and we all might see aeons of Christmases, countless anniversaries of rejoicing. Think you that we shall never celebrate again the miracle of our deliverance? Grandma, bless her, is on the brink of it. She is at the head of the line. That maybe a quiet sleep lies in between matters not at all. "He giveth His beloved sleep," and time ceases to be of any account.

We plan for next year's vacation. This time, maybe, we think we will really break loose, go places we have never been before. We are already, maybe, laying in guidebooks and doing our best to get a smattering of some foreign language. We dream of a week or two of unbroken sunshine. But we haven't got a thing on grandma. Here we plan and worry, skimp here and save there, but she—think about it for only a very few minutes and you could envy her. Sitting there drowsily, well rid of all our harrying schemes and hopes and fears, she is on the eve of such stupendous happenings as truly "eye hath not seen, nor ear heard." She is on the threshold of that life for which she has always longed. The journey is almost accomplished—next stop, Mount Zion!

Too often we talk about going down into the Valley of the Shadow. It is only a Valley of the Shadow when it is full of the fears which none of the Lord's saints need know. Moses and Aaron went up the hill, not down, at life's close. It was just before she came to the Celestial City that Christiana, Christian's wife, you will remember, came to Beulah Land, the last halting place, and there, John Bunyan wrote, "the sun shone night and day."

"Were I to adopt the figurative language of Bunyan," wrote Dr. Payson just before he died, "I might date this letter from the land of Beulah, of which, for some weeks, I have been a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but an insignificant rill that may be crossed at a single step whenever God shall give permission."

So, here's to you, grandma, for this is possibly your best Christmas yet, so near to the one you will spend with the Author of it. Our lesser plans, how little they can begin to compare with yours! "It shall come to pass," wrote Zechariah, "that at evening time it shall be light." May that comforting, warming light shine full on you, and tomorrow, who knows, "Your eyes will see the King in His beauty; they will behold a land that stretches afar."

The Lord bless thee

With the gladness that knoweth no decay,
With the riches that cannot pass away,
With the sunshine that makes an endless day,
Thus may He bless thee.

And keep thee

With the all-covering shadow of His wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings,
Thus may He keep thee.

[END]

IS PERFECTION POSSIBLE?

Many sincere Christians express dissatisfaction over the fact that they continually fall short of perfection. Many admit continual failure in the spiritual life, repeating sins again and again, giving way to habit patterns contrary to the life of Christ. When they read the command of Christ, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48), they feel both condemned and discouraged.

In almost all great revivals believers have sought in one way or another to attain to perfection of living. They have longed for it, prayed for it, and worked for it. But the testimony of all great Christians is that they have never attained to it; that the more they strove and the closer they came to Christ, the deeper was their sense of inadequacy and inherent sinfulness. While their lives bore testimony to victory over sin, at the same time they felt a deeper sense of their own need and unworthiness. Ask Peter, James, and John. Ask Martin Luther and John Wesley. Ask the noblest souls that the Christian church has ever seen, the most zealous spirits that mankind has ever produced. With one accord they exclaim with the apostle Paul:

"Not as though I had already attained, already were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:12-14.

All true believers who have come to know the saving power of God testify that the only perfection, the only sinlessness, they have ever seen or known has been that of Jesus Christ, the only perfect and sinless Man; and that Jesus is the whole of their salvation, the whole of their righteousness and perfection. To be a genuine Christian means faith in Christ, fellowship with Christ, faithfulness to Christ, and fruitfulness for Christ. Man has no perfection and no righteousness of and in himself; he must trust wholly and solely in Christ.

One of the hindrances to living the Christian life successfully is failure to understand what the Bible teaches about the nature of sin and perfection. A grave misapprehension lies at the root of much of the false teaching on this subject. In applying the term "perfect" to believers, the Bible never means "sinless." There are at least nine different Hebrew words and six Greek words translated "perfect." Noah is said to have been "*perfect* in his generations." Genesis 6:9. Of Asa, the king of Judah, we read: "But the high places were not removed: nevertheless Asa's heart was *perfect* with the Lord all his days." 1 Kings 15:14. "If any man offend not in word, the same is a *perfect* man, and able also to bridle the whole body." James 3:2.

"We speak wisdom among them that are perfect." 1 Corinthians 2:6.

The Bible writers do not say that these men were sinless. The meaning of "perfect" in these instances is that of spiritual maturity, ripeness in spiritual understanding, completeness in response to God. A "perfect" Christian is one whose heart and mind are permanently committed to Christ. Noah, Abraham, and Job were all declared to be "perfect" men. Yet the history of their lives shows that they were far from being sinless.

If one's view of sin is shallow enough, sinless perfection would not be an impossible achievement. It is a defective view of sin that leads to a wrong understanding of perfection. If sin simply means a deliberate, willful doing of what is known to be wrong, then no Christian should commit this kind of sin. But if sin includes also a man's state of mind and heart, man's bias toward sin, sin as an indwelling tendency, then perfection presents a totally different picture.

Some Christians believe that it is possible in this life to reach a point in spiritual development where the sinful nature is completely eradicated and, therefore, no longer operative. The Bible does teach that the genuine Christian life is one of uniform and sustained victory over all known sin. The normal Christian experience should be one of victory and not constant defeat. Says the apostle Paul:

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, . . . and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6:11-15.

There is one truth that every believer needs to learn who would fully enjoy complete salvation in Christ. It is the need to abide in Christ, to look continually to Christ, to depend wholly on Christ and His righteousness. God's method of salvation is not *eradication* of a sinful nature, but the *counteraction* of it by divine power through the Holy Spirit. Only by the continual counteracting presence of the Holy Spirit is it possible to be victorious over sin and the sinful nature within us.

It is fatal to believe that if only we could become totally surrendered to Christ, the sinful nature would be eradicated. The law of sin and death continues to operate within us. It is something that remains in us as long as we live. Victory over all known sin does not mean sinlessness. It does mean the glorious opportunity in Christ to strive success-

by Edward Heppenstall

Professor of Theology and Christian Philosophy, Andrews University

How Much Does God Expect of Christians? How Perfect Is "Perfect"?

fully against all sin and overcome it. But this is an experience that must be maintained day by day through fellowship with and surrender to Christ. The Christian life is a lifelong battle. So long as the believer abides in Christ, real holiness and victory are possible. What we have in the everyday life is the counteracting power of God against our sinful tendencies and our sinful natures.

"O wretched man that I am!" cries Paul. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 7:24, 25; 8:1, 2.

Salvation in Christ alone means that the bias to sin in human nature is too strong and overwhelming to be dealt with apart from moment by moment trusting in Christ and in His power to save. As noted above, the law of sin and death is operating all the time. Deliverance comes by means of a higher law, a higher power—the law of the Spirit, the mighty power of God which counteracts the law of sin in our members. Peter sank in the waves the moment he took his eyes off Christ. He sank because he had the tendency to sink in water. The only thing that kept him walking on top of it was the power of Christ, momentarily exercised, to counteract the gravitational downward pull. So it is in the Christian life.

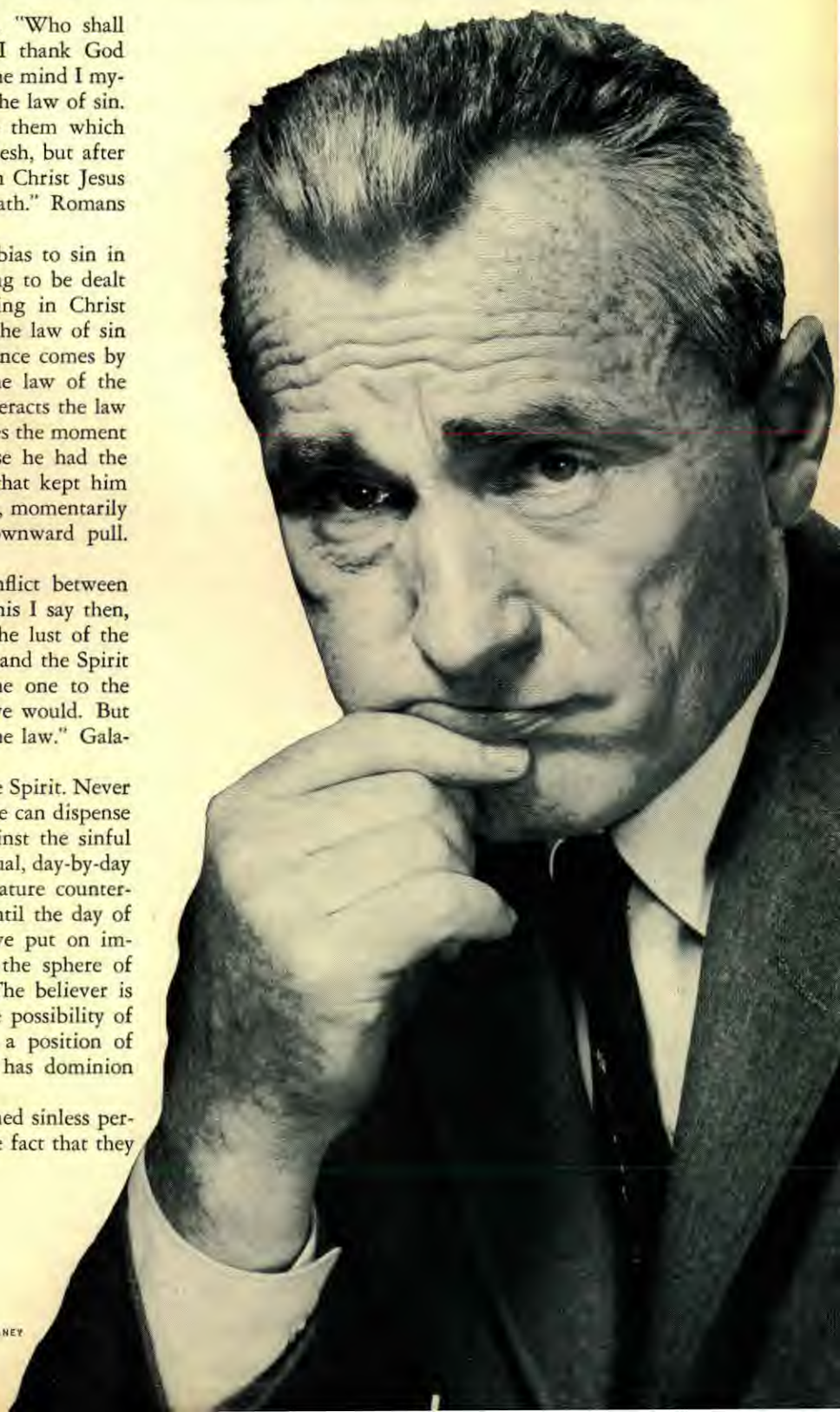
In this earthly life there is always a conflict between the flesh and the Spirit. Says Paul again, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." Galatians 5:16-18.

The Christian must walk continually in the Spirit. Never in this life will he arrive at the place where he can dispense with the counteracting power of Christ against the sinful tendency in his life. Only through the continual, day-by-day operation of the Holy Spirit is our sinful nature counteracted. The sinful nature is not eradicated until the day of the resurrection, until "this mortal shall have put on immortality." The Christian learns to live in the sphere of the Spirit, not in the sphere of the flesh. The believer is never beyond the reach of temptation or the possibility of sinning. But in Christ he is brought into a position of victory over all known sin. Sin no longer has dominion over him.

The greatest men in the Bible never claimed sinless perfection. They were all painfully aware of the fact that they

were sinners throughout their lives. So long as a man is in a state of sin with a sinful nature still present in him, he will confess himself to be a sinner. The Christian always recognizes himself to be a sinner in need of divine grace. Says the apostle John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us." 1 John 1:8-10.

We find here the most solemn warning against the doctrine of sinless perfection in *(Continued on page 30)*





SCHOENFELD COLLECTION, THREE LIONS

The date was August, 1782. The good ship *Grosvenor*, with her tall masts and full white sails, made a graceful picture as she glided over the long swells of the Indian Ocean. An air of joyful expectancy animated the passengers, and the raucous chanteys of the sailors rang a little louder as they worked the ropes, for the long voyage was almost over. Soon they would be in port. But tragedy intervened.

Just before daylight on Sunday morning seaman John Hynes, who was aloft and busy with the fore-topgallant, cried out in alarm. "Ahoy! Land ahead—BREAKERS!" Captain Coxon was roused. Frantically he called for the ship to be brought about. But it was too late. There was a sickening lurch, a bumping, a grinding of the wooden keel, and the proud ship became a plaything of the waves just three hundred yards offshore.

Time has shrouded the wreck in a veil of mystery. She was a treasure ship, they said, with a fortune in gold and silver, and a fabulous ruby-and-diamond peacock throne.

Through the years salvage parties have tried to raise the precious cargo from its sea-washed grave on the wild South African coast. I recall what excitement the last such effort aroused, as any tale of hidden treasure always does, and how, one day, my hometown newspaper came out with blaring headlines: "Find made at *Grosvenor* wreck!"

There was a great rush for the papers that morning, a rush in which I eagerly joined, for I have done my share of dreaming about finding hidden treasure. Expecting to read of at least a chest of gold, if not the fabulous peacock throne itself, I learned instead that an old, rusty cannonball had been dredged up. "This proves," the paper commented, "that the treasure hunters are over the wreck."

That was the last we heard of their adventures—and the golden glitter of imagination turned to the rusty iron of reality.

Even in the days of Jesus the story of buried treasure fired the imaginations of men. He it was who said, "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.

Can you picture that man? He would be poor, for his field is rented and he works it with two scraggy oxen and a wooden plow. Suddenly the plow lurches in his hands as the wooden prong grates on something hard. What is it? A rock? He stoops impatiently to see. No, not a rock—a box! His curiosity is quickened, for it is bound with iron. The oxen stand patiently by, but a strange excitement wells up within the man. He forces open the lid, the rotten wood breaks apart, and he hears the ring of silver and sees the dull glint of gold as the contents spill before his eyes.

Jesus said, "For joy thereof [he] goeth and selleth all that he hath, and buyeth that field." In such words Jesus spelled out the value of the Scriptures. To the casual, cursory reader its pages are but a barren field, but to the seeker after truth the Scriptures are able to give joy in the knowledge of Him "in whom are hid all the treasures of wisdom and knowledge." Colossians 2:3.

This field is available to all today. You have it in your home. It may be a clothbound volume with small, hard-to-read print—a volume which you have had since your school days, or perhaps one presented to you for perfect attendance at Sabbath school.

Or it may be one of those large family Bibles with thick leather binding and perhaps a brass clasp to keep it closed. It stands there on the mantelpiece, a monument to the faith of your grandparents.

Or it may be one of those practical, well-worn Bibles, its

HIDDEN TREASURE IN YOUR HOME

*Why Not Seek
It Anew This
Christmas
Season?*

by Lyndon K. McDowell



pages wrinkled like the hands that turn them and the verses well-lined like the face that lingers above them. It may be a Bible joined to a heart that loves and to a life that speaks of treasure found. What is your Bible like?

The tragedy today is that while so many own the field, so few have found the treasure. The Bible is so easily possessed that all too many miss the glory of it. It is too commonplace.

But it was not always so.

As long ago as A.D. 735, the day before Ascension Day, the old monk of Jarrow sat dictating his translation of the Gospel of John. By evening only one chapter remained. "I do not want my boys [the monks under his charge] to read a lie or to work to no purpose after I am gone" was the urge that gave him strength. The Venerable Bede, as he is remembered, was very near death, and as the sun was setting his sobbing scribe leaned over and whispered, "Master, there is just one sentence more." Bede replied, "Write quickly" and the last words were written.

Although nothing is left of this translation of the Scriptures, we know it was one of the first in the English tongue, the first of the treasures given to the English-speaking peoples.

About six hundred years passed before the whole Bible appeared in English, translated this time by the "Morning Star of the Reformation," John Wycliffe. It was so eagerly sought after that a complete copy cost the equivalent of \$150, and the poor would give a load of hay for just a few chapters of the New Testament. But the church of that day reacted sharply, and in A.D. 1414 a law was enacted whereby all persons convicted of reading the Scriptures in their mother tongue would "forfeit land, catel, lif, and goods from their heyres for ever."—Price, *The Ancestry of Our English Bible*, page 236, Harper & Bros., N.Y.

The echoes of Wycliffe still resound as we read today

about the "strait gate" or of those who "compass sea and land." The wording has altered slightly, but the compactness of Wycliffe's language is still evident in such passages as 1 Corinthians 6:12. He wrote, "Alle thingis ben nedeful to me, but not alle thingis ben spedeful."

The pace began to quicken after Wycliffe, and just about one hundred years after he died, William Tyndale was born. It was he who remarked to a churchman, "If God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than thou doest." He went to London, where an alderman gave him bed and board for a year while the youth worked at his task. He spent some time with Luther, then went to Cologne to put his work into print. The year was 1525.

An expert printer by the name of Quentel promised to do the work, but his typesetters were wine and dined by an enemy of the Reformation and they betrayed Tyndale's plans. Before action was taken, however, Tyndale, with his printed sheets about his person, escaped by boat up the Rhine to Worms, where the printing was completed.

This Bible was eagerly sought. A German scholar declared that the English were "so eager for the gospel as to affirm that they would buy a New Testament even if they had to give a hundred thousand pieces of money for it."—*Ibid.*, p. 246.

Some gave more. On the 1st of March, 1539, five men were burned on Castlehill in Scotland. Among them was Robert Forrester, whose chief offense was the reading of Tyndale's New Testament. His last statement to his friend was, "I assure you, dear brother, that there is nothing in this Book but life."

The sale of these Bibles was not without romantic interest. Bishop Tunstall of London made (Continued on page 31)

Forty times Louis Slotin "tickled the dragon's tail" and lived to tell about it. The forty-first time he lost his life!

Dr. Louis Slotin was a thirty-four-year-old scientist stationed at the atomic laboratory near Los Alamos, New Mexico, when in May, 1946, he lost his life in the experiment he called "tickling the dragon's tail." This experiment, which was essential in producing the atomic bomb, consisted of manipulating two half-spheres of fissionable material until the whole amount went critical, then quickly separating the lumps of metal before the chain reaction became lethal.

Dr. Slotin, according to an article published in a widely circulated national magazine several years ago, could have taken advantage of a simple safety device that had been perfected after three of his colleagues had lost their lives when the same experiment went wrong. But he refused to do so. He loved the experiment and had a "feeling" for it. So he preferred the old method—manipulating the two half-spheres of metal to the critical point with a screwdriver.

But this time something went wrong. Possibly he put just a little too much pressure on the screwdriver at the critical moment. The Geiger counter began clicking insanely, then stopped dead—an indication that the material had become dangerously radioactive. Slotin immediately threw himself forward and pulled the lumps of metal apart. His action saved those with him in the laboratory, but nine days later he was dead.

Louis Slotin, we are told, was fully aware of the danger involved in the experiment. One of those who had already lost his life in this dangerous assignment was his own laboratory assistant. But Slotin was confident that *he* would not get hurt.

Many today are "tickling the dragon's tail" by playing with those sinful follies that they know to be dangerous. The standard response to those who warn them is "I know what I'm doing. I realize it's harmful. But I enjoy what I'm doing. It won't hurt to continue a little longer this way. I can quit anytime I want to."

But it is a deadly folly to continue "tickling the dragon's tail" of sin, for in this case the dragon is the wily and dangerous Satan. This is the way he is portrayed in the Bible. "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Revelation 12:9. So the dragon is Satan, and every time we continue to do that which we know to be sinful, we are "tickling the dragon's tail."

There are those who would assure us that sin is just an old-fashioned notion and that no thinking person really believes in sin or the devil anymore. But let such people go down to their banker and ask for a loan. The banker may know nothing about theology, but he begins thinking right

away about the sin problem. Whether you believe in sin or not, you'll have to convince him that your credit rating is good, or you won't get the loan.

Maybe you don't like to acknowledge that there is sin in this world, but you lock your door when you go out and are happy to see the patrolman on his beat. No matter what classrooms we attend or what philosophers we read, when it comes right down to the basic issue of everyday living we have to admit that sin is real enough.

Actually we don't have to go very far to become acquainted with the problem of sin. We just need to look within ourselves, for the Bible clearly states: "For all have sinned, and come short of the glory of God." Romans 3:23. And John bluntly tells us that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

Some think that if everyone has sinned it must be the common lot of man to do so and sin just can't be so bad after all. But sin is a viper—a poisonous, deadly viper—that sinks its fangs into the soul of a man and poisons his heart, maddens his brain, and cripples his moral capabilities.

It may seem amusing to "tickle the dragon's tail," but after a while we wake up to the fact that sin is a loathsome, horrible cancer that permeates the whole system, disgracing and disfiguring its victim. Sin is like that. It destroys and blights and kills.

There is only one way to get rid of the cancer of sin. That is through surgery. Fortunately there is a Great Physician who can perform it successfully.

There are those who prefer to die from cancer rather than risk surgery. And, strangely, there are a large number who are afraid to come to Christ for healing from the cancer of sin because such healing demands surgery of the soul. There is no other way, however. No "do-it-yourself" home remedy can remove the cancerous growth of evil that threatens to destroy the soul. Man's inability to remove his own sin is illustrated by the prophet Jeremiah: "Though you wash yourself with lye and use much soap, the stain of your guilt is still before Me, says the Lord God." Jeremiah 2:22, R.S.V.

Why is it that we cannot remove the stains of sin ourselves? Because they go too deep. They permeate our whole being. "The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds." Isaiah 1:5, 6, R.S.V.

Because the condition is grave, the remedy must be drastic. Actually it demands a new life, and this we cannot obtain by ourselves. Only the God who created life in the first place has power to re-create us in His image and remove sin from our lives.

First, we must realize our need. How can we do so?

"TICKLING THE DRAGON'S

The Danger of Playing With Sin

Paul answers, "I had not known sin, but by the law." Romans 7:7. God's law is not our savior. It cannot heal us from the cancer of sin. Instead it is the mirror (see James 1:23-25) which reveals our hopelessness and need. It won't do any good to break the mirror or throw it away. Our sin would still be there. The law of God points out our need and thus leads us to the One who can supply that need.

Christ is the answer to our need. The law reveals God's standard of righteousness. It sets forth the eternal principles of love. Matthew 22:37-40. We fall short of such perfection. We cannot meet the claims of God's holy law. But Christ can. That's why He came and lived among men. He didn't come just to die for our sins. He lived a perfect, holy life. He offers us His perfect character in exchange for our lives of sin.

Thus it is only through Christ that a way of salvation from sin has been provided. Jesus proclaimed, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. God loved us so much and was so desirous of providing a way to overcome the sin problem that He gave Himself for our salvation. He humiliated Himself to become a man. He lived a selfless, sinless life under the most trying conditions. He suffered the shame and agony of Calvary. Why? Because there was no other way of doing away with sin.

In the light of all that God has done for us, can we carelessly continue playing with sin, "tickling the dragon's tail," wounding the Father's heart of love?

The artist Stenberg gave his heart to Christ one night at a religious meeting in a shabby house on the outskirts of Düsseldorf. His heart burned with love for the One who had loved him so much that He was willing to die for his sins. He longed to do something that would help others appreciate the love and condescension of Christ. He couldn't speak, but he could paint. He determined to paint a picture of Christ that would reveal His love to the world.

He painted just the head and shoulders of Jesus with the crown of thorns on His brow. But somehow he was able to capture the love of Christ in the expression of the face and the look of the eyes. The painting was hung in the art gallery of Düsseldorf, and underneath the painting Stenberg wrote these words:

All this I did for thee;
What hast thou done for Me?

That painting won many who were willing to let Christ become their Saviour from sin. Finally it was destroyed in a fire that swept through the art gallery. But its message is for us, too. The Christ who gave Himself for us lovingly challenges, "All this I did for thee; what hast thou done for Me?"

[END]

TAIL"

by Leo Van Dolson



ILLUSTRATION BY PAUL B. RICCHIUTI



LOVE IS UNSELFISH

A Study of the Tenth Commandment by Raymond H. Libby

What is one delightful characteristic of genuine love for our neighbors?

"Love (God's love in us) does not insist on its own rights or its own way, for it is not self-seeking." 1 Corinthians 13:5, Amplified New Testament.

Note: "It is not possessive" (Phillips). Love "seeketh not her own."

How will the golden rule be demonstrated in the lives of Christians?

"Let each of you esteem and look upon and be concerned for not (merely) his own interests, but also each for the interests of others." Philippians 2:4, Amplified New Testament.

What is the spirit of the unconverted heart?

"For all seek their own, not the things which are Jesus Christ's." Philippians 2:21.

In what language is the law of unselfishness written?

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:17.

Note: When we love our neighbor as ourselves we shall respect his rights and possessions as inviolate.

How does God look on the sin of self-seeking?

"Have nothing to do with . . . evil desire, and the lust for other people's goods, which last, remember, is as serious a sin as idolatry. It is because of these very things that the holy anger of God falls upon those who refuse to obey Him. . . . Put all these things behind you." Colossians 3:5-8, Phillips.

Against what sin are we especially to guard ourselves?

"Beware! Be on your guard against greed of every kind, for even when a man has more than enough, his wealth does not give him life." Luke 12:15, N.E.B.

Note: "See and keep clear of covetousness in every shape and form" (Moffat).

From what source do the evils of our warped civilization all stem?

"The love of money is a root from which every kind of evil springs, and there are those who have wandered away from the faith by making it their ambition, involving themselves in a world of sorrows." 1 Timothy 6:10, Knox.

How does this craving for wealth pave the way to self-destruction?

"But those who crave to be rich fall into temptation and a snare, and into many foolish (useless, godless) and hurtful desires that plunge men into ruin and destruction and miserable perishing." 1 Timothy 6:9, Amplified New Testament.

When we have more of this world's possessions than we need in what are we tempted to trust?

"But Jesus said to them again, Children, how hard it is

for those who trust (place their confidence, their sense of safety) in riches to enter the kingdom of God!" Mark 10:24, Amplified New Testament.

Why should we trust in God rather than in the possession of riches?

"But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deuteronomy 8:18.

Into what perilous state will greedy desire lead us?

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

What is one of the prevailing sins of the last days?

"Know this, that in the last days dangerous times will come. Men will be lovers of self, lovers of money." "They will have a semblance of religion, it is true, but will disown its power. Avoid these." 2 Timothy 3:1, 2, 5, Kleist and Lilly.

In what specific way will this lust for wealth be seen in the last days?

"Next a word to you who have great possessions. Weep and wail over the miserable fate descending on you. Your riches have rotted; your fine clothes are moth-eaten; your silver and gold have rusted away, and their very rust will be evidence against you and consume your flesh like fire. You have piled up wealth in an age that is near its close. The wages you never paid to the men who mowed your fields are loud against you, and the outcry of the reapers has reached the ears of the Lord of hosts. . . . The coming of the Lord is near." James 5:1-5, 8, N.E.B.

How are we counseled to turn from selfish desire to unselfishness?

"Tell those who are rich in this present world not to be contemptuous of others, and not to rest the weight of their confidence on the transitory power of wealth but on the living God, who generously gives us everything for our enjoyment. Tell them to do good, to be rich in kindly actions, to be ready to give to others and to sympathize with those in distress. Their security should be invested in the life to come, so that they may be sure of holding a share in the life which is permanent." 1 Timothy 6:17-19, Phillips.

Where should we invest our treasure?

"Don't pile up treasures on earth. . . . But keep your treasure in heaven where there is neither moth nor rust to spoil it and nobody can break in and steal. For wherever your treasure is, you may be certain that your heart will be there too!" Matthew 6:19-21, Phillips.

Who will miss heaven and life eternal?

"Stop being deceived; neither . . . thieves, nor those who are always greedy to have more than they possess, . . . nor extortioners, shall inherit God's kingdom." 1 Corinthians 6:9, 10, Wuest.

[END]

MUSIC FOR CHRISTIAN HOMES

New Source of Choice Religious Records



The Mitzelfelt Chorale, directed by H. Vincent Mitzelfelt, of Los Angeles

by Clarence S. Wallace

*Director, Chapel Records,
Mountain View,
California
In an Interview With
Gordon F. Dalrymple*

Mr. Wallace, I understand that you are in charge of production of Chapel Records. Would you briefly explain your responsibilities?

I am chairman of the production committee, take an active interest in the sales program, and contact possible recording artists. It is my responsibility to direct the production of a record from the time the first contact is made with the recording artist to the moment the finished product has been impressed, packaged, and made available to the public. The majority of Chapel Records artists come from the United States, but a few are located overseas.

Chapel Records is a division of the Pacific Press Publishing Association. It produces 12-inch long-playing discs and prerecorded tapes in both monophonic and stereophonic style. Almost the entire catalog is sacred music.

What procedure is followed in the making of a record?

First of all the prospective artist or musical group submits an audition tape to the production manager. While



D. TANK

**Chapel
RECORDS**

this need not be professionally done, it should give a thorough representation of the musical quality and variety of material that the artist is capable of rendering.

The production committee listens to the audition tapes.

If its reaction is favorable, plans are made for a recording session. The production manager provides the artist with an up-to-date list of titles in the catalog, so that the duplication of already recorded music will be avoided. Then the actual numbers that the artist will give are agreed upon.

How did Chapel Records begin?

We date our "history" from 1929, when George W. Greer, a cappella choir master, went to McGregor and Ingram of San Francisco to make arrangements to record the Pacific Union College choir. His selections were characteristic: "What Will It Be to See Jesus?" and "Fierce Rages the Tempest." In 1943 the Voice of Prophecy produced a custom record with the titles "Onward, Christian Soldiers" and "I Want My Life to Tell for Jesus," both by



Chapel Records artist
Sunny Liu, tenor.

George Wargo directs the
Wargo Symphonette.

The King's Heralds, Voice of Prophecy
radio quartet.

Kathleen Joyce, contralto,
of London, England.

John Hancock, "the man with
the accordion."

Betty Lawson, soprano, records with
Meistersingers.

Olive and Brad Braley, org.
soloists and accompanists



the King's Heralds. This record was processed by RCA, and promotion for the project was done by Leal Grunke.

The Pacific Press Publishing Association took over the Chapel Records project in May, 1955, Dr. M. L. Neff being its director for the next six years.

I understand you have a club arrangement. Would you describe this?

Those joining the club are offered two complimentary records with the purchase of one record. Prospective members agree to buy at least four club records during the following year. For every three records that are purchased after the original agreement is fulfilled, one is given free. Membership may be discontinued any time after the new member has finished the basic club contract.

Have you found much interest in religious music?

Yes. Religious music today seems to be entering a new phase of popularity. This is attested not only by the good sales response we have had with Chapel Records, but also by the increasing popularity of religious music issued by other recording companies. This has been strengthened, of course, by the beautiful singing of men such as George

Beverly Shea, who have greatly helped to popularize religious recordings.

Would you say there is a noticeable trend away from the jazzy secular music of the day to more serious compositions?

I wish I could make such a statement, but I cannot. While religious music is undoubtedly enjoying increasing popularity, there is no noticeable diminishing of public interest in the jazz type of presentation.

Do you do your own recording? If so, what problems do you have in arranging for a given musical presentation?

We do most of our own recording, although some is done commercially. For example, if the recording artist is located a long distance from our main office, we may have the recording done by a local studio qualified to give a first-class recording job. Occasionally it is necessary to make arrangements with a church that has an organ and acoustics that meet the necessary specifications. A great deal of detail work is involved in arranging a satisfactory location and setting up equipment.

Could you give us a few examples of the type of records you feature?

We have a variety of records available. The King's Heralds Quartet numbers have been mentioned. In addition, we have featured such vocalists as Kathleen Joyce, Del Delker, Betty Lawson, Hayward Shafer, Sunny Liu, Charles Keymer, and others. LeRoy Peterson, violinist, Walla Walla College and Pacific Union College choirs, the Dupont Park Choir, the Faith for Today Quartet, and others have also been featured. Typical numbers have included "Beautiful Garden of Prayer," "Beyond the Sunset," "Lead Me Gently Home," "I Walk With the King," "Bless This House," "Fairest Lord Jesus," "Be Still My Soul," "God Will Take Care of You," and "My God and I."

You described the record club. How popular is it?

At the present time there are 5,000 members in our record club. We look for it to grow still further. We have found this to be an excellent means of letting people know about new records and acquainting them with the Chapel Records program.

How extensive is your business? Does it reach overseas?

Our records are sold around the world, although, of course, primary sales outlets are in the United States. Orders come from many English-speaking countries, especially England and Australia.

I suppose you receive many letters of appreciation. Would you care to share one or two of these with us?

We have received some splendid letters from people who enjoy Chapel records. From South Dakota comes the comment: "These are marvelous records, and a pleasure to own." From North Carolina: "They get better all the time." A listener in Rhode Island writes: "The records are superior in every respect." In California someone was inspired to write: "Chapel records are beautiful. I can hardly wait to

play them when I receive them in the mail." From Mexico one appreciative listener wrote: "A lovely library of Sabbath music."

What has been the most popular record you have produced?

The most popular records have been those which have featured the King's Heralds Quartet. All of our records have met with a good response. We find that where the recording artists are well-known the sales are more extensive. However, we are also interested in artists who are not well-known. Often we find good talent that is not yet widely known.

Do you make only musical records? If not, what other types of records do you produce?

Records for primary and kindergarten children are currently in production under the general title, "The Home Record Library." They will feature appealing presentations of Bible lessons with music and sound effects.

We also produce other children's records in 7-inch, 33 $\frac{1}{3}$ and 45 rpm speeds. These contain character-building songs and stories.

The King's Heralds, Temple Trio, and Alice Haas sing on these records. Among our storytellers are "Uncle Arthur" of *Bedtime Stories*, Eric B. Hare, and Elman Folkenberg. Parents of children who listen to the records tell us the children soon learn the stories by heart.

What are your future plans? Do you envision a greatly expanding market for religious records?

We hope to continue to produce records which will meet with general approval. To this end we plan to keep up with the latest improvements in recording. We shall seek to maintain the highest standards in Christian music, keeping constantly on the lookout for new talent, and seek to record it acceptably. [END]

Jesus Remembers

by Eda A. Reid

"Others may forget, but we'll always remember." My neighbor had just told me of her granddaughter's death in an automobile accident. I was away when it happened and had not heard of it since returning home.

"They just didn't think about telling me," I said, trying to excuse the neglect of those who knew. Then came those measured words.

Others may forget, and do. Only the grieving ones carry the heavy burden of sorrow. And after the poignancy of grief is over, only they know the ache of an empty heart. It seems cruel that one so dear should be forgotten. Is one life so infinitesimal that it is not missed except by a few?

Yes, others forget. Human nature is too frail to bear any but its own burdens. To feel continually the anguish of the world would crush us.

But there is One who never forgets. He knows and feels to the depths every pang of sorrow, every lonely hour. That is why the Son of God came to earth, to live as we live, to suffer as we suffer. No matter what your grief, He knows by experience how great it is and grieves with you. His divine-human nature made it possible for Him to bear what no human being could bear. That is why He can

comfort—bringing blessing and spiritual strength in every time of trouble.

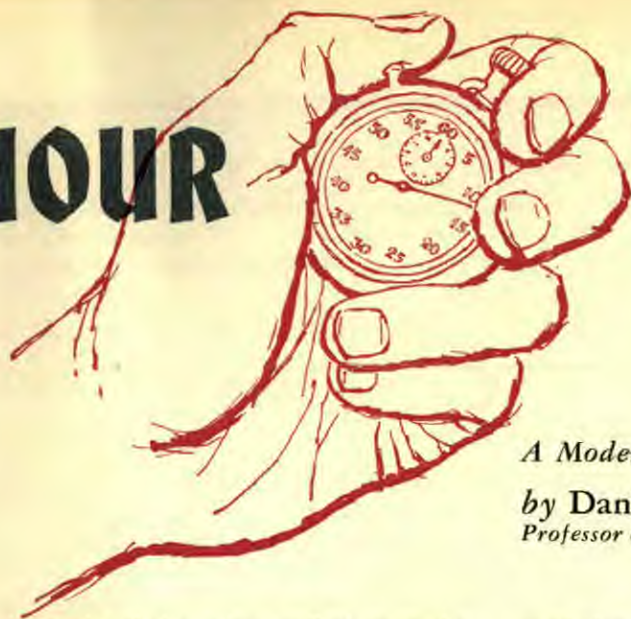
In the beautiful sermon He preached at Nazareth Jesus said, "The Spirit of the Lord is upon Me, because . . . He hath sent Me to heal the brokenhearted." Luke 4:18. In Psalm 147:3 we read that "He healeth the broken in heart, and bindeth up their wounds."

Notice how tenderly God speaks in Isaiah 66:13, "As one whom his mother comforteth, so will I comfort you." Remember as a child how you went to mother to sob out your troubles? She kissed away your tears and soothed your heartache. Go to God in the same way and let Him comfort you.

He does not want us to remain bowed down with grief. He has healing for every soul. He comforts by His promises, as well as by His presence. Especially dear is the promise of His soon coming and His kingdom, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying." Revelation 21:4.

What a blessed consolation it is to know that Jesus remembers though the world forgets! [END]

AN HOUR



WITH HANS KÜNG

A Modern Luther Stirs the Catholic Church

by Daniel Walther

Professor of Church History, Andrews University

As the young, slender Swiss priest walked onto the flower-bedecked platform of Stepan Hall in Notre Dame University, I wondered whether he would live up to his reputation as a courageous thinker.

Two years ago, aged thirty-two, Hans Küng was appointed Professor of Catholic Theology at Tübingen, Germany. But he is best known for his widely discussed book *The Council, Reform and Reunion*. As a young man, Küng studied in Rome's Pontifical Gregorian University. Significantly, he wrote his doctor's thesis on Karl Barth's theology, which, obviously, increased his understanding of Protestant thought.

In Catholicism today there is a marked liberal trend made possible largely by the late pope's kindly personality, which encouraged a closer fellowship with the "separated" brethren. The conservative element, personified in Cardinal Ottaviani, is opposed to any renewal and even expresses unhappiness about the Pontifical Institute committed to Scriptural studies.

As soon as Professor Küng started to speak at Notre Dame, it was obvious that he would not disappoint. Everyone listened, amazed, when he stated that Catholicism and communism were not too far apart, as both were totalitarian systems. Professor Küng explained, of course, that the parallels between communism and Catholicism, based on their authoritarianism, are different in nature and that, basically, Catholic society is "free."

There are, however, Küng stated, many "unfree" aspects in the church, and he spotlighted a number of them. Fearlessly he demanded that the spirit of the Inquisition be eliminated, also that the Index of forbidden books be abolished, including the censoring of books before they are published.

It was refreshing to hear a Catholic priest state that all star-chamber techniques of the Holy Office (the Inquisition) must be abolished. These medieval practices offend not only the gospel, he said, but natural law as well.

Speaking of theology, Küng readily admitted that Protestant theology, moving in a freer climate, is not as "boring" as Catholic theology, which must always keep in mind the opinion of "those in charge."

The spontaneous standing ovation for the modest professor came not only from his student listeners but from the sponsoring Catholic faculty and from clergymen of other denominations. The students were particularly ap-

preciative, as evidenced by a question which brought thunderous applause: "What about academic freedom on our campus?" To this Küng retorted that he was not sufficiently acquainted with the methods of American scholarship, but that he would apply here the same principle of freedom.

In a short conversation with Professor Küng, we discussed other questions, some of which are examined at greater length in his *The Council, Reform and Reunion*. It was pleasant to converse with him in the homey German-Swiss dialect of Lucerne.

Theologian Küng is not the first Catholic voice to cry "mea culpa" (my fault). Under the expert leadership of Jesuit Cardinal Bea, the church seeks contacts with non-Catholics. In a number of countries conversations between Protestants and Catholics have long been going on. Even in the Reformation era there were numerous attempts to iron out differences. Liberals of the past, such as Cardinals Contarini and Pole, were most influential at the Council of Trent (1545), which convened for eighteen years in an effort to redefine doctrine. Other liberal voices in the nineteenth century were those of Cardinal Newman and Pope Leo XIII.

We addressed a number of questions to Professor Küng, whose answers came in various ways, including quotations from his book, already mentioned.

Q. Has the Catholic Church always adjusted to its environment?

A. The Church should be "all things to all men" and must be relevant and up-to-date. We can term as cowardly our church's withdrawal from the present age; it is a "spurious self-righteousness, a splendid isolation. We have failed to go halfway to meet men in situations where they had a right to expect it."

Q. Has the Catholic Church ever erred?

A. In the Middle Ages the Church attempted to be apologetic and to stress an earthly organization rather than her existence as a heavenly mystery as it used to be in patristic times. "She would refuse to admit in all honesty and humility that errors had occurred, even in cases where she was perfectly capable of error and, in simple fact, had erred. . . . It has often been the Church's self-satisfied inability to read the 'signs of the times.'"

Q. What are the basic dangers facing the Church at this time?

A. On one hand, there is the danger of keeping aloof and being hostile to the world. The danger here is to become "churchy." The Church is tempted to feel at home within her own walls, to become the goal instead of being merely the way. The other danger is to surrender to the world. The danger of worldliness has, of course, been, from the beginning, one of the greatest dangers. The Church bears testimony to the fact that being made of men, it has been constantly threatened by this danger of Sadduceism: conformism, opportunism, modernism.

Q. Would you care to state further what you mean by a "churchy" danger?

A. "The danger of becoming 'churchy' can take innumerable forms. It is there when piety gives way to external church practices; when the care of souls gives way to ecclesiastical administration; when the pope and bishops yield to bureaucracy, the missions to propaganda, spiritual leadership to petty paternalism; when the Sermon on the Mount is sacrificed to juridicalism, and ecclesiastical discipline is subjected to the legalism of the Talmud, the sacraments to commercialized rites, the zeal for the Lord to the 'getting of results.' The Church is 'churchy' when the letter replaces the spirit, when spirituality is substituted by church statistics, and when we follow current ideas instead of the Word of God."

What I am particularly alarmed about is that the Church has, to a considerable extent, lost the power to draw men to her. She doesn't have a spiritual message that modern man can understand. If we want a renewal of our Church we should make a painfully critical, dispassionate analysis of the weaknesses in the Church.

Q. What is the nature of the Church?

A. The obvious fact is that the Church is made of men, that is, of sinners. Every day the Church must pray, "Forgive us our trespasses." As Cardinal Newman said, "The Church is ever ailing, and lingers on in weakness, always bearing about in the body the dying of the Lord Jesus." It is true that the Church, even on earth, should be "holy and without blemish." Ephesians 5:27. But "only at the end of time . . . will the Church without spot or wrinkle, be a total, manifest reality."

Q. By what method is it possible to change this "sinful church"?

A. Augustine, commenting on Psalm 103, and addressing himself to the Church, said: "First let your deformity be displeasing to yourself, then you will merit beauty from Him whom you wish to please with your beauty. For He will reform you, who first formed you."

Q. Does a reformation, then, of a church, any church, depend solely upon God?

A. Not entirely. As a responsible Christian, I can and must do something. For one thing, I must pray. Obviously, it is right to expect everyone to begin the reform in himself; reform of the Church cannot be a matter of academic discussion. This is a concern for all Christians. But we must go further. An inner change of heart is not enough; nor is an exterior reform of abuses. The Church itself, through organization, cannot reform itself; it has tried many times. Numerous councils attempted it. These councils failed because, for a variety of reasons, they did not embark boldly on any radical reform, but stuck fast on superficialities.

Q. Why did Rome reject the Lutheran reformation?

A. First, I repeat that responsibilities are divided. The wrongs (and rights) admittedly are not all on one side. Luther was unable, like everyone else in his age, to grasp the true form of Catholicism behind its enormous deformity. In spite of Luther's good intentions, Rome rejected Luther because his movement was essentially a revolt. Other solutions could have been suggested and found. Renewal is better than reformation, you know. Don't overlook the fact that Protestantism itself is, as ever, in considerable reformatory need.

Q. Is it possible to reform the Church from within, without a schism?

A. Yes. The French Dominican Yves Congar has made a thorough study of reform from within. Congar suggests four basic principles of a "reform without schism." He says,

- (a) Give priority to charity and pastoral considerations.
- (b) Remain a part of the whole community.
- (c) Have patience and avoid delays.
- (d) Carry out a real renewal by returning to the early sources.

Remember that some things need no change. There are "essentials," which are absolute and eternal, such as salvation through the grace of Jesus Christ. However, every church, built and defined by men, needs a renewal, but the basic pattern, the divine message of God through Jesus, must be kept intact.

Q. Is not the reading of the Bible in the vernacular usually forbidden by the Church?

A. The reading of Scriptures in the Catholic Church is being strongly urged. There is a vast increase in Biblical publications: commentaries, Scriptural periodicals, a growing influence of Scriptural exegesis; pioneer work in the two pontifical Biblical institutes at Rome and Jerusalem and the encouragement by Pius XII, whose *Divino Afflante Spiritu* (1943) accepts modern exegetical methods. It is no longer true that Catholics are not allowed to read the Scriptures. There are recommendations for daily Bible reading, and there has been a large dissemination of the Bible among the people.

Q. What about the Catholic persecutions in Spain and Latin America?

A. Spain and some of the South American countries are state-church related, but I want to make it clear that the anti-Protestant measures taken in some of these countries are in no way approved by other Catholics. Remember also that in some of these countries Protestantism is only known by inadequate hearsay. In fairness it must be said also that more than questionable missionary methods have sometimes been used, bringing true Protestant communion into disrepute.

Q. Are there not a number of Catholic doctrines that an Evangelical Protestant can never accept?

A. If you refer to doctrine, you refer to man-made theology, and that, of course, has often changed. It is in faith that the church must seek unity, not in theology! "One Lord, one faith—"

Q. What about the cult of Mary?

A. One of the chief difficulties in meeting Protestants is the Catholic Marian devotion. It was not always so. In Luther's time, the attack was not directed against the devotion to Mary as much as against the cult of saints in gen-

eral. Protestants today are averse to the Marian cult. We are accused of neglecting Christ in favor of Mary. These accusations against us are not without foundation. To use the words of F. Ries: "We recognize that things have crept into the cult of Mary which disfigure true Christianity. . . . There are some fanatics who have grown crazy enough to practice superstition and idolatry instead of the true cult and forget all the proper limits in respect to God and Mary."

It is especially over two new Marian doctrines that Protestants have been much incensed because they are unscriptural: to make Mary the "Mediatrice" (intercessor), and "Co-Redemptrix" (co-Redeemer). This is clearly un-Biblical, a fact well-known to Catholic theologians.

As other issues were discussed, it was apparent that there is, in Catholic circles, a genuine desire to understand, to unite and fellowship with, all Christians. One cannot help but admire the courage of free, independent thought. At the same time, unavoidably, one begins to think of one's own church: does it not also need a humble diagnosis and a constructive striving for a spiritual "renewal"? Surely such would be helpful.

Protestants do not yet see any possibility of ecumenical unity with Rome; a mere sympathetic gesture from the Vatican will not do.

One major difference between Catholics and Protestants is their divergent concept of ecumenism. Protestants have sought ecumenical unity by getting together in a federation, trying to minimize their divergent teachings. Catholicism, on the other hand, does not aim at a federation. It is solely interested in its own renewal. Unity, yes, but on Catholic terms. It must not be forgotten that while there are liberal and sympathetic voices in Catholicism, there is also a strong "fundamentalist" camp, that of the "integralists," and this group is unalterably opposed to any change. *Semper idem* (always the same) is the motto of hyperconservative Cardinal Ottaviani.

Fortunately there is much on which all Christians can agree, and they should learn from each other and manifest a genuinely friendly attitude. With Hans Küng, this is both easy and pleasant.

[END]

TEST YOUR "WORD" POWER



PICKOW, THREE LIONS

by Richard H. Utt

In Bible times, long before the advent of the train, the plane, or the rocket ship, most people never traveled far from their place of birth. However, soldiers, merchants, and missionaries journeyed a great deal, using various means of transportation. See if you can answer the following "travel" questions, choosing your answers from the list at the bottom.

1. A _____, says the psalmist, "is a vain thing for safety."
2. Jonah attempted to travel to Tarshish by _____.
3. The last journey of the prophet Elijah was by _____.
4. When Rebekah first set eyes on Isaac, her husband-to-be, she dismounted from a _____.
5. In the days of Eli, the Philistines used a _____ to return the ark of the covenant to Israel.
6. The Bible first mentions the _____ in connection with Jacob's journey from Canaan to Egypt.
7. For His triumphal entry into Jerusalem, Jesus rode the _____.
8. Jesus demonstrated His power over the elements of nature while traveling in a _____.
9. Paul journeyed _____ to Assos.
10. One of the fastest trips mentioned in the Bible was that of Jehu in a _____.

chariot, afoot, cart, horse, camel, ass, wagon, ship, boat, chariot of fire

(Answers on page 33.)

SIGNS

SIGNS

COUNSEL

CORNER

Conducted by William A. Fagal
Director, "Faith for Today" TV Program

If you have a question, address it to "Signs" Counsel Corner, "Signs of the Times," Mountain View, California. Enclose a five-cent stamp and your name and address. Anonymous questions cannot be answered.

WHICH DAY?

QUESTION: How do we know we are keeping the right Sabbath? Are we supposed to keep the old Sabbath that God set aside, or the day upon which Christ rose?

ANSWER: The Bible does not recognize two Sabbaths, one given by God and one given by Christ. There is only one Sabbath mentioned in the Scriptures—the one given by God in the beginning, faithfully observed by Jesus during His earthly sojourn, and which will be kept in the earth made new. The day on which Christ arose was never set aside as a day to be observed in place of the Sabbath. There is a Heaven-appointed memorial for Christ's resurrection: Christian baptism. The Communion service is the memorial of His death. Nowhere in the New Testament are Christians enjoined to ignore the specific features of the fourth commandment. The observance of Sunday entered the church long after Christ's resurrection. Christian Sabbath keepers who worship God on the seventh day of the week rather than the first are increasing rapidly all over the world as people become aware of the clear teachings of the Scriptures in this matter.

BORN OF THE SPIRIT

QUESTION: I would like to ask you a question which has been bothering me for a long time. The Bible says that we must be born of the Spirit. I live a Christian life and I believe the Bible, but there are many things that I do not understand. What does it mean to be born from above?

ANSWER: "Everyone that *doeth righteousness* is born of Him." 1 John 2:29. "Let us love one another: for love is of God; and everyone that *loveth* is born of God, and knoweth God." 1 John 4:7. "Whosoever *believeth that Jesus is the Christ* is born of God." 1 John 5:1. "Whosoever is born of God *sinneth not*." 1 John 5:18. The Bible indicates that when we are born again our lives will be quite completely changed. We will want to do right, we will have love in our hearts for one another, we will believe that Jesus is the Christ, and we will not willfully or voluntarily sin. We are, in short, new creatures in Christ Jesus. Conversion brings a complete reversal of the direction of one's life. One learns to love the good things which once he hated and to hate evil things which once he considered important. This is a miraculous experience which no man can have for himself but which God gives us if we desire it.

Some feel that this experience must be instantaneous and accompanied by some impressive experience like that of the apostle Paul. But God deals with each individual in His



DAVID BURR

own way. The way to know if you have experienced the new birth is to judge by the fruits in your life rather than by whether or not you can look back upon some special momentary experience.

BIBLE READING

QUESTION: What do you think of the recent United States Supreme Court decision outlawing the reading of the Bible and recitation of the Lord's Prayer in public schools in the United States?

ANSWER: Naturally, since I am a Christian with a strong bias in favor of reading the Bible and reciting the Lord's Prayer I feel that it would be good for everyone in the world to start his day with such practices. However, I also am a strong believer in freedom of religion for everyone. I would be most unhappy were I a part of a religious minority and those of the majority religion forcibly taught their faith to my children in the public schools. Probably, therefore, I must face the fact that living in a country where Christianity is the religion of the majority, I must be careful not to do anything which would force my outlook upon those who do not agree with me.

Recently I visited a land in the Middle East where Mohammedanism is the religion of the majority and Christianity is in a decided minority. In that land Christian schools have had teachers forced upon them by the state who teach the children the Mohammedan religion. This has produced a situation strongly resented by Christian parents who had sent their children to a church-sponsored school in order that they might learn Christianity. You see, when the situation is reversed, as it is in some lands outside

of America, we resent having those in the majority bring their religious practices into the schools. Since the Supreme Court has decided that it is an infraction of religious liberty for portions of the Bible to be read each day in school I do not feel that anything is to be gained by objecting to this decision. Perhaps it would be wiser for us to realize that, after all, the proper place for religious instruction of children is in the home, in the church, and in privately supported parochial schools. It could be that this court decision will result in many more parents realizing their God-given responsibility to train their children properly at home and not leave it all to outside influences.

IS BAPTISM NECESSARY?

QUESTION: I read in your column recently that the baptism of Jesus covered such individuals as the thief on the cross who had no opportunity to be baptized. Nothing physically deters me from taking this step, but there are certain reasons why I have hesitated to be baptized, at least publicly. Do you suppose that the baptism of Jesus would suffice for me? If you think I should be baptized, since I am able, do you feel that it would be all right for me to be baptized secretly? I live in a non-Christian land in the Far East.

ANSWER: Someone has suggested that the Bible contains only one story like that of the thief on the cross "so that none may despair, and none may presume." If you are physically able to be baptized, you should take this step of following your Lord in baptism. In Acts 2:38 we read: "Repent, and be baptized every one of you . . . for the remission of sins." You have not explained why a secret baptism seems desirable. If there are some extenuating circumstances that seem to call for this, then be baptized in secret. However, recognize that when one becomes a Christian, he cannot keep this fact a secret if his experience is genuine. In fact, he will not even want to hide his allegiance to the Lord Jesus Christ, for in his joy at what Jesus has done for him he will want to share with everyone the converting experience which has come to him. Nicodemus was a secret disciple for a time, but at the crucifixion of our Lord he came forward boldly and took his place with the other disciples. Recognize that if Christ is in your heart, this fact will be seen and known by all in a very short time, and you would not have it otherwise.

OVERCOMING SELF-CONSCIOUSNESS

QUESTION: I am a self-conscious man, thirty-four years of age, and would like to know how to overcome this problem. In Matthew 6:33 we are told, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Does this mean that if I try to put God first I will overcome my self-consciousness?

ANSWER: While it is important to put the things of God first, this rule is not meant to deal specifically with the problem of self-consciousness. A very good way to handle this problem is to force yourself deliberately to become interested in those about you. A self-conscious person is thinking only of himself, wondering what others are thinking of him and what type of appearance he is making before a group. Such introspective thoughts are damaging and must be overcome. Force yourself to take a real and genuine interest in those about you. Talk with them about

the areas of their concern, and about some of the problems of life which you know they face. As you show interest in others you will forget yourself.

SAVING A MARRIAGE

QUESTION: My husband and I were in our sixties when we married a year and a half ago. We both wanted companionship in our declining years. However, he soon became very critical of me and embarrassed me before other people constantly. I guess I was touchy, and we got a divorce after six months of living together. Soon the divorce will be final and I am wondering now if I was too hasty.

ANSWER: In a marriage service recently I used these words: "However carefully and wisely marriage may have been entered into, few people are united fully when the ceremony is performed. The real union of the two in wedlock is the work of years. As you meet perplexities and cares, it may be that some of the romance will disappear. You will learn each other's characters as it was impossible to learn them in your previous association. You may discern in each other unsuspected weaknesses and defects; but remember that the hearts that love has united will also discern excellencies heretofore unknown. Seek to discern the excellencies rather than the defects." Undoubtedly there has been fault on both sides, each of you discovering glaring weaknesses in the other and neglecting tolerance in dealing with them. I hope that you will reestablish your lives together. If you do, plan to use love and praise generously. If both of you will look for unexpected virtues rather than faults, you will be rewarded with a happy marriage.

MIXED MARRIAGE DANGERS

QUESTION: I am a Protestant girl, and the boy whom I hope to marry is not. His faith seems to mean as much to him as mine means to me, but we feel that if we love each other we can find some way through our differences. I know that many ministers and priests counsel against these interfaith marriages, but don't you think that there is a good chance of ours being successful since we recognize the problem beforehand and are determined to handle it wisely?

ANSWER: Probably everyone feels that his own case is different, and therefore few are willing to profit by the experience of others in matters of the heart. About one out of every five marriages in the United States is made between persons of different faiths. There are four basic patterns which seem to develop in homes founded on interfaith marriages: (1) the husband and wife have each an independent religious life; (2) one joins the other's church; (3) one or both gradually give up all religious experience; or (4) they compromise, each accepting a part of the religion of the other. Rarely would any of these solutions be considered ideal. Since you say that both you and the young man in whom you are interested have strong convictions in religious matters (which is, after all, as it should be), you will have every chance of meeting grave difficulties in your lives together. There is no sidestepping the direct counsel given to us by the apostle Paul: "Be ye not unequally yoked together with unbelievers." 2 Corinthians 6:14. If your intended is an unbeliever in your faith, your marriage would indeed be that of two who are "unequally yoked."

The other day a lady came in complaining of sharp pains in the upper part of her abdomen. This was surprising, because having seen her on many occasions before, I had never heard any mention of stomach trouble. But this lady now had all the symptoms of a severe ulcer. She also had a bad heart. In fact, only six months before, she had had an operation on her heart, from which she had made a fair recovery, considering the seriousness of her heart condition.

What had brought on this ulcer? That was puzzling. In talking with her, I learned that she had never really enjoyed any close association with her own family. She and her mother had never been on very good terms. Ever since she was a small child there had been friction. This had gone on for years and was worse after she had married.

So they had parted company and were living in different parts of the country. But the mother was not happy over the long separation. She wanted to come and see the daughter and stay for a while—which she did. The daughter and her husband had hesitated but finally agreed, not realizing what this might mean.

Now the mother was a most fastidious person, and the daughter decided she must have everything in perfect order. She worked hard to have the children and the home perfect in every way. But she was attempting more than her heart could stand. She was tired almost before she started. And when the mother came, there was a certain amount of friction. The daughter was worn-out from all the preparations and wholly unprepared to enjoy the visit of her mother.

All this tension naturally built up a certain amount of resentment and bitterness within the mind of the younger



DEVANEY



LAMBERT

lady, with the result that she soon began to lose weight. This was more than she could stand. In addition, she began to suffer abdominal discomfort. Before long there was a burning pain, which could only be relieved when she took some food.

Heart Patient With an Ulcer

X rays showed that she had a large ulcer in the duodenum, just outside the stomach. She was producing large quantities of hydrochloric acid, far too much for her needs. This was brought on by the intense nervous strain through which she had been passing in previous weeks. The lady had to go to a hospital and remain under treatment for some time.

Meanwhile, the mother was advised to return home and stay there. Not all ulcer-forming problems can be solved by sweet talk. There are times when separation may be the best treatment. This is an illustration of how the nervous system often affects other parts of the body, causing ulcers and even overloading of the heart.

Peptic ulcers are among the most common diseases known to man. At least *one person in every ten* is likely to have a peptic ulcer at some time in his life. Peptic ulcers often tend to run in families. They even affect young chil-

dren. Several members of the same family may have ulcers at the same time. This is what doctors refer to as a psychosomatic disease. It is brought on by strong nervous or emotional stresses which vitally affect both mind and body.

Ulcer Patients Attempt Too Much

Many ulcer patients try to do too much, just like the lady who needed to take life more easy and not to worry about the visit of her mother. She should have lived a calm, quiet life. But being very ambitious and anxious for approval, she had to have everything just right. In spite of her heart problems, she had enormous drive and was determined to succeed in all that she did, but it proved too much.

Ulcer patients belong to a distinct group, and the peculiar thing about them is that they handle their emotional tensions in a peculiar way. Instead of blowing up as other people would and getting rid of their tensions, these people tend to swallow their feelings. They do this because they cannot afford to let other people know how they really feel. That's why they develop ulcers. Duodenal ulcers are not common in women. Women are more likely to have ulcers in the stomach, but men are more likely to have them in the duodenum.

Ulcer patients strive with vigor and enthusiasm to do everything, and then, of course, they do it to excess. There are never enough hours in the day to meet their needs. In their intense desire to succeed, many times they forget all about their meals. They may then swallow large quantities of tea or coffee or other stimulants to keep going. And then, to make matters worse, some of them are chain smokers. All of these habits irritate the ulcer.

What Is an Ulcer?

What is an ulcer? Actually it is a kind of defect or a hole that occurs in the lining of the stomach or duodenum.

Why People Get Ulcers

What to Do If You Have One

by Clifford R. Anderson, M.D.

A chronic ulcer usually has a sharply punched-out appearance, just like an ulcer or sore that you might have on the leg or some other part of the body. Peptic ulcers occurring in the stomach or duodenum usually cause severe burning pain. They may develop at any time of life, but are most frequent in middle age and in young adult life. They occur in children as well, probably more frequently than we realize.

No one understands just what brings on an ulcer. Something evidently weakens the tissues in that particular area. Maybe it's just a small scratch from certain rough foods. Or perhaps the trouble arises from aspirin. This drug is known to cause bleeding points in the stomach. Another common cause of peptic ulcer is *smoking on an empty stomach*. Of course, tobacco smoke is not good for the body at any time; but when the stomach is empty, smoking tends to increase the output of hydrochloric acid. This in turn may burn and irritate the surface of the stomach, leaving small bleeding points that may continue to ooze blood for six, eight, or perhaps ten hours at a time. Something in the nicotine or some other part of the tobacco seems to increase the length of time of bleeding. And this in itself may result in a certain amount of anemia or blood loss.

Too Much Acid?

Gastric juices are largely produced through the reaction of the nervous system. In a normal stomach only a small amount of hydrochloric acid is produced when the stomach is at rest. Only around mealtimes does the stomach increase its output of hydrochloric acid.

With ulcer patients the situation is different. Instead of the stomach's quieting down, as it does in other people, it continues to pour out ever larger quantities of these powerful digestive juices, which in turn prevent the ulcer from healing. This may go on for weeks or months, until eventually the ulcer has eaten its way through the wall of the stomach or duodenum.

Once this happens, the irritating juices will pour out into the abdomen, producing the severe pains of *peritonitis*, a most serious disease. Or the ulcer may penetrate into a blood vessel and cause a serious hemorrhage into the stomach. All of this means that a peptic ulcer is one disease that must be treated with respect, because it can cause so many severe complications.

Symptoms of an Ulcer

What are the symptoms of an ulcer? Usually they are quite characteristic. There may be a burning pain felt in the middle or upper part of the abdomen, particularly when the stomach is empty. This pain may be due to the acid gastric juice irritating the nerves in the ulcerated area. Strong contractions in the walls of the stomach increase the pain. That is why bland foods, such as milk, are often given to relieve the contractions and also to neutralize the acid and allay the pain.

A liquid diet is best during the early stages of an ulcer. This consists largely of milk or cream, or perhaps a little ice cream. In addition to that the doctor may prescribe powders or tablets to help neutralize the excess acid. Certain drugs, such as Banthine and belladonna products, are also beneficial when given in the right amounts. The liquid diet may have to be taken every two or three hours at first.

Later the patient may be given a regular diet. But there are some things he must avoid for the rest of his days if he wants to make a good recovery.

If the ulcer is bleeding, of course something more serious may have to be done. Emergency surgery may be needed to control the bleeding. This is particularly true in those who are older in years. Their blood vessels are not so flexible. The walls of the blood vessels may have lost their normal elasticity. Instead of closing down promptly and preserving the blood supply, they may continue to bleed, so that in the end the patient suffers from a serious hemorrhage. A bleeding ulcer is an emergency that often requires surgery.

Treating an Ulcer

Diet is very important in the treatment of an ulcer. In the early stages a liquid diet every two to three hours is best. Later, soft foods, such as mashed potatoes and cream of wheat, may be added, until eventually the patient is again able to take a full diet. But there are some things that he should avoid, such as fried foods, mustard, pickles, and curries. All of these things will irritate the ulcer. He should also give up the use of alcohol, because this injures the lining of the stomach. Alcohol in any form will increase the output of acid in the stomach, and so will tea and coffee. It is wiser to drink milk and fruit juices, or just plain water.

Finally, there's the problem of peace of mind. Most peptic ulcers arise because of strong emotional tension. Perhaps the ulcer patient feels he has not been accepted by someone whom he wants to impress favorably. This is what drives him on in his intense desire to succeed. Such an attitude is often seen in children at school and in the home.

Such a pattern is formed early in life, so that success becomes a most important goal of that person's existence. There's nothing wrong with ambition, provided it is not carried to excess. One must not try to do too much. It is more important to find time for true rest and relaxation. [Unfortunately, some ulcer patients have found quick relief through the use of pills and powders. These may help, but they cannot cure the ulcer. Only a completely new approach to life will ever solve the problem. It is important for us to realize that all the nervous storms and disturbances, all our feelings of frustration and anger, will be reflected in the stomach and digestive organs. Medicines may temporarily relieve the strain, but only the individual himself can change the real situation. He alone can modify his reactions to meet the needs of his own life.

Perhaps the most important part of the treatment is to learn to forgive. We cannot always silence criticism, nor can we afford to ignore it. There are some changes we must make in ourselves. And in so doing, we must avoid resentment, for this always delays the healing of an ulcer. We cannot solve all our problems at once. We must learn to live one day at a time and take sufficient rest, so that the nervous system will have a chance to relax and return to its normal, healthy state.

Above all, it is most important for all of us to cultivate an atmosphere of confidence and calmness and trust. We must be tolerant in viewing the weaknesses of others, particularly the members of our own family and friends. This attitude will not only help to heal our ulcers and our frustrated feelings, but will bring peace of mind and heart, so that we will really enjoy life to the full all the days we are here. [END]

YOUR HEALTH QUESTIONS

BY YOUR RADIO DOCTOR

ANSWERED

CLIFFORD R. ANDERSON, M.D.

TONICS

Q. *What do you think of nerve tonics?*

A. That depends on what they contain. Some so-called "remedies" are almost beyond belief. They seem to contain so many unrelated substances that often have little or no effect on what they are supposed to help. They remind one of the kind of "remedies" used centuries ago when people mixed up everything they had in the hope that something might work. These "shot-gun prescriptions" were often published in serious textbooks for all to read and copy at will. No one in those days had ever done any experimentation on mice or other animals to find out whether these things would work. They just tried them out on people. These "human guinea pigs" were often given astounding mixtures containing the bark of various plants mixed up with leaves, roots, flower petals, clay, tobacco leaves, and anything else that

was handy. Some of these especially potent "receipts," as they were called, contained the bones and scales of snakes, entrails of animals, plus hoofs, horns, eyes or hair, and even the feces from goats, chickens, or rabbits and other creatures! Reading over the old textbooks, one is surprised that so many of our ancestors successfully managed to stay alive!

PERNICIOUS ANEMIA

Q. *My sister and I have been readers of the "Signs" for many years and greatly enjoy your advice. Recently I had a blood count and found that I had less than 40 percent hemoglobin. My red blood cells were less than one million. I was told I had pernicious anemia. I was given pills and also injections of vitamin B₁₂. Soon my blood count was back to normal. What could have caused this slump? Is there any danger in future?*

A. Probably not, now you know the

diagnosis. Pernicious anemia is a deficiency disease. A certain chemical substance, known as the "intrinsic factor," normally produced by the walls of the stomach, is absent in your case. You may have inherited this deficiency from your ancestors. Years ago doctors could do nothing for this condition. Their patients gradually weakened and died. Then the miracle happened. Liver was found to have some hidden substance capable of reversing this condition. After years of careful searching for the secret, medical scientists finally isolated vitamin B₁₂. We require only a very small amount of this vitamin in the system, but if it is not present, the intricate mechanism so necessary in producing red blood cells is blocked. As a result, not only does the individual suffer from severe anemia, but certain parts of the nervous system, particularly the spinal cord, may also be affected.

From the medical viewpoint your future is bright. I would advise you to continue with your regular vitamin B₁₂ injections and your present medications. Choose a sensible diet with a liberal supply of fruits and vegetables, and you will probably have little to fear from this type of anemia.

NOT TO GOD

Candid Appraisal of a Popular New Book



Dr. John A. T. Robinson

*by Our London
Correspondent*

W. L. Emmerson

Not for a very long time has a religious book aroused so much controversy as *Honest to God* by Dr. John A. T. Robinson, Anglican Bishop of Woolwich. Some have welcomed it as "stimulating" and "emancipating;" others have characterized it as "confusing" and "dangerous." Some have gone so far as to ask whether, in view of the things he has written, Dr. Robinson should continue as a bishop in the Church of England.

Actually, he has not said anything really original. His book has caused a sensation because, as a bishop, he has popularized and set his episcopal seal on the revolutionary thinking of such men as Paul Tillich, Rudolf Bultmann, and Dietrich Bonhoeffer.

What then are these radical views which the Bishop of Woolwich regards as signposts to be followed by modern man in his search for a faith adequate to our time?

First, he says, we need fundamentally to revise our concept of God. Because of the discoveries of science about the universe, we can no longer think of God as a transcendent Being "up there" above the bright blue sky, nor can we even think of Him as "out there," or "beyond" the physical universe as we now know it. In fact, he contends, we cannot think of God as outside the universe at all, but rather as ultimate reality at the heart of all existence, or, in Tillich's words, "the infinite and inexhaustible depth and ground of all being."

This ultimate reality, Dr. Robinson believes, is at its very deepest level "personal," and "personality" is indeed "of ultimate significance in the constitution of the universe," but beyond that he finds himself "prepared to be an agnostic with the agnostics, even an atheist with the atheists."—Page 127.

All that he is sure about is that the most fundamental reality in the universe is Love. "God, the final truth and reality, . . . is Love."—Page 49.

This leads the bishop to a new concept of Christ. As there is no Supreme Being "up there" or "out there" or "beyond," Christ could not have been the incarnation of such a Being. He was not God in human form. He was a man among men, whose uniqueness lay in the fact that he was a completely transparent "window" through which the

ultimate reality of Love shone through to the world.

"Jesus is . . . the one in whom Love has com-

pletely taken over, the one who is utterly open to, and united with, the Ground of his being."—Page 76.

He is "the disclosure of the final truth not merely about human nature . . . but about all nature and all reality."—Page 128.

On the basis of this reinterpretation of God and Christ, sin is not estrangement from God "out there," but from the "depths" of our own being. Faith is, in Bonhoeffer's phrase, directed to "participation in the Being of Jesus," through which we attain unto "participation in the Being of God" (page 76); while the final goal of the new life in Christ is not a geographical "heaven" but "union-in-love with the Ground of our being."—Page 80.

From this radical reconstruction of man's relation to God through Christ, we are led on to an equally radical reinterpretation of worship and prayer, on the one hand, and morality and ethics on the other.

Worship is not communion with our Creator, Sustainer, and Redeemer, but a means of making us "more sensitive to the depths" of our being (page 87), and helping the ultimate reality of Love to "well up," as it were, in our lives; while prayer is "openness to the Ground of our being."—Page 102.

Morality likewise is no longer obedience to a code of conduct received by revelation from the divine Lawgiver, but the unimpeded upworking of Love from the "depths." "Life in Christ Jesus in the new being, in the Spirit, means having no absolutes but His love, being totally uncommitted in every other respect, but totally committed in this."—Page 114.

Now what shall we say of this "gospel according to Dr. Robinson"? Would the apostle Paul have owned it as "the gospel of God" and "the gospel of our Lord Jesus Christ"? He would not. He would have characterized it as "another gospel" which is not "honest to God," or to Christ, or to the Bible, which the bishop is under oath to defend against "all erroneous and strange doctrine" contrary to it.

It is not honest to God, because while Dr. Robinson admits that there is ultimate reality, that ultimate reality is personal, and that ultimate reality is Love, he stops short of the obvious conclusion that ultimate reality is a Person. As Professor C. S. Lewis comments in the *Church Times*, "If ultimate reality is personal, then God is personal;" and if "God is personal," He surely must be "a Person."

Again, Dr. Robinson admits that ultimate reality is Love. But Love is a person-to-person relationship and is inconceivable unless there is One who loves as well as one who is loved.

If Dr. Robinson differs from Sir Julian Huxley in insisting that ultimate reality is personal, he cannot honestly deny that God is a Person who is "beyond" the universe as well as the "Depth and Ground of our being."

Secondly, the Bishop of Woolwich is not honest to Christ. His description of Christ as a "window" through which the ultimate reality of Love is supremely revealed is very expressive, but Christ claimed not merely to reveal Love but to reveal God, who is the Source of love.

The bishop asserts that Christ never claimed to be more than man; but He told the Jews that He was "before Abraham" (John 8:58), and in His last prayer He pleaded with His Father that He might be glorified with the glory that He had with Him "before the world was." John 17:5.

The name by which Jesus was prophetically announced was "Immanuel, . . . God with us" (Matthew 1:23), and He Himself went so far as to assert, "I and My Father are one." John 10:30.

The bishop's concept of Christ, therefore, like his concept of God, is not intellectually honest for, on the one hand, he claims that Jesus was the perfect "window" to ultimate reality and then discards much of what shone through.

Finally, Dr. Robinson is not honest to the men who wrote the Bible, whom he relegates from being "holy men of God . . . moved by the Holy Ghost" (2 Peter 1:21) to no more than spiritual "teen-agers." And in the same category, presumably, he would place all the great Christian thinkers of the last nearly two thousand years.

The Rev. David L. Edwards, managing director of the house which published Dr. Robinson's book, defended him when preaching in Westminster Abbey, on the grounds that he is a "missionary" to the multitudes "out of touch" with the church; but one may seriously question whether the "gospel according to Dr. Robinson" will commend Christianity to the masses more effectively than the Good News which the first apostles went forth to proclaim.

True Christians will take their standing orders from the Great Commission which Jesus gave just before His ascension, and seek to "make disciples of all nations" (R.S.V.) by making known to them "all things" which He commanded, and leading them into what the apostle Paul called "the whole counsel of God" (R.S.V.). Matthew 28:19, 20; Acts 20:27.

[END]

Is Perfection Possible?

(Continued from page 11)

this life. The incontrovertible meaning of this passage is that the man is a self-deceiver who claims for himself what the apostle John dared not claim. The truth is not in him. The doctrine of sinless perfection leads to the conclusion

that both Christ and the Holy Spirit are unnecessary once this state of eradication of the sinful nature is reached. Wherever the professed Christian claims to have the sinful nature eradicated in his life, there is a corresponding loss of true dependence upon Christ. There is a break in the only saving relationship that man needs for victory. This allows people to sin and call evil good. It discourages those who strive to be like Christ, but fall short of this false idea of perfection.

It is God's will that, having surrendered to Christ at conversion as best he knows, the believer will maintain that attitude; that as fast as he perceives anything further that is contrary to the will of God he will promptly give that up also. God will see to it that throughout our Christian life here on earth there will be deeper insights into the sinfulness and selfishness of our natures. There will be increased dependence, increased repentance, and increased prayer for forgiveness. The believer will never come to the place where he will not pray the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." As a result of this increased insight, we shall continually need an increased "looking unto Jesus the Author and the Finisher of our faith." In proportion to the maturity and completeness of our knowledge will be the completeness of our surrender and victory.

The basic doctrine of the Christian faith is salvation by grace alone. This doctrine represents the final renunciation of either human effort or the human claim to perfection. Christ is our sole perfection, our sole righteousness. In ourselves we are never sinless. But so long as we look to Christ, sin and self cannot prevail.

The pretension to sinless perfection at any time in this earthly life is the root of spiritual pride and self-righteousness. The Christian does not deny that the new life in Christ is capable of a new righteousness, of victory over sin. But he insists that it is not his righteousness, not his victory, but Christ's.

There will be no point in spiritual achievement in this life where one may rest with the certainty that he will sin no more, or that he does not stand before God as a sinner in need of divine grace and power. The Christian knows that there still remains in him a fountain of evil, a depraved nature.

Salvation by grace alone means that absolute perfection and sinlessness cannot be realized here and now. Righteousness by faith means that we look continually and exclusively to Christ, that we look away from ourselves and any hope in ourselves altogether in order to live by Him alone. Genuine salvation directs us at once to Christ, to the only perfect life lived here on the earth, and to His redemption through the Cross. Jesus Christ is absolutely central. Man's victory over sin is exclusively the work of God in Christ, the continual control of the life by the Holy Spirit, that through daily union with Christ we participate in Christ's holy life.

The righteousness of Christ that saves us is not the beginning of a new self-righteousness but the perpetual end of it. It is a perpetual living in Christ from a center and source beyond us and our wisdom and power. We live continually out of a risen Christ and never out of ourselves. Victory is through the continual operation of the Holy Spirit in our hearts.

[END]

Hidden Treasure

(Continued from page 13)

a contract with an English merchant at Antwerp by the name of Packington to buy all the Bibles he could obtain, no matter what the cost. They were then to be sent to Tunstall to be publicly burned at St. Paul's Cross.

Packington immediately approached Tyndale, stating that he had found a purchaser for all the Bibles he could produce. Tyndale was curious as to who this benefactor might be. "The Bishop of London," replied Packington. "But he will burn them," objected Tyndale. And as one chronicler has told the story, "'Yea, marry,' quoth Packington. And so forward went the bargain. The Bishop had the books, Packington the thanks, and Tyndale the money" (*Ibid.*, p. 247), which he used, of course, to print more Bibles.

In recent years the so-called "mistakes" of the King James Version, printed in 1611, have been publicized far beyond their importance. We need modern versions, for words and expressions have changed; and, it is true, we have more manuscripts to draw from today, and our knowledge of Greek is more complete. Nevertheless, the King James Bible is still "the Bible" to millions, and it is as true today as when the preface to this version was first written

that "if we be ignorant, they [the Scriptures] will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us."

Job declared, "I have esteemed the words of His mouth more than my necessary food." Job 23:12.

David testified: "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

Jeremiah exclaimed, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jeremiah 15:16.

What do the Scriptures mean to you, friend? Have you found the treasure in the field? If not, what hides it from view?

The treasure is yours. The Lord Jesus put it there for you. He died to make it yours. He lives today to give you grace to find it.

It is the ring of silver that we hear when we listen to His words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. And we see the glint of gold as we read, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.

The riches of God's Word, the treasure hidden in the field, are yours to seek and to find. [END]

"Nothing Like a Bible"

by Carolyn Stuyvesant

The lines in the elderly Athabascan Indian's face told me he had been at the job of living for a long, long time. He had risen from his bed on the ground inside his tent at the sound of our footsteps. Now he joined his wife and a neighbor's child in the doorway.

"Are you Christian workers?" he asked us. "What brings you here?"

"Well, yes, but we're leaving Alaska and we heard you were out here at fish camp. So we came because we're interested in seeing what you do in fish camp."

"Oh, too bad," he responded. "We fish at night about three miles from here." He showed us a net.

"You don't always live here. Where do you stay in winter?"

"Over in the village about twenty miles from Tetlin. Have to go in by boat or plane. No roads."

I glanced about his tent. It was a fascinating place of the old and the new. A clock sat on top of the radio just outside the tent door. Homemade birch baskets held miscellaneous items. A shelter made of spruce branches housed a little stone cooking area. A plump Husky pup crept around the doorway while large sled dogs panted in the spruce grove behind the tents.

Kindly he told us how the men hunt moose and bear, how they fish, how they live. There was a radiance in his face that told of a deep, rich experience in life.

At last he spoke a little shyly. "The best thing I do is to play my violin."

Surprised, we asked that he play us a song.

"Yes," he replied. Then he added slowly, "but I can only play Christian songs."

"That's fine! Let's hear some," we urged.

Our seventy-five-year-old Indian bent his weathered form and went into his tent. Soon with a proud smile he emerged carrying a violin case and removed a beautiful polished instrument.

There he stood in his little spruce grove by the lake, his pup at his feet, fish in the frying pan, birch baskets in the bushes, violin in hand, playing beautifully a song that is known the Christian world around. "I'm pressing on the upward way, new heights I'm gaining every day . . . Lord, plant my feet on higher ground."

Carefully, reverently, he played each note. When the last one had drifted across the spruce-edged lake, we asked, "How did you learn?"

"I sold fish and saved money," he said. "Then I bought this violin. I taught myself to play."

"We'd like to send you something to read," we told him as we were about to leave.

"Please send me a Bible," he said. "Mine is falling apart. It's the only one I ever owned. I'd like a new Bible. I read mine so much—so much. I'd like a new Bible very much. There's nothing like a Bible, is there?"

No, there really isn't. Not for an Indian, or a Japanese, or a Fijian or a Britisher or an American. Through its pages all may find their way step by step up to higher ground.



YOUR BIBLE QUESTIONS ANSWERED

by CHARLES D. UTT

UNCONDITIONAL PROMISES

In your discussion of the "Chosen People" ("Your Bible Questions Answered," August, 1962), you stated: "The promises, however, of material prosperity and spiritual leadership to the chosen people were conditional on their obedience to God." You cited Deuteronomy 28; Exodus 19:5; and 1 Chronicles 28:6, 7, to prove your statement. However, other scriptures pertaining to these promises must be considered to get at the truth. Let's weigh all these promises.

What about this one? God tried Abraham. Abraham met the test. Genesis 22:16 says, "By Myself have I sworn." Verses 16-18 give the reason. There are two unconditional promises here, and God SWARE that He would perform them because "thou hast obeyed My voice." How are you going to harmonize this UNCONDITIONAL PROMISE to Abraham and the conditional promises to the Israelites?

F. C.

Our correspondent is correct. God did make unconditional promises to Abraham.

We quote the first promise: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Genesis 12:1-3.

This may almost be considered a conditional promise. It was a command, followed by a promise for obedience. It is the same as saying, "If you will, I will." If Abraham had remained in his native land, the promise would not have been realized.

However, there is no doubt that God did make many unconditional promises to Abraham. The one in the twenty-second chapter of Genesis is unconditional, after Abraham had obeyed God to the extent of placing his only son on the altar of burnt offering. The promise is as follows:

"By Myself have I sworn, saith the Lord, for because thou hast done this

thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Genesis 22:16-18.

Other unconditional promises to Abraham are also found in Genesis 12:7; 13:14-17; 15:4, 5, 13-18; 17:1-8; 18:18. These promises were confirmed to Isaac and Jacob. Genesis 26:1-5; 28:13, 14; 35:12; 46:3.

God fulfilled His unconditional promises to Abraham by multiplying his descendants and bringing them out of Egypt on the "selfsame day" that had been foretold to Abraham (Genesis 15:13; Exodus 12:41) and giving them the Promised Land. But their continuing to enjoy the blessings of the promises was now conditional upon their own obedience. Exodus 19:5; Deuteronomy 28:1. The conditional promises to the Israelites and later to David, Solomon, and others were made by the same God with reference to the same people as God's unconditional promises to Abraham.

INTERNATIONAL SERVICE

To meet the needs of the millions in the United States and Canada who speak languages besides English and prefer to read magazines in their own mother tongue, the publishers of the "Signs of the Times" issue similar journals in the following languages:

French: "Mieux Vivre"

German: "Zeichen der Zeit"

Spanish: "El Centinela"

Ukrainian: "Oznake"

Should you wish a free copy of one of these journals, either for yourself or for a friend, address your request to Frank L. Baer, Manager, Foreign Language Division, "Signs of the Times," Mountain View, California 94041.

Why then did God make unconditional promises to Abraham and conditional promises to his seed? The answer seems to be that to Abraham, who had obeyed God's voice and stood the severest of tests, God could promise without condition, "Because thou hast obeyed My voice." To the Israelites, Abraham's descendants, who failed in every test to which they had been subjected after leaving Egypt, God could only say, "If ye will obey My voice." Exodus 19:5. Even after the Israelites had accepted the conditions and had promised to obey "all that the Lord hath said," they soon broke their promise. See Exodus 19:8; 24:3, 7; 32.

Dealing with a people who did not have Abraham's faith and spiritual outlook, God had to make explicit the conditions of their enjoying the blessings promised to Abraham. If Abraham's descendants had all been Abrahams, Isaacs, and Jacobs, God could have renewed His promises to them unconditionally.

TO MASTERS AND SERVANTS

Please explain 1 Corinthians 7:20-24, about abiding "in the same calling wherein he was called." Mrs. P. N.

The verses read as follows: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God."

Paul's teaching is that a person may enjoy all the blessings of the gospel whatever his situation may be. In particular he refers to masters and servants (slaves). In the Roman Empire in the time of Paul slavery was common. Paul admonishes everyone, whether a slave or a freeman, to "abide in the same calling," that is, to be content in the condition of life that he was in before the gospel call came to him.

Though his relation to God was different after he accepted the gospel,

the slave's legal obligation to his master was not changed. The Christian slave was not to use his freedom in Christ as a pretext for unfaithfulness in the service of his human master, but by his faithful service he was to witness for his new Master, Christ. See Ephesians 6:5-8; Colossians 3:22-24; 1 Timothy 6:1; Titus 2:9. If the slave found it possible to obtain his freedom, it was proper for him to avail himself of the opportunity.

The Christian slave, though legally the property of another man, was the Lord's freeman; and the freeman, when he accepted Christ, became the Lord's slave, as Paul declared himself to be. See Romans 1:1; Titus 1:1. The price paid for both master and servant was the blood of Christ. 1 Peter 1:18, 19. This placed both in the same relation to Christ.

THE LOVE AND WRATH OF GOD

How do you harmonize the idea of the love of God and the wrath of God?
J. F. N.

God's love and His wrath are not incompatible. We can never understand the fullness of His love; but He is also a God of justice, and He will not excuse those who reject His love and choose the ways of sin. The proclamation of God's love is not complete without a warning of the punishment from which His love delivers.

With His warnings of the wrath to come, He tells us how to escape it. "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." He who neglects the salvation offered "shall not see life; but the wrath of God abideth on him." John 3:16, 36. "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Romans 5:9. "Let no man deceive you with vain words: for because of these things [sins previously mentioned] cometh the wrath of God upon the children of disobedience." Ephesians 5:6. See also Colossians 3:6; 1 Thessalonians 1:9, 10.

God's goodness leads to repentance; but if men resist His goodness, they treasure up "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds"—eternal life or indignation and wrath. See Romans 2:4-8.

Part of our difficulty in understanding the meaning of the wrath of God may arise from the inadequacy of human language. In our minds we associate with the word "wrath" exhibitions of human weakness—lack of self-control, impulsiveness, desire for revenge. But God's wrath arises from His holiness and His abhorrence of evil. He only fully understands the extent and effects of sin. If we look at His wrath in the light of His purpose to restore His creation to its original sinless condition, we will see that it is not inconsistent with His love. To overlook sin and excuse sinners would be to perpetuate sin indefinitely.

God has borne long with sinners and given sin a long time in which to

demonstrate its true nature. Because He does not want to destroy them, He gives men time to repent of their evil ways. He is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. But there is a limit to His forbearance.

God loves sinners, but He hates sin. Higher considerations of love require that someday God shall bring the reign of sin to an end and destroy it and its fruitage.

The day of His wrath will be a fearful day for the despisers of His mercy. When it is too late, they will say "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:16, 17.

Answers to "Test Your 'Word' Power"

1. horse (Psalm 33:17).
2. ship (Jonah, first chapter).
3. chariot of fire (2 Kings 2:11).
4. camel (Genesis 24:64).
5. cart (1 Samuel 6:10-14).
6. wagon (Genesis 45:19-28).
7. ass (Matthew 21:1-11).
8. boat (Matthew 8:23-27). Since the word "ship" is used in the King James Version, this answer may be considered correct also.
9. afoot (Acts 20:13, 14).
10. chariot (2 Kings 9:16-20).

Score:

- 9-10 correct, excellent
6-8 correct, good
3-5 correct, fair
0-2 correct, more Bible study urgently needed

FREE

Bible Course for Busy People

Check Course Desired (English)

☐ Junior ☐ Youth ☐ Senior

The Senior Course is available in the following languages. Check which desired:

<input type="checkbox"/> Chinese	<input type="checkbox"/> Hungarian	<input type="checkbox"/> Portuguese
<input type="checkbox"/> Finnish	<input type="checkbox"/> Italian	<input type="checkbox"/> Russian
<input type="checkbox"/> French	<input type="checkbox"/> Japanese	<input type="checkbox"/> Spanish
<input type="checkbox"/> German	<input type="checkbox"/> Yugoslav	<input type="checkbox"/> Swedish
<input type="checkbox"/> Greek	<input type="checkbox"/> Polish	<input type="checkbox"/> Ukrainian

Name _____

Please print

Street _____

City _____ State _____ Zip Code _____

- ★ Now available to all SIGNS readers.
- ★ The Bible your only textbook.
- ★ Study at home. Lessons will be mailed to you.
- ★ Nothing to pay. Nothing to buy.
- ★ Just fill out the coupon and mail to Dept. B.C., SIGNS OF THE TIMES, Mountain View, California 94041.





PAUL B. RICCHIUTI

EVER THE SAME

The Message of Sky Junction

by Sanford T. Whitman

To all but a handful of foresters and hunters and the scattering of settlers that inhabit the region, the lonely intersection in the logged-over wilderness north of the lookout tower is nameless. But to those who have known it in years now gone, it is a poignant reminder of a noisy era and a colorful generation of men. Half upended on a gritty slope that is blistered with heat in the summer and swept with icy winds in the winter, it is today heavily encroached upon by brush and young alder.

Many of the old landmarks have fallen or been overgrown, and those that remain have been ravaged by time. But one still stands—a tall signpost, now tufted with moss, with its assortment of fingerboards and public notices. The top board points north. The second southeast. The third southwest. Below, a forestry notice gives the dates of the current fire season. And, typical of the region's wit, a fifth board, crudely but boldly lettered, points confidently to the east. Its message is given with assurance, if with questionable pertinency: Chicago 2,128.6 miles.

Sky Junction!

Recently two men crossed the pass and headed west in a dusty but roadworthy jeep. Both were native-born and steeped in the lore of the high country. In semiretirement now, they were out to view again the scenes of other years, and live anew the times that had been.

In due course they came to the weathered post which seemed almost to be standing on tiptoe to hold its message above the flourishing undergrowth. Coasting to a stop, they read the faded letters with relish, and a host of cherished memories came to mind. Lucky Camp. Cougar Basin. Alder Creek. Wildcat Ridge. Skunk Hollow. Chicken Canyon.

"That's the sign that pointed the way when I worked on Beaver Flat," one of the two murmured reflectively as he looked over the scene.

"Yep," the other agreed with amusement. "And it's still 2,128.6 miles to Chicago."

Both men laughed heartily, but in that brief moment the old signpost had taught a lesson neither would soon forget.

Puny men with axes in their hands and alcohol in their veins felled the forest and hauled it away for gain. Homesteaders came, followed by wood and pulp cutters. And finally the men with the new look in timber management appeared—men who talked such things as reforestation, selective logging, sustained yield, and fire prevention.

And before it began, and while it was going on, and continuing to the present moment, the distance to Chicago remained the same.

So it is with the spiritual facts of life. Hour by hour the swinging pendulum measures off the days, the years, the centuries, the ages. Men are born, come to greatness or to nothingness, then pass away. Still the character, word, and purposes of God continue unchanged and unchangeable. Still the law of love is the law of the universe. Still its violation constitutes rebellion and is defined as sin. Still man's inherent willfulness works his ruin. Still there is but one voice to woo the wayward heart, one agent to cleanse, one power to regenerate. Still the divine objective stands undiminished and unyielding.

There are no weekend or year-end bargains in redemption. No inventory or anniversary sales. There is no seasonal change of models. There are no detours or shortcuts. Not at all. Not ever. God is the same yesterday, today, and forever. His definition of sin cannot be changed. His efforts to recover men cannot be improved upon.

There is but one road from earth to heaven, from sin to salvation. The only change that time can effect will be a lessening of our desire to respond, a dimming of our discernment of the eternal prize, a dulling of our ears that renders the Spirit's call less audible and appealing. Benefit and advantage will never be found in delay, and every such moment is fraught with the risk of total loss.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2.