



AUGUST
1962

Signs

OF THE TIMES



"Others may do a greater work,
But you have your part to do;
And no one in all God's heritage
Can do it so well as you."

Signs OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

EDITOR - - - ROSS C. PIPER
ASSOCIATE EDITOR *Marian M. Hay*

CIRCULATION MANAGER - *J. C. H. Shirley*
LAYOUT - - - - - *Howard G. Davis*

VOLUME 77, NUMBER 8 :: AUGUST, 1962

IN THIS ISSUE

The question "Is There a God?" is far more than the basis for an academic argument. It is true that through the years this has been answered by an emphatic "Yes," an undecided "Perhaps," and a positive "No." You will want to read what Stanley Jefferson has to say on this topic. See page 6.

Kenneth S. Keyes, a layman, and in addition a successful business man, on page 10 discusses a subject which seems to be of growing public interest during recent years, that of Christian stewardship. We commend it to you for its thoughtful comment, and its practical suggestions. Is this an area in which you are faithfully serving God?

In these high-pressure days in which we live, in which all too often family meals are hastily-eaten affairs during which radio or television sets intrude their strident voices, we do well to pause and ponder Evelyn Witter's comments on page 16. Are you satisfied with the atmosphere surrounding your family meals?

The important part played by personal choice in the life of every individual is high-lighted by Ralph Tudor in his most recent article which commences on page 20.

Ever since the Common Market has been a live issue, people have been asking if there is any significance to it beyond its purely commercial side. On page 26, Walter E. Battye, a Bible student, and an evangelist of many years' experience, expresses his belief that could well be so.

Once again we commend to you Robert H. Parr's regular article. This time it bears the intriguing title, "The Tale of a Dead Horse." See page 30.

OUR COVER PICTURE

Conservatories always seem to have an attractive, muted atmosphere about them, and that of Hobart is no exception to this rule.

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One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands	18/-
British Commonwealth Countries	22/7
Foreign Countries	25/-
New Zealand (N.Z. Currency)	15/-
Single Copies	1/3

● A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING COMPANY (Australasian Conference Association Limited, Proprietors), Warburton, Victoria, Australia, and is registered as a newspaper in Victoria.

● All subscriptions should be accompanied by cash, such remittances being made payable to the Signs Publishing Co. All New Zealand remittances should be made by Money Order, as N.Z. Postal Notes or Stamps are not negotiable in Australia. Please notify changes of address promptly, stating both old and new addresses.

Page One



A Hardy Perennial

ONCE AGAIN it is with us. Just when most folk had relegated it to the limbo of lost causes, once more the spectre of calendar reform has raised its head. Over the years it has more or less been a live issue, as various bodies have sponsored intensive campaigns to have the calendar radically altered. There was the World Calendar Association, and the International Fixed Calendar League. The representations of these groups led to the matter being discussed by the League of Nations in Geneva in 1923 and 1931, but no decision was reached. As recently as 1949 and 1950 the question was again raised, this time before the United Nations Organization in New York, but once more no decision was reached.

A recent despatch from the Melbourne *Herald's* Rome correspondent, A. R. McElwain, indicates a revival of interest in this vexed topic, but this time its sponsorship comes from an interesting source, the Roman Catholic Church. On previous occasions, the main advantages were supposed to centre around the world of big business which, we were told, would benefit from being able to divide the year up into four trading quarters of identical length. This time, however, the supposed benefits are being advanced as religious ones.

The news report read as follows: "A 'perpetual' calendar which would fix permanent dates for Easter and other movable feasts is being discussed by the Roman Catholic Church. The proposed calendar would divide each year into equal three-month periods of 91 days (13 weeks), beginning on January 1, April 1, July 1, and October 1—each of which would be a Sunday.

"It will be discussed at the Ecumenical Council meeting to be opened by Pope John in St. Peter's Basilica on October 11. If adopted universally, the new calendar would replace the present Gregorian Calendar, established by Pope Gregory XIII in 1582."

After pointing out that the reformed calendar would fix the date of Easter as April 8, and Christmas as December 25, the report went on to state rather



(Above) The old and the new. The Royal Air Force recently staged a "Cavalade of Flying." Standing in front of an old Bristol aircraft of 1914 vintage, is officer wearing the flying kit of the day, while on the right is the airman of today. In the background is an ancient hot-air balloon. (Below) Queen Elizabeth II in a science block of a college which she officially opened.



(Left) Colonel John Glenn's "Friendship 7" space vehicle which is being displayed throughout the world. (Right) A hovercraft in workclothes. Here a converted Landrover shows the potential of this craft for agricultural purposes.

naively that "Catholic Church authorities think there would be so many advantages it would be widely acceptable among Protestant and Orthodox religions." What these "advantages" were, it did not state.

There is nothing new in this most recent scheme to change the calendar. It is identical with previous suggestions which aroused intense opposition on both civil and religious grounds. What does it now have to make it "acceptable"? We would not know, but we do know very real grounds for objection to it.

A quick calculation reveals that four periods of 91 days each total 364 days. Now, as the year consists of approximately 365½ days, an annual adjustment of one day would be necessary. Simple! say the calendar reformers. Between December 30 and January 1, we just put in a "Blank Day." This would do what no previous calendar changes have accomplished—upset the weekly cycle.

When the change was made from the Julian to the Gregorian Calendar in 1582, Thursday, October 4, was followed by Friday, October 15. Note that the sequence of the days of the week was in no way affected. But in this suggested change, there will have to be one "Blank" day in an ordinary year, and two every leap year. This means that what should be called Sunday would be Monday one year, Tuesday the next year, and so on.

It is readily seen that devout Christians, Jews, and Mohammedans, who each have their distinctive day of religious significance, would find it well-nigh impossible to keep track of these days. That this suggested change should now be sponsored by a religious organization makes it all the more incomprehensible.

The case in opposition to such a suggested change has not been put more clearly than was done by the International Convention of the Churches of Christ in 1930, when it declared: "As part of the religious world . . . which believes that the week has come down from the beginning without change, and that its sacred days have always remained the same; we protest that part of the simplified calendar which proposes to give the religions of the world *real* sacred days but five times in twenty-eight years. Better to retain our present calendar than to challenge opposition from all great religions—opposition because conscience forbids conformity." R.C.P.

Sins of Parents

A PASSAGE of scripture which frequently is misunderstood, is this one taken from the heart of the Ten Commandments: "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments."

Through the years sceptics have asked: "What kind of God do you serve? If He is a God of love, as you say He is, how could He punish innocent little children for something they had nothing to do with?" Of course, the explanation of this verse is quite simple. An accepted interpretation of Hebrew expression is that what God permits, He frequently is spoken of as doing. Only on rare occasions does He interfere with the outworking of natural law.

A case in point was the recent report appearing in *Newsweek*, concerning New York's Bellevue Hospital. Doctors there described a patient, the like of which they are seeing more frequently every year. "He writhed painfully in his bed. He had no appetite, and what little food he did swallow, he promptly vomited. To physicians in the ward, the patient's intense irritability, loss of appetite, and nausea added up to one inescapable diagnosis: Narcotics withdrawal. But this was no ordinary addict in a cold sweat trying to buck the habit. He was an infant two days old."

The senior pediatrician explained that the infants get their heroin—and their addiction—before they are born. The drug passes from the mother's blood into their blood. When they are born, the supply of drug is cut off, and they immediately go into a typical condition of drug withdrawal.

This is a graphic illustration of the outworking of natural law, of innocent children suffering because of the wrongdoing of parents. Instead of blaming God for such harrowing and tragic occurrences as this, should we not lay the responsibility where it really belongs? And should we not heed the warning of the natural law which states that every action must have its corresponding reaction? Whether this is for good or ill rests upon the choice we make. R.C.P.

Nature's Revelation of God

WRITING to Ilico, famed columnist of the *British Weekly*, a correspondent states the proposition, "All nature is the revelation of God," and then states that while he is awed and reconciled by the contemplation of the regularities of nature, and its fathomlessness, he cannot say "Our Father" to the author of cosmic explosions and of red-toothed and clawed carnivorous animals.

In reply, Ilico questions the proposition, because disease, suffering, and death, as well as life and beauty, are evident in nature. He would say rather that "through nature God may be apprehended by us."

When the poet Tennyson coined the phrase, "nature, red in tooth and claw," he expressed the problem of reconciling the Author of nature with the God of love.

But the answer is simple. God has two books, the written Word, the Bible, which is a revelation of God as Creator, Sustainer, and Redeemer; and the book of nature, which, while revealing a world of miracles, of beauty and wonder, reveals, too, an antagonistic power.

We see in nature life and death, good and evil; nature's fair face is marred by disease and decay; her children fall prey to cruelty and savagery. Alone, the book of nature will only baffle and confuse us.

But when we read the book of nature in the light of God's written Word, we can understand the reason for this derangement. God created this world perfect and beautiful, to be the home of our first parents, and to them He gave dominion over it all. But they listened to the voice of the enemy, and fell into sin and rebellion. Their control of the earth passed over to the enemy to whom they had yielded, and thorns and thistles, blight and disease, death and decay joined in conflict with the forces of life and restoration.

That conflict is everywhere evident, and we may say as did the householder in our Lord's parable, "An enemy hath done this." Matthew 13:28.

God's wonderful plan of redemption envisages the restoration of all that has been marred by sin and the curse. The redeemed human race, their characters transformed into the divine image, will be given bodies that shall never know sickness, old age, nor death. And their everlasting home will be the earth freed from the curse of sin, and created anew in beauty and fruitfulness.

Notice a few passages of Scripture which tell of the restoration of the natural world at Christ's coming.

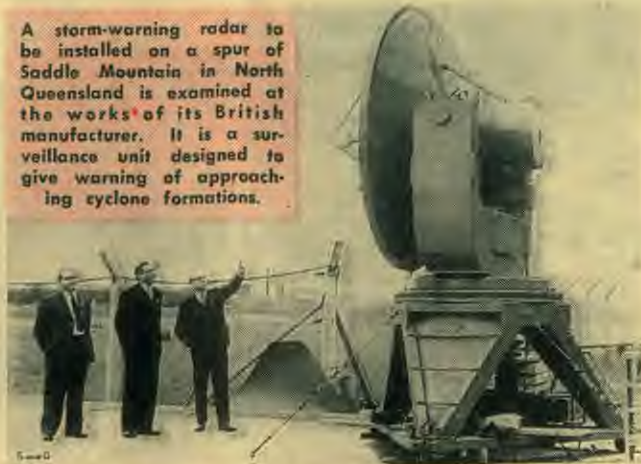
"The creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." Romans 8:21, R.S.V.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matthew 13:40-42.

As a climax of the beautiful description of the new earth state, when "the wolf also shall dwell with the lamb," the assurance is given, "They shall not hurt nor destroy in all My holy mountain." Isaiah 11:6-9.

M.M.H.

A storm-warning radar to be installed on a spur of Saddle Mountain in North Queensland is examined at the works of its British manufacturer. It is a surveillance unit designed to give warning of approaching cyclone formations.



"God May Be Warning Us"

ON the sixth night of his recent Chicago crusade, Evangelist Billy Graham referred to current disturbing happenings, and told his listeners that God might be thus warning men that "the end of our age is near."

This was considered of sufficient news value to be cabled to far countries, and next day it appeared in the columns of the Australian press.

As his pointers he took the stock market drop, the crisis in South-East Asia, and Russia's possession of H-bombs, and continued:

"As God destroyed the ancient city of Sodom because of its sins, He may be warning us we could suffer the same fate. God could be warning us, 'Repent before it is too late. Those who have already accepted Christ have nothing to fear. Those who do not will be damned.'"

In His great apocalyptic sermon our Lord told of conditions that would prevail in the world immediately before His second coming, and said that these events were to be regarded as signs of His return.

"Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

... "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . .

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:10-28.

The alarming events unfolding in current history, and the destructive power of natural phenomena in recent years, as tempests and tornadoes, earthquake and volcanic eruption spread desolation and death, may well be God's voice raised in warning, seeking to catch our attention, and call us to repentance before it is too late.

Let Christians also take these warnings to heart, as they see their redemption approaching, and call others to share their certain hope in these troubled days.

M.M.H.

TRAVELLING by bus into the heart of old Cambodia, I saw a thousand white herons skimming gracefully through the air over mile after mile of paddy fields. Carabao, birds perched on their backs, wallowed lazily in the mud beneath the tropical sun. Oxen, with oxcarts loaded to the hilt, pulled their burdens to field and market. Thatch-roofed houses dotted the dusty landscape.

People were everywhere. Men and boys were fishing with nets, traps, or baskets. Mothers, their mouths stained with betel-nut juice, suckled their hungry infants. Sober young girls washed the family clothing or dishes near the riverbank.

Men, women, and children, market-bound, trudged along the roads with a rhythmic gait, their wares hanging from the ends of sticks balanced over their shoulders. From the ends of one such stick, half a dozen chickens, their legs tied securely, dangled upside down.

As the bus stopped at each village, boys and girls carrying flat baskets on their heads hawked unusual delicacies—freshly roasted tarantula spiders, pared

While standing there I thought of another empire whose glories will never fade and of a King who will reign throughout eternity. Soon "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel 2:44.

This coming empire will have the Holy City, New Jerusalem, as its capital. Within it will be the "throne of God and of the Lamb." Revelation 22:1. There will be no need of a temple, "for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:22.

As for the subjects of that empire, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4. "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:22.

City of Dreams

★ DANIEL R. GUILD

pieces of sugar cane, peeled bulbs of pond lilies, and, invariably, French bread.

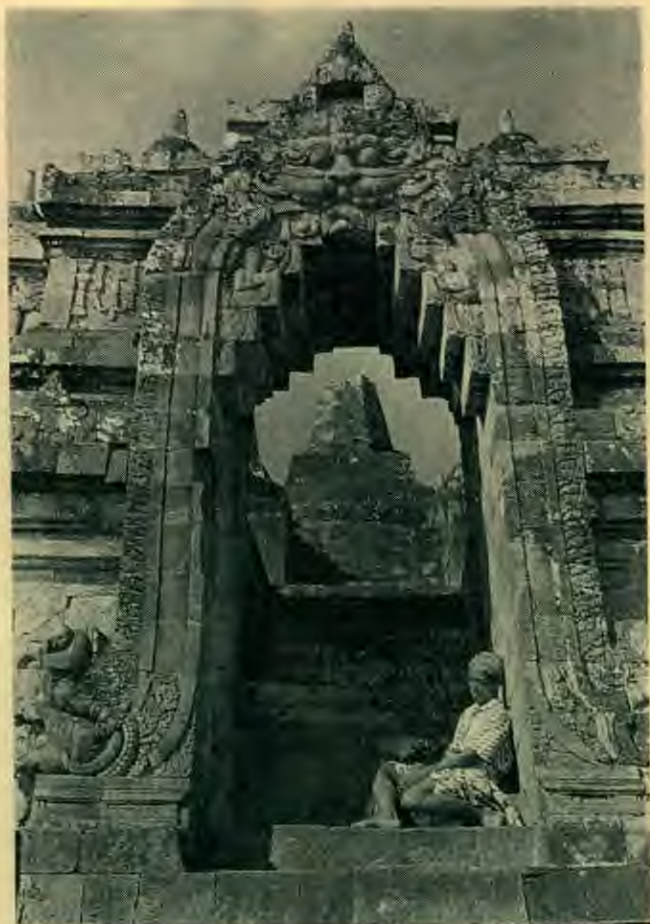
Leaving the bus at Siem Reap, I hired a cyclo, a two-wheeled open-air conveyance pulled by a motor-cycle, and travelled four miles through dense jungle. Suddenly, emerging from the jungle, I saw before me the ruins of ancient Angkor, cradle of Cambodian civilization a thousand years ago.

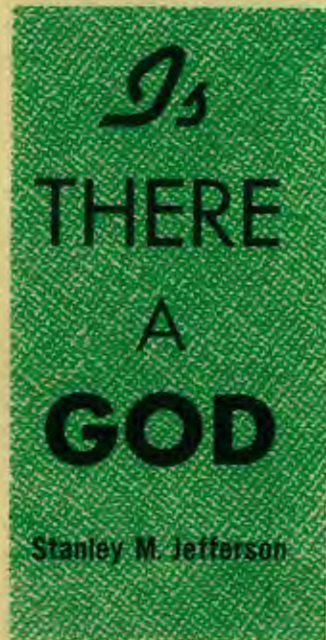
The towers of Angkor Wat, indicating a high degree of civilization, were in marked contrast to the sights I had seen from the bus window. Awe-struck by this massive temple reflected in the moat surrounding it, I crossed the causeway leading over the moat to the ruins.

As I walked through the temple, bas-reliefs depicting ancient subjects of the Khmer Empire stared at me from all directions. Climbing to the highest possible point and looking out over the grounds below, I imagined the scenes pictured in the bas-reliefs taking place—King Suryavarman II the god-king "whose power extended from the coasts of the China Sea to those of the Indian Ocean," sitting on his portable throne, shaded by ruffled umbrellas, surrounded by attendants waving gay-coloured fans, and being entertained by his harem of dancing maidens; or, sitting on his royal white elephant parading with troops equipped with spears, swords, bows, and arrows, ready to go forth to battle on elephant back, in horse-drawn chariots, or canoes.

As I scanned the landscape surrounding the temple, my mind's eye beheld a royal city of a million inhabitants, with houses of kings and nobles, sumptuous furnishings, richly woven textiles and extravagant jewellery.

But the glory of this empire has faded. The Khmer race mysteriously disappeared, and with it its proud civilization. Only the sandstone temples remain.





**YES, Says an
Evangelist,
and Supplies
the PROOF**



THE existence of God is the keystone of man's interpretation of life, the only basis of morals. For myself, I am convinced that God does exist; but I sympathize with those whose faith cannot grasp His existence. Once there were doubts in my mind; now it is my purpose to show how reason supports faith in God, and how unreasonable it is not to believe in the divine existence.

The most obvious fact of which we are conscious is that of our own existence. Descartes, some three hundred years ago, said with logic: "I think, therefore, I exist." We see life in others, we are conscious of that same power within ourselves; but how shall we account for the origin of that life?

The theory of biological evolution does not account for it. Even if evolution were true, it is admitted to be only a process, not a cause; it tells how things work, but not how they came into being. The scientist Horatio H. Newman made this statement: "Reluctant as he is to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution."—*Readings in Evolution, Genetics, and Eugenics*, University of Chicago Press.

Spontaneous generation does not account for life, for Pasteur disproved by his famous experiments the spontaneous generation of even the most simple forms of life. We are reminded of the statement of Dr. E. B. Wilson, the great American biologist, who said: "The more scientists penetrate into the study of the simple cell, the greater the gap between living and non-living matter appears."

If this thing we call life exists, then something must always have existed; because there is a natural law which says: "Out of nothing, nothing comes." Therefore, we must come to the conclusion that something is eternal.

According to the law of causality which says that there is no effect without a cause, and that the cause must be equal to, if not greater than, the effect; we must conclude that this eternal something has life within itself, or it could not originate life. By this same law of causality we are also correct in inferring that this Eternal Being not only has life within Himself, but is also personal, intelligent, and moral; because personality, intelligence, and morality are all attributes of human beings, and the cause must be equal to the effect.

If, then, we weigh the materialist's interpretation of life in the balance of reason and subject it to his own laws, it is truly found wanting. Hence the Christian is right in distinguishing this eternal something from non-living matter, and calling it God.

There are a great many persons who say that because they cannot behold the presence of God they cannot believe that He exists. Years ago there was a French scientist who was crossing the Arabian Desert under the leadership of an Arab guide. When the sun was setting in the west, the guide spread his prayer rug down upon the sand and began to pray. The man of science looked at him with scorn and, when he had finished, asked him what he had been doing.

He said: "I was praying."

"Praying! Praying to whom?"

"To Allah, to God."

"Did you ever see God?" the man of science asked. "No."

"Did you ever hear God?"

"No."

"Did you ever touch God and feel Him?"

"No."

"Then you are a great fool to believe in a God you never saw, a God you never heard, a God you never touched."

The Arabian took the rebuke in silence. They retired for the night, arose early the next morning, and a little before sunrise they went out of the tent. The scientist said to the Arabian guide: "There was a camel around this tent last night."

With a peculiar twinkle in his eye, the Arabian asked: "Did you see the camel?"

"No."

"Did you hear the camel?"

"No, I slept soundly all night."

"Did you touch the camel?"

"No."

"Well, you are a strange man of science to believe in a camel you never saw, a camel you never heard, a camel you never touched!"

"Oh," said the other, "here are his footprints all around the tent."

At that moment the sun was rising in all its splendour, and with a graceful wave of his hand, the guide said: "Behold the footprints of the Creator, and know that there is a God." Yes, the magnificence of the universe and the beauty of nature point to God as Creator.

This simple, common-sense argument has been clothed in philosophical language under the name of teleological argument. For the sake of clearness it is this: There is evidence of law and order in the universe. It would be impossible for science to exist if this were not true. But surely law and order could not exist apart from the fact that there is a mind back of them. Beauty and harmony, purpose and design, are not the product of blind forces. Law is the expression of intelligence.

Socrates long ago remarked: "The existence of law presupposes the existence of a legislator." This legislator the Christian calls God. Wherever we find order and system we know that there has been an intelligent mind at work. Over the hills and mountains we find the trees of the forests scattered here and there without any particular method or design; but as we pass by the orchards and vineyards we find them planted in an orderly way, row after row, and we know that a mind has been at work in placing them in that order.

But what shall we say concerning the universe in which we live? Go out on some dark night and look up at the black depths of the heavens. Notice the planets and stars shining down upon you. Ask yourself: "Who put them there? Who keeps them there? Who orders their goings with unerring precision?" There can be but one answer. As no building can exist apart from its architect and builder, so the universe speaks to us of the mighty power of God, the Master Builder. The beauty of the world tells us of God's wisdom and love for each of His children.

If you can conceive of literary masterpieces such as *Hamlet*, *Paradise Lost*, or *The Divine Comedy* to be a medley of words which happened to organize themselves without the concurrence of reason and sentiment, I withdraw my argument. If you can admit that the rhapsodies of Frank Liszt, or the great works of Chopin, or the symphonies of Beethoven were simply a hit-and-miss arrangement of chords, tempos, and syncopations combined by fortune or accident, not inspired by a musical genius, then I recant my thesis. But who can conceive such an argument?

It is impossible for us to believe that any work of art, whether it be poetry, music, painting, or sculpture, can be produced apart from the talented hands of the masters. Yet there is more harmony in the motions of the stars, more grace and attractiveness in the flowers of the field, than in any of the masterpieces of human genius. God is the supreme artist, and He has endowed the universe with those attributes that find in Him their original perfection. All nature cries out that God does exist! And those whose ears are tuned to its message rejoice in this sublime fact.

Thus we see the reasonableness of our faith in God. This, however, will do you no good unless it becomes a personal conviction in your own heart. Your conception of life will be brightened and glorified when you cherish the conviction that God reigns, and that His will is supreme, that He is mindful of every one of us, and that for each one He has a plan of service and happiness in this world, and a crown of eternal glory in the world to come.

The Scriptures say: "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34:8. Even in these anxious times such a trust will bring calmness of spirit as we look forward to the untried pathways of the future. The trials and problems of this life will be seen in their proper perspective. The Creator says: "Be still, and know that I am God." Psalm 46:10.



ONE very human failing, most annoying when detected in others but seldom discerned in ourselves, is our faculty for taking things for granted. Ask a hard-working housewife and mother, how she feels about the way her services now seem to be expected rather than appreciated, and she doubtless will recall the ardent manner in which she was wooed and won. She will contrast those blissful days of yester-year with the matter-of-fact treatment she now receives. How human is our tendency to take gifts of priceless value for granted once they have been won.

The liberties of conscience which we now possess are thus regarded by many. We have become so accustomed to having them, we overlook how hardly they were won, and at what price they were gained for us to enjoy. To a new generation, reared in an atmosphere of freedom and religious liberty, these gifts all too often are regarded more in the light of an inherent right rather than the priceless heritage they really are. To all such, the warning sounded by that ardent lover of personal liberty, Daniel Webster, is especially pertinent. "God grants liberty," he once declared, "only to those who love it, and who are always ready to guard and defend it." To this we might add John Philpot Curran's oft-repeated truism: "Eternal vigilance is the price of liberty."

As priceless as liberty is in any of the realms of human experience, it is absolutely indispensable in the religious domain. But so accustomed have most of us become to religious liberty, that we fail to sense its true worth. Somehow it is like precious gold in that only when it is tried in the furnace of opposition does its intrinsic value and untarnished lustre appear.

The church should be the first to prize this God-given heritage, and yet, strange to say, some sections of the church have been the worst offenders in denying others the religious liberty they claim for themselves. Had the Christians of former ages adhered firmly to the simplicity of the gospel; had they consulted the will of Christ as contained in the sacred Scriptures; had they not sought the aid of the secular powers to assist in the enforcement of their man-made dogmas, the powers of oppression would never have trampled upon the prostrate liberties of Christendom, nor would the darkness of the Middle Ages have wrapt in its deadly shades, from generation to generation, the churches of the living God.

But charges of religious intolerance cannot be laid against any one section of the Christian communion. It must be frankly acknowledged, since history amply records the fact, that the Protestantism of a large number of the Reformers was almost as authoritarian in nature as the religious system against which they protested. They claimed for themselves the right of private judgment, but many were not prepared to grant this right to others. The Reformers from Catholicism, the Reformers from Episcopacy, the Reformers from Presbyterianism, all in a greater or a less degree violated the sacred right of religious freedom, in their endeavours to coerce others into full agreement with themselves.

This same strange quirk of human nature was evidenced in the early days of American history. The Pilgrim Fathers, fleeing from the attempts of the

Stuarts to bend the consciences of Englishmen and Scotsmen into conformity to their established religion, soon exhibited the same intolerance toward their fellow freedom-seekers. Their views of religious liberty were so circumscribed, that in their determination to worship God according to the dictates of their own consciences, they were determined to exclude from their community all who would not adopt their mode of worship.

The Acts of Uniformity passed by the English House of Parliament they considered to be a disgraceful infringement of the liberty of the subject. But they considered it quite legitimate for them to compel every resident of New England to adopt the Congregational mode of worship. It was this very spirit of intolerance which led one sturdy Puritan named

DON'T TAKE IT FOR GRANTED--

RELIGIOUS

William Blackstone to protest against his fellow emigrants: "I came from England because I did not like the Lord-bishops; and I cannot join with you, because I will not be under the Lord-brethren!"

No very real effort was apparently made during the progress of these various reformations, to define the extent of the rights of the freedom of conscience. Nor in the intervening years has there been a concerted effort on the part of the majority to keep inviolate the sacred right of religious liberty. The views of mankind upon this vital subject, as upon many other grand and important principles of truth, have been only very gradually enlightened.

What then is this elusive quality, religious liberty? It is that liberty or right which every man possesses to believe the gospel, to worship God, to profess and propagate religion, or to reject the whole Christian ethic should he so choose, without fear of human molestation. It is that inalienable right which is essential to our rational nature, and which is given us by our Creator, to examine and embrace, to practise and promote, or to reject and rebut religion to the widest extent possible, without the restrictive interference of man. "Religious liberty," says one prominent churchman, "is one of the rights of human nature, antecedent to society, which no man can relinquish; since it is essential to his constitution, and out of his power to surrender to another. The religion of Christ," he adds, "makes its way by argument and persuasion, and is a matter of individual choice, not of force or violence."—Warner, Volume 1, pages 24, 44.

Religious liberty is of such vital importance to all mankind, that it is impossible for any nation to value

it too highly, or to be too jealous of any attempt, no matter how insidious, to depreciate its benefits. Every wise government will allow religion to take its own course, and let it stand or fall on its own merits. A merging of political and religious interests, no matter how innocuous it might seem, is inimical to the happiness, the rights, and the best interests of man. Unbounded religious liberty will no more intrude upon the rights and happiness of others, than it would willingly permit itself to be destroyed. It will no more injure good government, than it would be injured, oppressed, or ruined by tyranny.

Recognizing this important principle, the founders of the American Republic, by now having learned some valuable lessons, foresaw the perils of religious legislation and sought to make religious freedom for ever

LIBERTY

★
Ross C.
Piper

● WHAT IS IT?

● TO HOW MANY SHOULD IT APPLY?

secure. The following safeguards are written into the very text of their Constitution in these now familiar words:

"No religious test shall ever be required as a qualification to any office or public trust under the United States." Article VI.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Amendment Article I.

When the Australian nation drafted its constitution, it was careful to include as Clause 116 this same important proviso:

"The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

Queen Victoria, who among her last official acts ratified this Australian Constitution, made this important proclamation: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none in any way be favoured, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and imperial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of our subjects, on pain of our highest displeasure."

With such noble expressions as these on record, and with the ample Constitutional provisions for religious liberty on the Statute books of most enlightened lands, the tendency these days is to sit back feeling that the battle for freedom is won, and that all that remains for us is to enjoy the priceless privileges which are ours. Never was a belief more fallacious. It is true that the challenges to personal liberty these days do not seem to come on the major national level. Nevertheless the forces of oppression and darkness are still quietly at work the world around. Stealthily the shadows of intolerance are creeping out of ambush in unexpected places, and an informed public conscience must ever be on the alert to protect the heritage of liberty which is ours.

The human tendency is to leave such matters to "the other fellow." But if we love liberty as we should, we will guard and protect it as we would our very lives. All professing Christians should feel very jealous of this God-given right and should ever be on the alert to detect and resist any intrusion into this sphere. By letters to the press, by personal interviews with responsible officials, and by the correct and legitimate use of the ballot box, all should do their utmost to ensure that they will be able to stand fast in the liberty wherewith Christ has made them free.

But while ensuring that we ourselves enjoy full freedom, we must never lose sight of the fact that the same rights we claim for ourselves we are in duty bound to extend to others, however widely we may differ from them. The true spirit of Christian charity and kindness should be seen in our every dealing with others. Through the centuries, men have been quick to recognize and claim their own rights, while at the same time ignoring or trampling upon the rights of others. This is not the basis of true liberty, which consists rather in a mutual recognition and respect for the rights of others.

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free."

Religious liberty is one of God's noblest gifts to mankind, a contributing source of happiness to human life, and an essential prerequisite to all acceptable forms of worship. Happy is that country, that nation whose rising generation is educated in the principles, and trained in the practice of religious freedom. All who in their youthful days are made acquainted with its nature and worth, who are inspired from childhood up with ardent love for it, will never take it for granted.

Such an educational programme will prove the best and most effective method of preserving this invaluable treasure, and of handing down from father to son the torch of liberty. This treasure was bought with blood. We are nations not of slaves, but of men. Our homes, our persons, our families, our consciences, our souls, our religion, our God, are all our own. May they ever be kept that way.

ONE of the words that came to have a real meaning for us during the last war was the word *priority*. We learned that the things most important to the war effort had to be given the right of way over everything else—that they had to come first.

I believe with all my heart that the lesson we Christians need most to learn is to put first things first. And God's Word reveals very plainly what those first things are.

After telling His followers that they are not to worry about food, drink, and clothing (Matthew 6:25-32), Jesus said, "Seek ye *first* the kingdom of God, and His righteousness," and He promised that He will provide the other things according to our need.

This clear-cut statement from the Master's lips can mean only one thing: the things of God are to come ahead of everything else—we are to surrender ourselves completely to Him—to give Him first priority in our lives.

God certainly is entitled to first claim on our time, because He controls our time. The years we will spend on this earth are in His hands.

God should have first claim on our energy because our health, from which we derive our energy, is under His control.

God surely has first claim on our abilities because He gives us our talents of varying kinds.

And it naturally follows that God should have first claim on our money because what we earn is the direct result of our use of the time, energy, and ability that God has given us.

Our problem then—yours and mine—is first to definitely recognize God's prior claim on these things and then to actually acknowledge His claim in the way we live and handle our affairs.

If we are to put God first, we must use a portion of each day for the study of God's Word and for a vital prayer life. Our energies and our abilities must be used to witness for Him—to serve Him in our daily walks of life.

But if we dedicate these things and hold back our money, we miss a very vital part of our Christian experience, "for where your treasure is, there will your heart be also."

For many of us, the most difficult thing of all to surrender is our money. That's easy to understand, because in a very real sense the money we earn is our lives converted into pounds, shillings, and pence; it's our time, our energy, and our ability—our lifeblood, if you will—minted into coin.

When we face the facts fairly, we realize that our money isn't ours at all in any lasting sense. We can't take it with us when we die; we can't even be sure of keeping it while we live, for sudden reverses can sweep it all away. In the final analysis, then, money is simply something that God entrusts to us and allows us to use during our lifetime.

To enable us to remember always that God has first claim on our earnings He asks us to adopt a simple, practical, and business-like plan known as tithing—to set aside one tenth of our income or profits, dedicating this tenth to the glory of God and using it for the advancement of His cause on the earth.

When God organized the Jewish people into a nation, He gave them a law which said, "And all



IN
Partnership
with **GOD**

KENNETH S. KEYES

the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30. Note that it doesn't say, "The tithe should be given to the Lord." It says it "is" the Lord's.

Years later the prophet Malachi was rebuking the Jewish people for indifference and disobedience to the laws of God. In Malachi 3:7-9 God speaks through the prophet about this law of the tithe. He doesn't accuse the people of neglecting their duty. He doesn't suggest that they have not been liberal enough. He says, "Ye have *robbed* Me . . . in tithes and offerings."

This plain statement clearly implies that when they withheld a part of that tenth, they were taking from God something that belonged to Him.

If our federal government has the right to levy a tax on our incomes, surely God, who gives us time, energy, and ability, and provides the materials with which we earn those incomes, has a perfect right to claim a definite part of them for His work.

There are some who take the position that Christians are not obligated to tithe because Christ's coming freed them from obedience to the Mosaic laws. Whether the law of the tithe is binding upon believers today is, to me, unimportant. I feel that our love for God, our gratitude for the salvation that we have through His Son, and our appreciation for the many

blessings that we receive daily should prompt us to use at least a tenth of our income for God's honour and glory.

Looking at tithing from the practical side, does tithing pay? Does it bring pounds, shillings, and pence in dividends in addition to its spiritual blessings?

In the past twenty years I have spoken on tithing to thousands of church members, and I have yet to meet one who faithfully tithed his income without receiving a real blessing. In most cases the tither's income increases, but where it does not, the universal experience seems to be that the Lord makes the nine tenths go farther than the ten tenths did before.

Tithing helps us to remember that all belongs to God and serves to make us more economical and systematic in our use of money. Furthermore, the man who thinks of his time and ability as belonging to God will ordinarily be a better workman and will deserve promotion and increased responsibility.

It seems logical to me to believe that God would bless financially those who recognize His ownership and who honour Him by dedicating at least a tenth of their incomes to His work here on earth. Malachi 3:10 says, "Bring ye all the tithes into the storehouse . . . and prove Me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Proverbs 3:9,10 says, "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

That tithing does pay financially as well as spiritually has been the experience and the testimony of many great business and financial leaders.

William Colgate—of the great tooth paste and toilet preparations firm—was a tither; Heinz of 57 Varieties; Hershey of Hershey's Chocolate; Kraft of Kraft Cheese; Jarman, the shoe manufacturer; Hyde of Mentholatum; Kellogg of corn flake fame; Crowell of Quaker Oats; Kerr of the Kerr Fruit Jars; Proctor of Ivory Soap; Wanamaker, the department store merchant—these are just a few of the well-known business leaders who honoured God with their tithes and offerings.

One time John D. Rockefeller, Sr., was asked if he tithed. He replied, "Yes, I tithe. My first wages amounted to one dollar fifty cents a week. The first week I took the one dollar fifty cents home to my mother, and she held the money in her lap and explained to me that she would be happy if I would give a tenth of it to the Lord. I did, and from that week to this day I have tithed every dollar that God has entrusted to me, and I want to say to you that if I had not tithed the first dollar I made, I would not have tithed the first million dollars I made. Train the children to tithe, and they will grow up to be faithful stewards of the Lord."

Back in 1935 a salesman in my organization was £225 in debt. He started tithing. In 1936 he paid off the loan before it was due and had £540 in cash, which he used to open a real estate office in his home city. In 1937 he earned £3,550; in 1938, £4,880; in 1939, £6,815; and in 1940, £7,875. As his income increased, he gave approximately one fourth

of his income to the church and charitable organizations. The more he gave the more God prospered him.

Several years ago we heard a timber-worker give his experience. He had tithed for many years, and God had prospered him. He increased God's part to 15 per cent—then to 20 per cent and God continued to bless. Finally he bought a big sawmill and showed his gratitude by dedicating 50 per cent of the profits to God's work. In recent years more than £45,000 of these profits had been used to advance the cause of God.

A motor-car dealer who heard this message and started tithing, later wrote, "I have learned that by forming a partnership with Christ and paying more attention to spiritual things and less to material things, everything works out much better. I am much better off financially now than I was before I started tithing, but even if I had less money I would continue to tithe, for it has been the source of my happiest Christian experience. I have learned that being a partner with Christ and having the privilege of handling a small portion of His business is worth more than all the world has to offer."

In my own experience tithing has brought financial blessing. After giving God the leftovers for many years, we started taking out His share first during the depression in 1932. It wasn't easy to do at first. My income was barely enough for my family's needs.

During that first year my income increased 60 per cent. The second year it was more than double what it had been before we started tithing, and it continued to grow.

Then we decided to tithe our company income, too. The first year after our tithing resolution was



adopted we made more money than in any previous year in the company's existence. The next year our profits were larger still.

Then after seven or eight years of substantial growth our income stopped increasing. Seeking the answer, I finally realized that during all these years we had been devoting to God's work only the tenth of our income—that was already His—that we had completely failed to show our gratitude for the financial blessings that God had poured out so bountifully. When we increased our tithe to include love gifts and offerings, our income resumed its upward trend, and we had the joy of knowing that God was once more guiding our business affairs.

Of course a sceptic can say, "Haven't your business conditions generally improved? Wouldn't your income have increased just as much if you had not tithed? I doubt it. It just seems good, sound business reasoning to believe that God will bless financially

the man or woman, or the business firm, that honours Him and tries to further His programme on earth. I honestly do not believe that our income would have increased as much as it has if we had withheld our tithes and offerings.

But the financial blessing that so often comes to the tither is not the main thing. The spiritual blessing is far more important.

When we tithe, we have the satisfaction of knowing that we are putting God first in this vitally important part of our lives. With this knowledge comes the realization that we are actually in partnership with God. It's glorious to have God as a partner: an ever-present God to whom we can take our problems any time, anywhere we happen to be; an all-knowing God who knows what is best for us; an all-powerful God who can bring to pass those things that are for our spiritual, our physical, and our financial advantage!

We need never fear the outcome of events when we have God for our partner. We need not worry about business deals when He is at the helm of our ship. And the tither has great joy in realizing that he is God's partner, too—that he is playing a real part in advancing God's programme in the world today.

If you are a child of God and want greater happiness in your Christian faith, you will find it when you dedicate a liberal part of your income for the advancement of God's kingdom on earth and give Him the right of way in your life.

If you have not accepted Christ's sacrificial death on the cross as the payment for your sins, then I do not believe you will receive a blessing from tithing. God's promises are to His children, not to those who reject His Son. Read John 3:16, 36 and Romans 10:9,10, and put your trust in Him.

For those of us who have salaries, figuring the tithe is easy. Simply set aside one tenth of our pay as we receive it—separating it from the money that we spend for ourselves.

If we are engaged in a business or a profession, the tithe would be figured on our net incomes—the amount remaining after our actual business or profes-

sional expenses are deducted. Usually we will know each month just what our profit has been, and the tithe can be set aside then.

But if you happen to be farming or in a business where you do not know how much you have made until the end of the year, don't deny yourself the blessings of partnership over such a long period, but estimate your earnings and give your estimated tithe for the glory of God. I suggest that you estimate on the high side rather than the low side. God usually helps to make such liberal estimates come true.

Many questions are asked about what items may be deducted in figuring the net income. The best answer to all these questions is: "Be as fair with God as you would expect a business partner to be with you." If you adopt this principle, there is little likelihood of your being led astray in your application of the plan.

Let's summarize briefly the reasons why you and I as believers should tithe our incomes:

1. It is God's plan handed down to us in His Word.
2. It was endorsed by our Lord and Saviour, Jesus Christ.
3. It is the only practical, business-like way for us to recognize God's prior claim on our time, energy, and ability and the pounds we produce with them.
4. It will enrich our lives spiritually.
5. It usually brings financial blessing.
6. It is a most vital step if we are to fulfil the first and great commandment—to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

If you have been giving God the leftovers of your income instead of His tithe, then you have been depriving yourself of one of the greatest joys in your Christian life. You have been cutting yourself off from the blessings, both spiritual and financial, that come from partnership with God.

Accept God's challenge in Malachi 3:10 and try His plan during the next twelve months. Just give it a fair trial—for a year. I predict that it will be the happiest year in your Christian existence and that you will continue this practice as long as you live.



L. O. GOLDSMITH

MOBILE CLINIC FOR TIBETANS

A 12,000-dollar fully equipped mobile medical unit has been sent by the recently formed Dr. Thomas A. Dooley Foundation to northern India to help care for Indian villagers and Tibetan refugees. The huge van is equipped with sterilizing facilities, operating table, and surgical and medical supplies of all kinds. Under emergency conditions, major surgery can be performed within the unit. With the van went an auxiliary jeep and trailer. An announcement from the foundation's New York chapter said the unit was sent to keep a promise made by the late Dr. Dooley in November, 1960, to the Tibetan people and their leader, the Dalai Lama, to furnish medical assistance to refugees from Tibet fleeing into India.

HERE'S A SWITCH

Hotel owners in Oakland, California, protested against the establishment of a church in their vicinity, and won their case! When a church sought permission to build near two bars, two liquor stores, and a pool hall, the proprietors protested: "It's no place for a church." Said one of the church authorities: "It's just the place for a church!" In a hearing before the authorities of the city, one hotel owner stated, "We wouldn't appreciate their message, and they wouldn't appreciate ours. They wouldn't be able to hear their sermons for the noise of our juke box." The Commissioner said it was the first time hotels had protested against the location of a church. "Usually it is the other way around," he said. The church finally withdrew its application in deference to the wishes of its more worldly neighbours!

ROMAN CATHOLIC MEMBERSHIP

Catholics throughout the world now number 540 million, according to latest statistics, the Vatican Radio reported. It said the figure includes 240 million Catholics in Europe, 35 million in Asia, 26 million in Africa, and 3 million in Australia. The station said the current population of the world was estimated at 3 billion.



PHOTOGRAPHING THE PLANETS

A new balloon-borne telescope-camera is expected to make the first sharp, high resolution photographs of planets, nebulae, and other celestial objects later this year. The 6,000-pound, 36-inch aperture system is being constructed for Project Stratoscope II. With this larger telescope scientists hope to obtain new data on the cloud structure of Venus and possibly glimpses of its surface, on the nature of Jupiter's atmosphere with its mysterious red spot, an optical measurement of the diameter of Pluto, more information about the structure of Saturn's rings, and important data about the interior structure of galaxies and nebulae.

EVANGELICAL PROTESTANTS IN ITALY

In a recent interdenominational session of prayer for Christian unity, Italy's evangelical Protestants for the first time publicly urged unity with the Roman Catholic Church. The session was held under the co-chairmanship of the moderator of the Waldensian Church, Europe's oldest Protestant body, and the superintendent of the Italian Methodist Church. Dr. Ermanno, a Waldensian moderator, invited the assembly to pray so that the evangelical churches in each community may unite. However, the Methodist superintendent, the Rev. Mario Sbaffi, went further and called for prayer "without hypocrisy and without mental reserve for unity with the Catholic Church."

BAN CIGARETTE SMOKING

Strong official action was taken in Britain to discourage the people from smoking cigarettes. After spending almost three years evaluating existing statistical and medical data, a nineteen-man committee of the prestigious Royal College of Physicians published their unqualified conclusion: "Cigarette smoking is a cause of lung cancer." The British Health Minister J. Enoch Powell promised to put into effect methods urged by the Royal College to discourage smoking. Some of these are: Keep children from buying tobacco products, restrict tobacco advertising, cut down smoking in public, boost cigarette tax and establish anti-smoking clinics for those who find it hard to quit. On March 21 London and three other cities in Britain took steps to ban smoking in public places. Buses, schools, and movie houses are also considering banning the practice.

WELDING METAL WITH SOUND

Science has put sound to many uses, and now it has discovered one more. Sound can be used to weld metal foil. Reporting on it, the *New York Times* said: "The new welder, using 'silent sound' waves of 20,000 cycles a second, beyond the range of human hearing, 'accomplishes a molecular transference of plastic flow between the two metallic surfaces and the result is a weld stronger than either of the two pieces being joined.' . . . It is said to make aluminium foil packages airtight and resistant to all penetration but puncture or tearing. . . . Dr. Gulston said use of the new welder would permit grocers to stock foil-wrapped packages that would preserve contents indefinitely."

BACKFIRE

"It turns out," says the *U.S. News & World Report*, "that the vast effort to kill off all the sparrows in China backfired. The sparrows were killed because of the food they ate. But insects, which had once been eaten by these birds, multiplied and caused heavy damage."

Of the Bible's 650 recorded prayers (in addition to the Psalms, many of which are prayers) one stands out as being different in at least three dimensions—when it was prayed, for whom it was prayed, and by whom it was prayed.

"The most precious fragment of the past," is a description which the well known Dr. F. B. Meyer called "unstinted eulogism" about this particular prayer, while he himself thought of it as being "transcendent," for he reasoned that it was "transcending in its scope of view, its expressions, its tender pathos, above all other prayers of which we have record."

Lest all of us who first in childhood lisped what is called "The Lord's Prayer," and since those days have repeated it times beyond numbering, think that this is "the one," it should be stated that the prayer of which we write is not that one, glorious as it surely is. For "the prayer of all prayers" you turn to John 17 and read each of its twenty-six verses. Here is a picturesque prayer. And all fine pictures have backgrounds. Thus, before looking at John 17, at the picture in detail, let us see somewhat of its setting.

The prayer life of Christ is stressed in each of the Gospels, but with only two exceptions (one of them our present theme), we seem to have but fragments of His prayers recorded.

Christ prayed at His baptism (Luke 3:21, 22). The close of a crowded day found Him in prayer (Luke 4:42; Mark 1:35). Prayer provided for Him an escape from the traps of popularity (Luke 5:15, 16). Some days seemed to have been more trying than others and He prayed then (Mark 6:30, 31). He prayed with His own (Luke 9:18-31). On the mountain side, and before His transfiguration, He was in prayer (Luke 9:29). And again on a mountain we see Him praying (Mark 6:46). Our Lord prayed in the midst of success (Luke 10:21). We see Him in prayer by the grave of a friend (John 11:41, 42). Christ's emotional life is etched in prayer, as we see His prayers of gratitude (Matthew 11:25-27); intercession (Luke 22:31, 32); anguish (Luke 22:44); resignation (Luke 22:42). Prayer was His habit (Luke 11:1) which led His disciples to request that they, too, be led into prayer.

"He prayed upon the mountain,
He prayed for you and me,
He prayed in humble dwellings,
He prayed beside the sea.

"He prayed in early morning,
He prayed with all His might,
He prayed at noonday and at dusk,
He prayed all through the night.

"He prayed for those who scorned Him,
For those who killed Him, too,
He prayed, 'Father forgive them:
For they know not what they do.'

"He prayed when He was lonely,
He prayed when He was sad,
He prayed when He was weary,
He prayed when He was glad.

"He prayed for those in sorrow,
He prayed for those in sin,
He prayed for those in trouble,
That they might come to Him."

—Selected.

And yet, as has already been mentioned, we have but fragments of His recorded prayers. In Matthew 11:25-27, there are seventy-four words of His prayers; twenty-two words appear in Matthew 26:39; twenty words in verse 42; and nine words in Matthew 27:46, a total of 125 words in that Gospel.

Mark repeats twenty-three words of the Gethsemane prayer (14:36), and nine of the Calvary prayer (15:34). Luke gives nineteen words from Gethsemane (22:42), and an additional ten words from Calvary, including "forgive" (23:34).

The Prayer of All Prayers

John records *not one word of what the others put down*, and nothing additional is given by him *except*, and we repeat, *except*, John 17 where we have the 623 words of Christ's prayer. Surely these facts alone make it stand out. But there is much more still which makes it the prayer of all prayers.

If John's was the last Gospel to be written, then this is the last prayer of Christ's to be recorded in scripture, apart from those of Revelation which come to us in a prophetic setting.

Here, in John 17, we come into the "holy of holies" of prayer. Prayed on earth, it is answered in heaven; prayed in the flesh, it was surely of the Spirit; prayed before battle, it was about victory; prayed in time, it reaches to eternity.



**W. AUSTIN TOWNEND Invites You
to Consider with Him This Heart-
warming Prayer That Came from
the Depths of a Great Heart of Love**

"Like a rose, half drowning us with its sweetness," comments the full heart of Mrs. A. T. Robertson of this magnificent prayer. And then her feelings overflow as she likens it to "some lovely falling melody that comes again and again. The re-iterated love and longing of the chapter are almost more than we can bear."

It is a prayer of three circles. In the inner circle is Christ praying for Himself (verses 1-5); the arc widens to take in His own (verses 6-19); and the third circle encompasses the whole world (verses 20-26). This is the Lord's prayer. That which is recorded in Matthew 6:8-13, and which we call the "Lord's Prayer," could never be His personally, for it prays of sin and of forgiveness. He never sinned, therefore

never needed forgiveness. Our prayers, on the other hand, must ever include our confession of sin and plea for forgiveness. Matthew 6:8-13 is Christ's prayer for us to say, while John 17 is His own prayer which He Himself prayed. He could never pray our prayer. We can never say His prayer. But because of His prayer we can say our prayers, and know that He both hears and answers us.

Looking now at the prayer in close-up, as it were, we may profit from a simple acrostic given in answer to two questions: What is this prayer? and, What does it do for us as His believers and servants?

C hallenging, verse 3.
H eart-warming, verse 26
R eassuring, verse 10.
I nsight-giving, verse 20.
S olemnizing, verse 12.
T ouching, verse 1.
S anctifying, verse 17.

The above somewhat answers the question as to what the prayer really is. Perhaps the second portion of the acrostic will suggest answers as to what this prayer offered by Christ, for us, and on the eve of Calvary, can today do for us all. May we suggest that you read the scripture verses which follow.

P repares for service by giving sense of mission.
Verse 15.
R eveals the source of the Christian's message
for the world. Verse 8.
A nswers the big question "Why am I here?"
Verse 15.
Y earns for us His children and servants.
Verse 9.
E nables us to go forward "in Christ."
Verse 21.
R evives with the certain hope of His second
coming. Verse 24.

It is about 5 p.m., November 24, 1572. It is John Knox's last day on earth. The end is near, very near. With laboured breath he requests of his wife, "Go, read, where I cast my first anchor." She knew where to go: to the Bible. She knew where to read: from John 17. Have you cast your anchor there? We can assure you it will hold, for, in the words of Christ's prayer we are assured, "and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Verse 3.

The Scriptural introduction to this supreme prayer is simply, "These words spake Jesus, and lifted up His eyes to heaven" (verse 1). Gaze upon them. Particularly look at His eyes. They are the eyes of love. They are the eyes of intercession. They are the eyes of Jesus our Redeemer. He loves us. He prays for us. By faith let us look into His eyes, and by faith may we all really become a living part of an ever-living prayer—the prayer of all prayers.

ATMOSPHERE for

MUCH is written these days about atmosphere at dining time. Interior decorators and food specialists stress colour and design; musicians suggest soft music; psychologists prescribe pleasantness of conversation. These things are all effective, but only as surface devices. Real atmosphere is created by intelligent planning.

Looking back over my childhood, I realized my memories of family meals were of happy faces and cheerful thoughts, of knowledge gained and ideals created. I wanted to give my own children the same fine background. And so I went to Mother, who had been instrumental in bringing the fine atmosphere to the family meals I remembered so fondly.

I asked her how this wholesome atmosphere was brought about. And I would like to pass on to other parents what she told me, for what she said can be of great value to parents who desire to make their homes Christian homes. Mother not only told me what she did but she also explained the all-important why.

Mum began by saying, "Every meal should begin with grace, because it brings the recognition that the family group includes the infinite Spirit of God, making each meal a social occasion lifted toward the spiritual. This thought at the beginning, the thought of the nearness of the Divine to us in our daily activities, gives a high level to all our thinking."

"Yes," I said, "I remember the graces spoken at home. Grace was never just rapidly repeated words like some graces I've heard. We always prayed our graces. But it was more than grace that gave our meals meaning."

"Grace is a good beginning." Mother nodded, and smiled one of her eye-catching smiles. "But your father and I realized it had to be carried through . . . all the way. We realized, too, that the family was together as a united group at the table more than anywhere else. And that table talk, aided by the pleasure of eating, was one of the most influential means of education."

"We children were always more impressed by table talk than by teacher talk. I well remember that!" I cut in.

"Well, your father always said, 'The child comes to the table with a hungry mind as well as a crying appetite, and he absorbs thoughts that will stay with him longer than his food.'"

"Then our cheerful, helpful, educative table talk was deliberately planned by you and Father?"

"Not exactly planned like a strategy," Mum said. "Rather a following of the Bible. The apostle said, 'Let your speech be always . . . seasoned with salt!' Dad followed that advice and added, 'Let your salt be seasoned with good speech.'"

"How did you manage for us to have such good talks, Mum?"

"I tried to plan for the food of the spirit as seriously as I did for the food of the body. I learned to recognize the poisons like scandal, bitterness, malice, impatience, talebearing, unkind criticism, and discontent, and throw them away as soon as I detected them, just as I would throw away spoiled food."

"And I know what you served in their places!" I added enthusiastically. "I remember we were told to save up the best thoughts for mealtimes . . . the cheering kind. When I came across something worthwhile in my day, I used to think 'This is something for us all to enjoy tonight at the table.'"

"Yes," mother nodded knowingly. "We expected everyone to bring his best. Remember how we tried to encourage our little family to tell of good things seen and done, and of pleasant and ideal things heard and spoken?"

I was basking in the sunlight of memories. "Incidents of the day were usually the basis of discussion. We children felt free to tell what we thought and often even quoted the opinions of teachers and classmates to back up our opinions."

"And those free, informal conversations, in which opinions were kindly examined and compared, were the finest kind of teaching. Remember that, dear, in rearing your family."

"With all our seriousness, we didn't forget the joys of humour," I reminded Mum. "Dad usually was the one to point out the odd, the peculiar, the funny side of various incidents. It certainly trained us to see the interplay of life."

"We had many good la she said, "Table time is a g happy experiences—such holds the family circle tog schools, the next new car, a part of Christian living."

"And, Mother," I said, quette, "table manners are establish attitudes of everyo tion of others is one of the l

"Of course!" Mum agre you have to ask yourself, 'S time and occasion for the e

I know Mum was right than colour schemes or mus Atmosphere at meals pays o



Family Meals

lum chuckled. Then turning serious again, e to strengthen family unity, too. Recalling cations, outings, Christmases—is a bond that st as is planning together for the future— orth. Sharing plans together is an important

ering her painstaking efforts to teach us eti- ll part of moral life. In table manners we ghtfulness for others. Underlying considera- Christian living. Don't you think so?" atly. "But basically in planning family meals als be for the body only, or shall we use the of the higher life?" ristian atmosphere at meals is far more vital ychology. And it brings lasting benefits, too. in many ways.

Saying Grace Is a Good Beginning,
but There Is More....

SAYS

Evelyn Witter





H. BAUNING.

ALL THE WORLD knows the story of courageous John Knox and his conflict with Mary, Queen of Scots. But it is not commonly known that Knox was an expositor of the Bible prophecies of Daniel. In fact, his first sermon, preached in old St. Andrews in 1547, was on the prophetic symbols of Daniel 7.

John Knox was born in Haddington, Scotland, and educated at the University of Glasgow under the celebrated educator, John Major. He turned from scholastic philosophy and began to study Augustine. Then he went to the Bible, and as a result of his study became an adherent of the Reformed faith in 1547.

About this time the famous castle at St. Andrews fell into the hands of the Scottish Reformers. Its cathedral was large, and it had several colleges, monasteries, and other institutions. It became a refuge for the persecuted, and Knox went there in 1547, shortly after the martyrdom of his friend, George Wishart. Knox was forty-two, and had become weary of moving from place to place by reason of persecution.

the purity which was in the days of the Apostles, then was the Church of the Jews from the Ordinance given by Moses, when they consented to the innocent death of Jesus Christ. These words were spoken in the open audience of the Parish Church of Saint Andrewes, after the said Dean John had spoken what it pleased him, and had refused to dispute."—John Knox, *"History of the Reformation of Religion Within the Realme of Scotland,"* Book 1, pages 75, 76.

The people urged him to lay his proofs before them in a public address, declaring

"We cannot all reade your writings, but we can all hear your Preaching: Therefore we require you in the Name of God, That ye let us heare the approbation of that which ye have affirmed: For if it be true, we have beene miserably deceived."—*Ibid.*

Knox consented, and the next Sunday was set apart for Knox to respond to the "public preaching place." So he took his text from Daniel 7, making "a short discourse of the four empires"—the Babylonian,

JOHN KNOX---Preacher of Prophecy

★ LeROY E. FROOM

About one hundred and fifty Protestants found refuge in the castle. Knox began to teach the group the doctrines of the Bible. He found a new friend, John Rough. This Protestant preacher was unable to answer the taunts and challenges of Dean John Annan, the Roman Catholic controversialist, so Knox offered him help. John Rough urged Knox to preach; but Knox shrank from that high office, for he felt he was primarily a teacher. Nevertheless he finally responded, and his first sermon delivered in old St. Andrews sounded the keynote of the Scottish Reformation. He pointed out that the Church of Rome is the antichrist of Scriptural prophecy. Knox reveals his views in his *"History of the Reformation of Religion Within the Realme of Scotland."*

A crisis arose in the course of the controversy, and Rough found himself unable to answer Annan's claim that the Roman Church was the immaculate spouse of Christ. Knox had contended, instead, that it was spiritual Babylon, the mother of confusion. So Rough appealed to Knox, and Knox responded with this remarkable challenge:

"As for your Romane Church, as it is now corrupted, and the Authority thereof, wherein stands the hope of your Victory, I no more doubt but that it is the Synagogue of Sathan; and the Head thereof, called the Pope, to be that man of Sin of whom the Apostle speaketh, then that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem. Yea, I offer myself by word or writing, to prove the Romane Church this day farther to degenerate from

the Persian, the Grecian, and the Roman, out of the divisions of which rose up the "Romane Church." Then he added: "For to no other power that hath yet beene, do all the notes that God hath shewed the Prophet appertain, except to it alone." (*Ibid.*) The papal "little horn," establishing itself over the ten horns, or divisions of Rome, Knox identified as the same apostasy described by Paul in 2 Thessalonians 2, and by John in the prophecies of the Apocalypse.

Knox pressed his points, and invited all to examine his authorities. They said, "He not only hews the branches, but strikes at the root." He had established his contention from prophecy to the satisfaction of the company.

Wishart, of course, had been burned for milder language. Would Knox suffer the same fate? The Catholic bishop of St. Andrews appointed a commission to make investigation. Soon Rough and Knox were summoned before them to answer the charges based upon their own statements. The papal disputants were worsted, and all in the castle, and many in the town, openly professed the Reformed doctrine.

Prophecy was indeed a determining factor in the beginnings of the Reformation. The preaching of it was often a life-and-death matter, and not a few brave souls went to the stake for their faith. It should never be forgotten that it was prophecy that nerved John Knox for battle with what he deemed the powers of darkness. Like John the Baptist, his strong voice cried out in the wilderness of apostasy, warning men to flee from the wrath to come.

★ The famous memorial to the Reformation, which is located in Geneva. The central group are the four Calvinist Reformers, John Knox being the one on the extreme right. These were men of great spiritual and physical courage.

CHOICE, not Chance, Determines DESTINY

★ RALPH TUDOR

THIS is no idle, dramatic play upon words; for you and I are cast for the leading roles in the drama. Your choice, in a continuing and cumulative way—not some fitful, curious chance—is deciding your destiny either for weal or woe. Here's a thought that should startle and steady each of us: "Everything depends on the right action of the will!" Decision fathers every action, and "actions repeated form habits, habits form character, and by character our destiny for time and eternity is determined." Life in its outworking and ultimate bears a definite relationship between the will of God and the will of man.

The Divine will, in all its majesty and benevolence, governs the entire universe. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all. . . . His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. . . . All ye His hosts; ye ministers of His, that do His pleasure. . . . All His works in all places of His dominion." Psalm 103:19-22. "The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven. The angels of heaven attain unto no higher knowledge than to know the will of God; and to do His will is the highest service that can engage their powers."

When God created this tiny, new world of ours, the bounds and blessings of His will were brought to the attention of the founders of the race. In accepting and doing the will of God, man would vindicate God's love, and exalt His law in significant ways not perhaps fully understood by man. Man was appointed a princely dominion over this fair creation, including a masterly control over himself. All in all it was an honour system: there could be no compulsion, no automation. Man was perfectly free to exercise the power of choice. God's purpose for man was grand and glorious. "According as He hath chosen us in Him [Christ as Creator] before the foundation of the world, that we should be holy and without blame before Him in love." Ephesians 1:4.

Potentially man could enjoy endless, glorious life in a world of surpassing beauty; but, before receiving the Creator's added gift of immortality, man must first reveal his fitness to receive this mighty attribute of God. The test was simple but specific: man was required to obey his Creator's will lovingly and faithfully.

"The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou



shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17. The Creator did not say, "Thou cannot eat of it!" but, in effect, "Thou mayest not eat of it, except against My will." Man *could* choose; he *must* choose; he *did* choose tragically and disastrously. "And the commandment which was ordained to life" was "found to be unto death." Romans 7:10. The shadow of doom quickly shut out the light and hope of a great adventure, as Adam and Eve turned their sorrowful footsteps towards the long trail of bitter heartache and disappointment. Ringing in their ears was the heavenly Father's lament, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:19.

One shining ray of hope penetrated the gloom: this was the inviolability of both God's will and man's will. Notwithstanding the early crisis, God's sovereign will remained unchanged. Man's deceived and misguided will could be restored to a majestic self-control.

The Divine will and purpose revealed in sinless man's creation (Ephesians 1:4) remains unchanged in sinful man's redemption. "According to the good pleasure of His [God's] will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved [through Christ as Redeemer]. In whom we have redemption through His blood, the forgiveness

of sins, according to the riches of His grace." Ephesians 1:5-7. Thus, in the terrible emergency of sin's entrance, the eternal plan of God was implemented forthwith; for man is redeemed "with the precious blood of Christ, . . . who verily was foreordained before the foundation of the world, but was manifest in these last times." 1 Peter 1:19, 20. "God hath from the beginning chosen you to salvation." 2 Thessalonians 2:13. "For this is the will of God, even your sanctification." 1 Thessalonians 4:3.

This gracious will and purpose of God encircles the entire human race. The Lord is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2:3, 4.

The inviolate will of man intrudes at a critical point here; for Almighty God can be prevented from doing that which He wills, wishes, and yearns to do for every sinner. God cannot save a man against the man's own will. "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 that believeth on Him is not condemned, but he that believeth not is condemned already." John 3:16-19. "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:12. The individual that rejects God's salvation, literally chooses damnation. He wills to be lost, and will be lost; for man's will must prevail in these desperate circumstances. "How shall we escape if we [thus] neglect so great salvation?" Hebrews 2:1-3. There is no answer!

If man's will plays such a vital and decisive part, it may be well to take a closer look at the human will in a fourfold dimension: (1) In creation; (2) In transgression; (3) In rebellion; (4) In redemption.

At creation man was endowed originally and irrevocably with the priceless power of choice. His God-given freedom was completely untrammelled, and utterly unbiased. This attribute was vital and decisive in character development, and, only on the supreme condition of gaining a righteous character, could man share an honoured place in God's eternity. "He taught me also, and said unto me, Let thine heart retain My words; keep My commandments, and live." Proverbs 4:4. "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Psalm 16:11.

When Adam and Eve disobeyed God they willed to do so. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." 1 Timothy 2:13, 14. Though in some respects the lapse of the guilty pair differed, yet Adam and Eve shared a common experience—each chose to disobey God. The will of Eve, then of Adam, prevailed against God.

It is one of the subtle and cruel deceptions of Satan, that one cannot please God, and, in so doing, please oneself. Millions deny Satan's charge, and demonstrate that it is entirely possible to do both. It is true, of course, as Eve discovered, and multitudes since have experienced, that one can please oneself and not please God. The prodigal son in the Lord's par-

able thought only of himself, and brought no pleasure either to his heavenly Father or his earthly parent. And when that foolish wilful son found himself wallowing in sin, and not even sharing a pig's part, he bitterly realized that his own pleasure was fitful, deceptive, and hurtful. "The way of a fool is right in his own eyes." Proverbs 12:15. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

The end of that deceptive, destructive way is bad enough, but it is a troubled journey every step of the way. "The foolishness of man perverteth his way: and his heart fretteth against the Lord." Proverbs 19:3. In rebellion the will of man is shackled. When Adam and Eve came to a knowledge of evil, they soon discovered that their tragic choice had created a bias toward evil. Their natures were now corrupted. They had sold themselves into very real slavery. "For



of whom a man is overcome, of the same is he brought into bondage." 2 Peter 2:19. Now in "the snare of the devil, [they] are taken captive by him at his will." 2 Timothy 2:26.

Jesus declared that "no man can serve two masters," but emphasized that inevitably it must be one of two! "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. In rebellion the will of man is weakened, uncertain, unstable. Who of us has not shared the tantalizing frustration of the Apostle Paul? "For I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do." Romans 7:18, 19. "Man became a prodigal, seeking a false freedom from the boundless frontiers of God's will, to find it in the intolerable confines of his own." In desperation the apostle exclaimed, "O wretched man that I am! who shall deliver me?" verse 24.

Paul found a triumphant way out of his dilemma, and so may we. "I thank God through Jesus Christ our Lord." Verse 25. Christ is the mighty Deliverer: He is the way of liberty. "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 8:1, 2. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

In Christ is found true liberty, not licence, the freedom of restraint, not freedom from restraint. This then is the crux of the whole matter! Freedom "in Christ Jesus," or bondage to Satan? And it is the will of man that decides the issue. This is the governing power in the nature of man, the power of decision, or of choice. The will redeemed is the will bought back, and thus brought back. "For ye are bought with a price: [not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, 1 Peter 1:18, 19], therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:20.

Apart from Christ, man is powerless to control his desires, impulses, and emotions; but his will can be a savour of life. Man can choose to renounce the domination of Satan, and will to serve God. Dramatic changes are then seen, the whole nature is brought under the control of the Holy Spirit. It goes without saying, of course, that an individual must be absolutely honest with God and with himself. Mere wishing for goodness will avail little. Your promises are worthless unless they move you to yield your will to God.

The problem and its solution can be summed up in a few words: "Thy will? My will! I will." When the will is really put on the side of faith and action, Christ will effect an entire transformation of the life. To know the indwelling power of the Lord Jesus is to know the triumph of Philippians 4:13; "I can do all things through Christ which strengtheneth me."

"It will require a sacrifice to give yourself to God; but it is a sacrifice of the lower for the higher, the earthly for the spiritual, the perishable for the eternal. God does not design that our will should be destroyed; for it is only through its exercise that we can accomplish that which He would have us do. Our will is to be yielded to Him that we may receive it again purified, and refined, and so linked in sympathy with the Divine that He can pour through us the tides of His love and power."—Ellen G. White, *Thoughts from the Mount of Blessing*, pages 96, 97.

What a hubbub is heard in this auction market with a difference! Money and men are changing hands; for this busy traffic involves the souls and bodies of men and women being bought and sold as slaves. And what conflicting reactions stir the emotions of the buyer, the seller, and the human chattel. One decisive factor seems uppermost in the mind of the buyer—what is this slave worth to me in the terms of good, hard, unremitting work? Hence the spirited bidding for the young and strong being hustled under the hammer.

Suddenly all eyes focus on an elderly Negro as he is reluctantly led to the public parade. Surely the seller must be influenced by the same motive—What is this slave worth to me? "What's the offer for this very experienced man?" asks the auctioneer, and his tone cannot conceal a tinge of cynicism. A surprisingly quick bid does nothing to lessen the burning resentment and bitterness of soul of the slave with silver head and drooping shoulders. When a counter bid

promptly is met by a higher offer, even the slave cast a quizzical glance at the man apparently anxious to exploit the very last ounce of his failing strength. His voice, however, was strong as he shouted, "I won't work!"

Some further quick bidding seemed to suggest that the poor old slave was the butt of a colossal hoax to provide a feast of merriment for all but he. But not so! The original bidder was soon paying in hard cash the highest bid of the whole auction, and the old man was almost dragged to the exit shouting defiantly: "I won't work, I won't work, I won't! I don't care what price you paid, I won't work for you."

Soon the new owner and the slave were travelling out to the country homestead, and a sullen silence was the only response to the new master's kindly approaches. Upon arrival the elderly slave seemed to find his tongue and the stubborn defiance broke out again, though a little less vehemently perhaps. "I won't work! I'm telling you, I won't work!"

It was now evening and the family eagerly welcomed the home-comers. Soon all—including the purchased slave—were enjoying a nourishing meal together. The meal over, the master beckoned the slave. "Come this way, Sam," he said. As they walked across the yard towards a neat little cottage set in a beautiful garden, the familiar words were framing up again, but, before Sam could speak, his master pushed open the door of the cottage to disclose everything completely furnished and spotlessly clean. The old man's eyes opened wide, his mouth also, but he was speechless.

"There you are, Sam. It's all yours. Settle in and enjoy it to the full. Your hard working days are over. Do a little in the garden if you feel like it. Good night!" Now the words came tumbling out, "But—but, Master—I am your slave. You paid a big price for me—much more than I am worth." "That's O.K., Sam," responded his new master. "Don't worry about that. I bought you to set you free. You'll never be a slave again!" Tears flooded the old slave's eyes. Emotion convulsed his aging frame, and he flung himself at his benefactor's feet. "Master, how could you be so good and kind to me? I'll gladly serve you. I will work for you till I die!"

The Lord Jesus did much more than this for us. He died to set us free—free from the curse and condemnation of sin. My friend, do you know the fullness of His salvation? Have you really settled this momentous question? "See, I have set before thee this day life and good, and death and evil." "Choose you this day, whom ye will serve!" Deuteronomy 30:15; Joshua 24:15.

"Two masters are standing before you,
Both claiming your service and mine;
One master is selfish and sinful,
And one is good and divine.
Yet both are claiming your service,
Your service and mine.

"Two masters are waiting your answer
The measure of life is with you;
One boasts gilded plaudits and riches;
And one bids that the spirit be true!
But heaven is leaving the answer,
Eternity's answer, with you."

PHENOMENONS that LINGER

HOW TO BE POPULAR

Perhaps the most arresting bit of personal advice we ever encountered was this: "If you want to be popular, live so that a blind person would like you."

The point is that lasting popularity depends not on one's having a pretty face or being handsome, but upon inner qualities that communicate themselves to others through media other than sight. These personality assets are expressed through such things as a gentle voice, persistent friendliness, small kindnesses, thoughtfulness of the other fellow's tender ego, deserved praise.

These attributes, if conscientiously developed, will in time give you a radiant personality for keeps. How well would a blind person like you?

—AUTHOR UNKNOWN (Mrs. Eunice Graham).

HE KEEPS THE KEY

*Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light.
He keeps the key.*

*Is there some door closed by the Father's hand
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door
He keeps the key.*

*Is there some earnest prayer unanswered yet,
Or answered not as you had thought 'twould be?
God will make clear His purpose by and by.
He keeps the key.*

*Have patience with your God, your patient God
All-wise, all-knowing, no long tarrier He,
And to the doors of all thy future life
He keeps the key.*

*Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key,
That He at last just when He sees 'tis best
Will give it thee.*
—AUTHOR UNKNOWN (G. M. Chivers).

"IF WE SUFFER"

Here, and here alone,
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him and love Him, praise Him, work for Him.
Grow nearer and nearer Him with all delight.
But then we shall not any more be called
To suffer, which is our appointment here.

Can'st thou not suffer, then, one hour or two?
If He should call thee from thy cross today,
Saying, "It is finished"—that hard cross of thine
From which thou prayest for deliverance,
Thinkest thou not some passion of regret
Would overcome thee? Thou would'st say, "So soon?
Let me go back and suffer yet awhile
More patiently; I have not yet praised God."
—AUTHOR UNKNOWN (Mrs. J. Jones).

THE SACRIFICE OF THE WILL

Laid on Thine altar, O my Lord divine,
Accept my will this day for Jesus' sake;
I have no jewels to adorn Thy shrine—
Nor any world-proud sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small—
But Thou alone, O God, can'st understand
How when I yield Thee this, I yield my all.

Hidden therein, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I love, and am, and fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none—
Now from Thy footstool where it vanquished lies
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour, my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not see nor know it as my own,
But gaining back my will, may find it Thine.

—AUTHOR UNKNOWN (Mrs. E. Culley).

THE MASTER WEAVER

When grey threads mar life's pattern,
And seem all out of line,
Trust the Master Weaver
Who planned the whole design.

For in life's choicest patterns
Some dark threads must appear
To make the rose threads fairer,
The gold more bright and clear.

The pattern may seem intricate
And hard to understand,
But trust the Master Weaver
And His steady, guiding hand.
—AUTHOR UNKNOWN (Mrs. M. E. White).

BE RESIGNED

*He walks by thee, that angel kind,
And gently whispers, "Be resigned,
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well."
—AUTHOR UNKNOWN (Miss C. T. Ward).*



★

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

I'M tired of being poor," said Jane glumly, looking through the window to the open green paddocks of the farm. "Why is it that we always have just enough to get us through, and nothing over! Why do we always have to consider first before we buy anything new, and then so often have to decide we really can't afford it after all! Some of the other farms are prospering much more than Dad's. I tell you, Mother, I'm tired of being poor."

Her mother sighed as she looked at the rebellious shoulders of her sixteen-year-old. It was a little hard, she supposed, when one was sixteen, and the world was opening out before one, to be shackled by lack of money. She thought of the children—so many of them to feed and clothe—and the way Tom worked! She sighed again. She herself felt a little down today. Losing that cow this morning was a big set-back, just when Jane had planned her long trip to the city. She wished for the children's sake that —

"Well, I must say!" came a hearty voice at the door, and the mother's face broke into a rather shamed smile. It was hard not to smile when Tom was around. He worked harder than any of them, but he was cheerful and optimistic no matter what happened. Yet even he had seemed a little put out about that cow this morning. Jane did not turn to face her father; but her shoulders set in a more rebellious attitude as she stared moodily out the window.

The farmer sat down and began to pull off his muddy boots. His face had grown thoughtful. There was plenty of work calling outside, but he paused as he glanced once more at his daughter's back. "Did I hear someone say they were tired of being poor?" he asked casually. And before she could answer him, "Well, that's a strange thing. I could have sworn we were a rich family."

"Oh, Daddy!" Jane exploded in exasperation. "It is really no joking matter. We aren't rich, and you know it."

The farmer looked toward his wife. "And do you also think we are not a rich family?" he asked her gently. Mary shook her head slightly. "I don't think you could call us wealthy, Tom," she murmured.

But her husband was not to be put off. "Come here, you two," he demanded. "I've never seen two women with such warped outlooks." His pleasant laugh took the edge off his words. "Sit down for five minutes. I need a rest after struggling with that cow, and I might as well use it in setting you two straight."

He reached for a worn old book resting on the mantelpiece, and opened it quietly.

"There is one text here in the Bible that may at first reading seem rather strange. It reads this way: 'The Lord maketh poor, and maketh rich.' I used to wonder about that. Did the text mean that the Lord made some people poor, and made others rich? Did He frown on some, and favour others? Or did it mean that He made the same person both poor and rich; and if the latter is so, how could that be? Can a person be poor and rich at one and the same time?"

"I used to puzzle over the question when I was young, and then one day I came across another text in the Bible that put the whole matter straight. It is found in Proverbs 10:22, and reads:

"The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.' Now the man who wrote those words was in a singular position to know what he was writing about. Solomon was king of a rich and prosperous country. He was the richest king of his time, with his treasuries filled with gold and ivory and precious stones. His ships were out on the high seas bringing him in further wealth, his copper smelting works in the south, so strategically placed to take advantage of the prevailing winds for his furnaces, were an act of genius, and brought him in more wealth than he knew what to do with. His stables were full of beautiful horses, his gardens were worth travelling miles to see, his palaces were a dream of luxury. He heaped to himself riches, and wanted for nothing. Yes, he, the world's richest man at the time, could give a fair opinion on the 'blessing' of riches. But what did he say? 'The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.' There is a strong suggestion here that Solomon felt that the riches of the world did bring sorrow. It was only the blessing of the Lord that was worth anything, and this type of riches, he felt, was proof against sorrow.

A STORY OF A TEEN-AGER
WITH A LESSON FOR ALL

"I Am RICH"

NORMA NORRIS

"Listen to these words of Solomon, the richest man of his time: 'I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces, . . . so I was great, and increased more than all that were before me in Jerusalem . . . and I looked on all the works that my hands had wrought, . . . and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.' Are these the words of a happy man?"

"Again, in the days of Paul, that worthy man, in writing to his young friend Timothy, said, 'They that will be rich fall into temptation and a snare.' He also knew what it was to be rich, for Paul came from a wealthy home. He knew that riches brought temptations peculiarly suited to the man of wealth. He knew that sorrow came with riches. For when a man has wealth, it is almost inevitable that he trusts in his riches to give him the blessings of life, and not in the Lord. His riches become his security, and not the God who made him. That is why Jesus was received far more readily by the poor of His time than by the rich. Their security was in the things of the Spirit, for they had no wealth to lean upon. The rich young ruler of Christ's day left Him, sorrowful, for he had great riches that he loved more than he loved Christ. The sorrow of riches was taking its toll even as he walked away from his Lord.

"So returning once more to our first text, 'The blessing of the Lord, it maketh rich, and He addeth no sorrow with it,' takes on deeper meaning as we realize that riches do bring sorrow, for so often they mean separation from God Himself.

"But the blessing of God is a richness that has no sorrow. And who can say that we are not blessed by God? Why, His blessings surround us every day."

In his enthusiasm, the farmer rose to his feet, placed an arm around his wife and daughter, and drew them to the window.

"The real blessings of God are poured out upon the whole world—the sunshine and showers belong to us all. We can go outdoors and turn our faces to the

to be resourceful and uncomplaining. These things are blessings in themselves, and, taken in the right way there is no sorrow in them.

"God has blessed me particularly in the family He has given me. I know there are many mouths to feed, but I wouldn't part with one of you for all the money in the world. We are rich in having each other.

"One of the greatest blessings of all, of course, is the heritage that is ours in owning the Holy Bible. The Bible is so easily procured today that people as a whole have lost their reverence and joy in its possession, but it deserves all our thankfulness nevertheless. For many years it was a serious matter to buy a Bible, for to be found with one of them in the house meant the greatest persecution. Yet people in those days clung to the Book as the most precious possession they had, and went to all lengths to keep it. And it surely is a precious possession. In its pages is the way to salvation. Without it we are as sheep without a shepherd. It introduces us to the Son of God as the one Hope in this world, and to God as the great Father who loves mankind and longs to save all who will come to Him. Without the Bible we would be lost, for we would not even know that Christ died for us. Yet it is ours—ours to cherish and read and absorb. We are rich—rich indeed!

"And, last of all, we are rich in Hope. This world and its possessions fade into insignificance when we realize the wonderful land that God has prepared for those who love and follow Him. We have the hope of seeing Christ face to face. That alone is one of our greatest blessings. How sad it is that so many today have lost sight of this glorious hope.

"Remember, Solomon says, 'There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches.' He knew, and we know, that the greatest riches in life are the blessings of God, and we have an abundance of those!"

The farmer paused and looked at the smiling, relaxed faces of his wife and daughter. What he saw caused his own pleasant smile to broaden. There seemed no need for words, for the light of contentment that played around their eyes was all that he needed.

A sudden knock on the door took him from them, and he was some time speaking to the caller outside. When he returned, his smile was broader than ever.

"Jane," he said gently, addressing his daughter. "Mr. Strong, from Broadacres, has just called. He offered me a generous price for our back paddock that runs adjacent to his land. We have never been able to use it to any advantage, so he may as well have it for a road through. The money will be a blessing just now, for we can buy another cow, and —" he paused and watched her face, "you can go ahead with your plans for the city trip. God's blessings are great. He provides for our needs and our simple desires both at the same time."

"Daddy," Jane's voice came slowly. "What you have just been saying convinced me, without this further proof. All I can say is—I never realized it before—but I *am* rich. The wonder of it is, I have been rich all along, and didn't know until now just what a wealthy girl I am."

And her face broke into the sweetest smile her father had ever seen.



sun, and feel its warmth, and know that it is giving us food and water. We can watch the rain coming over the hills, and know that it is a blessing from God laden with fresh feed for the cattle and flowers for the garden.

"And our blessings come even nearer home. We have blessings of sight and sound and taste and smell. We take these things so much for granted, but what blessings they are! There is no need for me to tell you what the world would be like without them.

"There is the blessing of work to do, and strong hands to do it with. What matter if things go wrong now and then! God has blessed us with courage to face our adversities, and with reason and ingenuity and brainpower to overcome them. It is in His great wisdom that we are not spoonfed, but that we must work for our living, and struggle with odds, and learn

THE
Common Market
AND THE FUTURE OF
EUROPE

Walter E. Battye



A FEW DAYS AGO the intriguing question was asked, "What political influence will the Common Market exert upon the future of Europe?" Who can tell? It is not the first time that Brussels has been agitated by a crisis in European affairs. A century and a half ago Napoleon sought by force of arms to bring about a revival of the old Roman Empire in a United States of Europe, at a time when, on the eve of battle, world diplomats crowded Belgium's capital. But the time was not yet, and Napoleon met his Waterloo.

Once again world diplomats are meeting, this time in a peaceful attempt to form a coalition of mutual interests in a single market, to establish economic preferences for the resources of member countries. It is known as the European Economic Community, or the E.E.C. It is also featured as "The Six," consisting of six primary members listed as follows: Belgium, France, Germany, Italy, Holland, and Luxembourg. This pact set up in 1958 by the Treaty of Rome, is expected to come into operation in three stages of four years each, the first of which is to end this year in December, 1962, and the last stage to conclude in 1970.

An uncommon interest, far beyond the stabilization of the markets of Europe, is being shown in this project. It is reported that more than fifty nations are represented by their appointed ministers as observers at the nation's capital. This is in addition to the regular personnel who are normally attached to the country's diplomatic centre. It is said that three thousand Europeans have moved into Brussels with their families, and are connected in some way with the

Common Market. Of this number, Britain and the United States of America have large delegations. All of which suggests that Europe may be entering upon a new phase of political development more far-reaching than is immediately apparent from the innocent economic benefits now indicated in the reports.

Professor Hallstein, who is head of the administration of the E.E.C. in Brussels, is reported to have said recently that the European Economic Community is a super-nation without a flag or anthem. While this may seem to be a facetious remark, it is possibly toying with the hint of much greater prospects, in the unspoken hope that the present population of 170 millions may yet be extended to practically encompass Europe in a formidable united Bloc. There is also another interesting Bloc known as "The Seven," abbreviated to the E.F.T.A., or the European Free Trading Association. This was set up in 1959 by the Stockholm Treaty, to promote free trade of industrial products between its members. These are Austria, Denmark, Portugal, Switzerland, Norway, Sweden, and the United Kingdom.

For many years students of Bible prophecy have declared that the broken fragments of the old Roman Empire will never be united again in world sovereignty, nevertheless there will be some form of coalition among the nations of Europe for a brief period. Two Bible prophets who lived in different civilizations, some six hundred years apart, have each given to us an amazing view of the future of the nations, each record being supplementary to the other. One of them, the prophet Daniel, for a period Prime Minister of Babylon, lived in the sixth century B.C. The other was

the beloved apostle St. John, the writer of the Gospel that bears his name.

The first of these statements is recorded in the seventh chapter of Daniel. In a vision by night there appeared out of a storm-lashed, foam-flecked sea, four great beasts, a lion, a bear, a leopard, and a monstrous, composite beast, coming up in rapid succession before Daniel's astonished eyes. While reflecting upon the meaning of this, the angel watcher explained to him: "These great beasts which are four, are four kings which shall arise out of the earth." "The fourth beast shall be the fourth kingdom upon earth." Daniel 7:17, 23. Every student of ancient history knows that the successive kingdoms that followed the days of Daniel when Babylon ruled were Medo-Persia, Grecia, and Rome. The empire of Rome then was the fourth kingdom which the prophecy said, "Shall devour the whole earth." The historian Gibbon supports the prediction. "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the whole world became a safe and dreary prison for his enemies. . . . 'Wherever you are,' said Cicero to Marcellus, 'remember that you are equally within the power of the conqueror.'"—*"Decline and Fall,"* Chapter 3.

As the prophet observes this fourth beast, his attention is directed to its ten horns. The eternal watcher says, "The ten horns out of this kingdom are ten kings that shall arise." Daniel 7:24.

From the beginning of this prophecy, we have now compassed a period of a thousand years, down past the times of our Lord to the break-up of the Roman Empire. The Gothic, Germanic, and Mongolian hordes poured in from the north, ravaging and plundering the Empire like young terriers worrying a fox. Some of them retreated from the contest, but out of the mass invasions, ten kingdoms emerged as recorded in Gibbon's history. A number of these such as Germany, France, Switzerland, Italy, Portugal, Spain, and Britain, are with us to this day. These ten kingdoms of Europe have varied somewhat during the years, but as the philosopher, Sir Isaac Newton says, "Whatever was their number afterwards, they are still called the ten kings from their first number."—*"Bishop Newton on the Prophecies,"* page 211.

And now we turn to the Apostle John's prophecy some six hundred years later, where again the angel explains, "And the ten horns which thou sawest are ten kings which have received no kingdom as yet." Revelation 17:12. In other words, Rome was still a monarchy when St. John wrote in A.D. 96, and continued as a world power for a further 375 years. It was not until the year A.D. 476 that the ten kingdoms were fully established, when the young ruler Romulus, the last reigning Cæsar, was compelled to abdicate the throne of Imperial Western Rome.

We are now introduced to a modern and future feature of this prophecy in Revelation 17, where it is pointed out that there is yet to arise a religio-political system, which will manifest itself in an amalgamation of powerful interests in the name of religion enforced by pressures of political expediency, and this authority is identified in the prophecy as the beast. Continuing this testimony about the ten kingdoms we read, "These have one mind and shall give their power and strength

unto the beast." "For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled." Revelation 17:13, 17.

Never since the division of the Roman Empire have the kingdoms of Europe joined a common cause with "one mind" to "agree" to give their kingdom to any organization, economic, political, or religious. This prophecy obviously, then, is yet future. Moreover, this prophecy will be fulfilled only by free choice, and not by armed might. Many ambitious rulers by force of arms have set their sails towards the goal of a revived Roman Empire, from Charlemagne's day until now, and looking back over the sea of centuries through the telescope of history, we may observe the broken wrecks of blighted hopes strewn along the foreshore of time. None has succeeded. Why is this?

There is a prophecy in the second chapter of Daniel that for ever bars the way for the fragmented kingdom of Rome to be politically welded together again under a single sovereignty, "even as iron is not mixed with clay." The narrative is simple, brief, and comprehensive. It is a thrilling story and may be read in a few minutes, yet it covers a history of nations embracing a period of 2,500 years. Daniel's prophecies are meeting fulfilment in these last days. He reminds us that at "the time of the end, many shall run to and fro, and knowledge shall be increased." Daniel 12:4. The time of the end is not the end of time, but it is a period that ultimately ushers in the close of history.

These two special features should cause us to pause and reflect. Not only would many run through the Word of God, and Bible knowledge shall be increased through its published millions, and through recent archæological discoveries, but also in the natural world our attention is arrested by the congested routes of travel and the phenomenal advancement of knowledge. Before the Victorian era, the world was asleep. The same methods of husbandry to reap our fields by scythe and sickle, and the same means of locomotion by the horse and mule were used as in the days of Abraham in 2,000 B.C. But suddenly the world has taken a great leap into a new epoch, and the whole of civilization has been transformed. The time was when the world had its seven wonders, but in these marvellous days, when a man in outer space can travel at the velocity of 18,000 miles an hour, we could multiply the list by seventy times seven wonders. The most cursory glance across the century confirms the truth of these predictions. Inventive genius has changed our highways into crowded thoroughfares, causing the words of the prophet to thunder in our ears that we are approaching the end of the age when many do run to and fro, and when knowledge has been increased.

Being assured by these Bible prophecies that the predicted agreement of the nations of Europe will not be obtained by force, and may be accomplished only by public suasion, or pressures by pacific means, is it possible, therefore, that this movement to unite the powers of Europe through its industrial resources is the answer? Will the present movement in Europe, innocuous though it now appears, so shape its course for the future that for the purposes of self-interest or

(Concluded on page 31)



Signs COUNSEL CORNER

Conducted by PASTOR WILLIAM A. FAGAL
Director, "Faith for Today"

Viewed every Sunday: Melbourne, HSV7, 2 p.m.; QTQ9, Brisbane, 2.30 p.m.; Perth, TVW7; Hobart, TVT6, as listed.



Pastor and Mrs. Fagal, who appear on "Faith for Today" TV programmes.

PRAYING ALONE OR TOGETHER

I don't ever think of going to a pastor or asking anyone else to pray for me. I believe that if I am in trouble, and if I have faith in God, it is I who should do the praying and asking. Am I wrong?

There is surely nothing wrong in your idea, for the Bible says, "Work out your own salvation with fear and trembling." Philippians 2:12. Each one of us is responsible for his actions. However, the Lord also tells us that we should help bear one another's burdens. We should be interested enough in our struggling fellow Christians to pray with and for them for certain needs. The Bible says, "None of us liveth to himself, and no man dieth to himself." Jesus Himself set an example for us when He asked His disciples to pray for Him, and particularly when He was going through His great struggle in Gethsemane. If we know a person whom we can trust, it is wise sometimes to talk over our problems with this individual, and together seek the Lord for help.

THAT BORED FEELING

I have a job as an office worker and do not enjoy the work at all. It does not demand anything of me and is very boring. Yet I feel tied to my job because I do not know where I can go to get anything like the salary I am now getting. There is another type of work I should like very much to do, but I do not see a way open to do it. I have prayed for an answer to my dilemma, but no answer has come.

Did you know that recent investigations have shown that a large percentage of the population is afflicted with boredom just as you are? This is true whether the individual questioned is a professional man or a day labourer. Probably all of us tend to become a bit bored with something which we understand so well that it has become routine. Naturally everyone who feels this sense of boredom could not change his work, so new challenges must be found. Watch for opportunities to increase your scope and to make a greater contribution to your job. As a Christian you can find new daily challenges as your work puts you more in touch with needy souls whom you might help or to whom you can witness for your faith. The Good

Book says, "Ye know that your labour is not in vain in the Lord." 1 Corinthians 15:58. Watch for such opportunities and your work will take on new interest. It may even be that God does have some other work in mind for you where you could serve Him even better. Continue to pray about this and, if this is the case, God will surely make it clear to you.

UNCONFESSSED SIN

I have been trying to live a Christian life as best I can, but have been bothered by a question for some time. If I try to live the best I can, what would happen in the judgment if I found out there were some sin which I had not confessed to God? Would He save me even then?

I believe your question stems from a wrong concept of God's attitude toward us, His children. Remember that He wants to save all of us and is "not willing that any should perish." In other words, He is on our side, working for us in every way. If we are sincere about our salvation, God will surely lead us into all truth. The important thing is that our love for Him be complete. Then when He judges us He will look at our motives and not just our actions.

WHY PROLONG LIFE?

I have heard it said that if we take care of ourselves we can prolong our lives. Why should we pay any attention to this since we know that it is given to all men to die? Why should we try to prolong our lives when it would be better for us to fit into God's will for us?

God's will for each of us is long life and health. It is not His will that our lives be cut short prematurely. He has promised, "With long life will I satisfy him, and show him My salvation." Psalm 91:16. However, many of us, by not taking proper care of our bodies, make it impossible for us to fit into God's plan for our lives. Sickness and premature death cut short our usefulness. Therefore God wants us to take care of these bodies of ours, recognizing them as temples of His Holy Spirit. We are to do our best to keep ourselves in health, so we may serve Him the best we can as long as we can.



Courage in the Storm

FRANCIS A. SOPER

PAUL, the apostle, was on his way to Rome. The ship carrying him as a prisoner to the court of Cæsar left the island of Crete and the sheltering harbour of Fair Havens and turned westward with a moderate south wind filling the sails.

Before long, however, the sky darkened, and the sea began to boil. The darkness suddenly grew so dense that it was impossible to see a fathom's length in any direction; at the same time the dreaded storm wind of that region, the Euroclydon, burst upon the ship, flinging it about like an eggshell on the giant waves.

Though sturdily built, the vessel threatened to disintegrate under the impact of the gale. Sails flapped violently, and timbers quivered and groaned as the ship reeled under the tempest's shock.

Hour after hour, day after day, the storm continued. Sailors and passengers threw much of the cargo overboard. Even the tackle went into the depths. The sky, sunless by day and starless by night, seemed like a black veil over the stricken ship.

Then, for a moment, the ship would find herself in a treacherous, suspended calm, as winds and waves appeared to have retreated only to regroup for a renewed and more violent attack. In one such calm, came a voice booming through the steady roar. Someone was shouting! The soldiers, clinging together in one corner to confer on the fate of the prisoners if the ship should break apart, looked about startled. The prisoners, wishing for death to relieve them of their coming trials, straightened up to listen to Paul, the apostle—the one man who had retained his self-control. His words radiated courage and assurance.

"I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul." Acts 27:22-24.

Such a declaration of confidence could not but revive hope in Paul's fellow voyagers. An angel had brought him the word and had stood by him

in the tempestuous night. Despair changed to faith, hopelessness to assurance.

What comfort and certainty are in the words: "There stood by me this night the angel of God." What infinite possibilities of strength and courage in a time of storm and stress!

Today the tempest upon us is not the fury of winds and waves. It is a storm of hatred and destruction, of conflict between good and evil, that is sweeping over this stricken earth. Worse than any hurricane or howling gale is this tempest which has engulfed mankind. Yet there is hope. There is a source of strength in the hour of despair. All who love God in sincerity may say: "There stood by me this night the angel of God."

Long centuries ago the prophet Daniel faced death in the den of lions. His dark hour had come, but an angel stood by him, too. His words to King Darius breathed perfect confidence: "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me." Daniel 6:22.

Likewise the Lord Himself came to His hour of darkness and stress. The weight of the world's sin was resting upon Him. He felt as if it would separate Him for ever from His Father. In anguish He cried "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matthew 26:39.

When the Master fell exhausted under His crushing burden, heavenly sustenance came to Him. "There appeared an angel unto Him from heaven, strengthening Him." Luke 22:43.

So today, in our hour of conflict, when the powers of darkness press upon us, we may have help from above. In Hebrews is recorded this wonderful promise concerning the angels:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14.

The storms of life may swirl about us, and the gale may batter our little ship, but we can stand with fortitude in the tempest, and speak with infectious courage: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not."



The Tale of a Dead Horse

THAT TITLE is not meant to smack of facetiousness. It is, as I feel sure you will agree if you will hear me out, the only possible title for me to use under the circumstances. And to justify my using this somewhat off-beat headline, I hasten to my story.

Those who love the pure whimsy of Giovanni Guareschi—though I myself make no pretence that I read him in his native Italian—and who love to ramble through the little world inhabited by Don Camillo, and Peppone, and their friends, acquaintances, and enemies, will probably recall the delightful story of Bianco.

Bianco, be it known, was a horse; but no ordinary steed was he. He occupied, for many years, the exalted position of drawing a rail-car along the tracks for some two or three miles to the spot where his passengers and freight could join the bona fide railway train. So accustomed did Bianco become to this task that he knew the exact time he should be harnessed, and made vigorous protest if his handler was late in hitching him to his car.

After many years at this honourable task, Bianco suddenly found that his services were no longer required, because progress, or what passed for such, put him out of business. The authorities had the simple conveyance superseded by a more modern mode of transport. Bianco was thus put up for auction and was sold to the highest bidder, one Barchini, who hitched him to a fine red waggon, and drove off with no little manifestation of pride.

Eventually, Bianco, a splendid creature in his prime, became tired and old, and was pensioned off to the succulent meadows to enjoy a well-earned retirement. Occasionally, however, he would be harnessed to a light cart as a kind of favour, and he would recapture in some faint way the magnificent past. But Bianco, as I have indicated, was ancient and tottering; his faculties were not what they were in the days when the whistle of the distant locomotive was all that was required to send him into a smart clip to ensure that he would be at the junction a good five minutes before the train.

One day he had delivered a bag of flour to Don Camillo and, as his master delivered the sack, suddenly Bianco lifted his drooping head, pricked up his flaccid ears, stood taut and tense for a full minute, then broke into a gallop, disappearing into a cloud of dust.

They tried to catch him, Don Camillo and Peppone, but Bianco was in no mood to be caught; he refused to recognize the tug on the reins when his pursuers, mounted on a motor-cycle, drew level with him: his only token of recognition was to clap on a fresh spurt of speed. Again the motor-cyclists overtook him and

raced ahead to where the road joined the highway. There they planned to halt the speed-crazed equine who had temporarily taken leave of his dotage. But their scheme was, as it turned out, unnecessary. As the animal approached the road-junction, it halted, tottered uncertainly on its feet, and collapsed. When Bianco's pursuers reached him, he gave vent to a pathetic whinny and all was over.

At that moment the cause of all the trouble manifested itself. Around the corner trundled a lumbering steam-roller, emitting, as it passed the small knot of mourners, a shrill, piping whistle, a whistle which sounded for all the world like that of the locomotive whistle that had quickened Bianco's steps in other days. Hearing the whistle in the distance, something had stirred within the ancient brain of the faithful horse and he, believing that he had a task to do, set out with spirit and determination to accomplish his mission.

Soon there was quite a crowd around the still form of the noble Bianco. Don Camillo explained what had happened. "He heard the whistle of the steam-roller," he said, "and believed it was the train. That was plain from the way he stopped at the highway." Barchini, the steed's last owner, nodded in agreement, but he added this sage piece of philosophy: "The main thing is that he should have died believing."

The wisdom of the sages and the profundities of the philosophers have not surpassed that significant statement which Guareschi has put into the mouth of the Italian peasant Barchini. Let me repeat it: I want you to savour its splendour: "The main thing is that he should have died believing."

That is a cardinal mistake many make; they live out life's little day without grappling to themselves a faith; they have believed only what their five senses



have conveyed to them; but of the great intangibles they have no opinion.

It is no small matter to decide upon what shall constitute one's faith. Indeed, it is no wild exaggeration to say that it is surely the most important single decision a man must make. Some, of course, fob the matter off casually and decide that you can believe nothing that is not concrete and tangible. But such shallow thinkers are surely in a disappearing minority. With the secular newspapers trumpeting the certainty of the end of all things, now that man has wrought for himself instruments of his own immediate destruction, it is little wonder that the ordinary man such as you and I, is asking with increased insistence, "What can I believe?"

Tacitly, we are admitting that, if we have to die, we recognize, as did one thief who died on the cross next to that of Jesus, that we must die believing SOMETHING. But what?

Naturally, on such an important, nay vital, issue, the Scriptures are not silent. Here is a list of texts which occur to me; you can certainly add to them, for I do not pretend that it is exhaustive. A moment's reflection will enable you to make valuable additions to it.

1. "Believe in the Lord your God . . . ; believe His prophets." 2 Chronicles 20:20.

2. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

3. "Believe the gospel." Mark 1:15.

4. Believe in prayer: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

5. Believe in the power of God: "If thou canst believe, all things are possible to him that believeth." Mark 9:23.

6. Believe in the resurrection: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 3:14.

7. Believe on the grace and mercy of Christ: "But we believe that through the grace of the Lord Jesus Christ we shall be saved." Acts 15:11.

If a man can believe these things, he will find that whole vistas of faith open before him. He will find that faith builds upon itself; he will discover that it re-inforces itself; he will observe that it vitalizes and vivifies itself; and he will soon acknowledge that it adds to and multiplies itself.

"The main thing," said Barchini, "is that he should have died believing." He said it of a horse; but how much more is it true of a man. Jesus set much store on this thing. He emphasized time and again the vital essential of a living faith. In one of His last-recorded words He had this to say to the sceptical Thomas: "Blessed are they that have not seen, and yet have believed." John 20:29.

Robert H. Parr

THE COMMON MARKET

(Concluded from page 27)

self-protection, the nations will agree to yield their influence in favour of oppressive measures of world-wide magnitude in the closing drama of the age? Who can tell? Come it shall, and its coming will not be indefinitely delayed. We await with eager interest and anticipation the unrolling of the scroll of prophecy upon the pages of history. Let us then carefully watch and observe these world trends, that we may be waiting and ready against that day when Christ the Lord shall come and overthrow all opposing powers. He is coming in glorious majesty to save His people with an everlasting salvation, as Lord of lords and King of kings. Revelation 17:14. To all He gives warning and entreaty saying, "Watch ye therefore . . . lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

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W. W. Meissner	Free Literature	5 0

HE LEADS US

Luke 10:40-42.

Christ never asks of us such heavy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart,
'Tis always in the time of deepest stillness
That heart finds deepest fellowship with heart.

Then seek to please Him, whatso'er He bids thee,
Whether to do, to suffer, or lie still;
'Twill matter little by what path He leads us,
If in it all we seek to do His will.

—Selected.



YOUR

Bible Questions ANSWERED

POLYGAMY A SIN?

In the Old Testament we read accounts of polygamy among the people of God. Was this practice a sin in God's sight?
R.V.R.

Two New Testament verses should be considered in this connection. "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." Matthew 19:8.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

The first verse clearly teaches that God in His requirements takes into account the spiritual advantages or disadvantages of His people. The primitive Old Testament believers were surrounded by a barbarous paganism and it could not be expected that they should meteorically rise to the spiritual heights of New Testament Christianity. This same verse however teaches that God's ideal pattern has always been that of Eden, where the first man had but one wife. The verse in Acts assures us that we who live in an era of greater spiritual light are responsible for the extra duties and privileges of the gospel.

THE THIEF IN PARADISE

Did the repentant thief go to Paradise with Christ on the day of the Crucifixion?
G.S.

The Scriptural record is as follows: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise." Luke 23:42-43.

It should first be noted that Jesus Himself did not go to Paradise that day, and that probably the repentant thief did not die then either. According to Revelation 2:7 and 22:1-3, Paradise is the place where the Tree of Life and the Throne of God are to be found, and in John 20:17 Christ expressly disclaimed having as yet returned to such a place. As regards the still living thieves, we should remember that the purpose of the breaking of their legs was to prevent them from reviving and escaping after they were taken down from the cross. Christ's legs were not broken because He was dead already.

Secondly, the testimony of the whole of Scripture is that the dead sleep in their graves until the resurrection, on

Christ's return. Compare John 11:11-13 with 1 Thessalonians 4:13-18.

Thirdly, there were no punctuation marks in the original Bible manuscripts, and this passage is probably better translated: "Verily I say unto thee today, thou shalt be with Me in Paradise." The thief's request was that he might be remembered when Christ should come as King of kings at the second advent, but our gracious Lord assured him that on that very day He was tenderly thinking upon the penitent one, and planning that he should be raised to enter Paradise on the great day of final resurrection.

AGREE TO DISAGREE

Please explain 2 John 10. Does this verse mean that people should not be friendly if they disagree on religion?
M.H.

The text declares: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." In order to understand this passage which seems to suggest a lack of Christian charity, we need to read the nearby verse seven. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." These words make it clear that the people whom Christians were not to welcome into their homes were those who were "deceivers," or "antichrists," whose mission was to break down and destroy the church which Christ had built. 2 Corinthians 6:14-18 shows that no Christian safely can choose intimate association with an unbeliever. However, this verse does not teach that there should be a lack of cordiality between members of different denominations. Jesus forbade a bigoted spirit when He rebuked the over-zealous John, as recorded in the following passage:

"And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not. . . . For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward." Mark 9:38-41.

Readers' Questions Should Be Addressed to
PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

CIRCUMCISION

Does the Bible say that a child should be circumcised? I have read somewhere that "we should be circumcised in Christ without hands." What does this mean?
A.H.

Circumcision was appointed by God in Old Testament times as a symbol of dedication to God. It represented on the part of each family the desire to separate from their experience all things which might mar communion with the Creator. Thus Jeremiah condemned the people of his day who, although circumcised in the flesh, were "uncircumcised in the heart." See Genesis 17:1-14; Jeremiah 9:26; 6:10. When the Old Testament era of types ceased, circumcision became no longer necessary, as is clearly shown in the Book of Galatians. Paul affirms that the only kind of circumcision which now has religious significance is "that of the heart, in the spirit, and not in the letter." (Romans 2:28, 29; 1 Corinthians 7:19; Galatians 5:6.) This is what is referred to in the text of Colossians 2:11 to which you allude. Today, circumcision is frequently advocated by doctors, but for reasons of hygiene rather than of religion.

WHICH CROSS?

Was the original cross the trunk of a tree? And what type of cross was it? The Latin Cross such as we are most familiar with, or the Burgundian Cross shaped like an "X"?
M.R.

In Christ's day there were two types of crucifixion. In one, the instrument of death was a plain, vertical stake to which the victim was secured by tying or nailing with the hands above the head. The other method involved a vertical stake with a cross-bar to which the prisoner was attached with outstretched arms. What is known as the Burgundian Cross was unknown for crucifixion purposes, although medieval legend asserted that Andrew died on such an instrument.

The New Testament makes no definite statement regarding the type of Cross used for Christ, but the weight of testimony from early Christian writers such as Justin, Tertullian, and Irenaeus favours the Latin cross with the cross-bar.

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