


MARCH, 1967

Sigint OF THE TIMES

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*Our life is like a lighthouse on earth's troubled shore,
Relaying the light from God's luminous store.
But if through neglect of our duty, or doubt,
Our lamp starts to wane, and finally goes out,
Just think of the ships that may wreck in the night,
Because of our failure to pass on the light.*

NATHANIEL KRUM.

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.

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IN THIS ISSUE

In 1928 there appeared in a Protestant church magazine two articles on the possible effects of Modernism on Christianity. In the second of the two, the writer suggested that "if the peril of Conservatism is intolerance, the peril of Liberalism is indifference." How true this statement has become is demonstrated by Norval F. Pease when he discusses the end product of Modernism in his article, "When the Church Abandons God," on page 6 of this issue.

However, Arthur S. Maxwell, in his "Revolt of the Laity," on page 5, assures us that there are many who would still hold to the fundamental teachings of the Word of God against the desires of their church leaders.

Added to this is the first-hand report of the recent Billy Graham Crusade in London, when this leading evangelist refused to be turned aside by modern theologians in his preaching of the gospel of Jesus Christ. W. L. Emmerson, who was in London to report on this, tells of this controversial incident, on page 4.

On a more personal level, Arnold V. Wallenkampf offers practical suggestions in seeking to overcome temptation, on page 8, and Dr. Harold Shryock offers helpful advice on how "Faith Can Keep You Well," on page 20. The testimony of this Christian doctor indicates how much our physical and mental health are dependent on one another.

The story of Marita, found on page 16, tells of the need that is so marked in some of the young countries of the world. Alta Robinson, the author, informs of the way in which these needs can be met, in her relating of the "Journey to Hope."

OUR COVER PICTURE

Looking out over Bass Strait from Victoria's rugged Cape Schanck. Colour photograph by Phil Coy.

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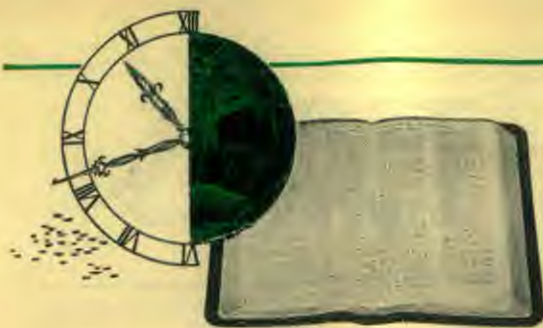
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Page One



the meaning of events

editorials

Man and Space

IN THESE DAYS of scientific achievement when the accomplishment of the seemingly impossible is almost commonplace, it is a brave man who is prepared to state categorically what will and what will not be achieved in the future. For this reason we were interested in the following item which recently appeared in *The Australian*, under the heading of "Space Is Not for People."

"Man would eventually reach to the moon and Mars, but he would never colonize space, an Australian Nobel Prize-winning scientist said in America yesterday. He said man would find it more rewarding to devote his energies to a greater study of life on earth. Sir John Eccles, of the Australian National University, the 1963 Nobel Prize winner in medicine, said: 'Basically man will be for ever earth-bound. We will be defeated in attempts to colonize the universe.' Sir John, of the university's John Curtin School of Medical Research, said, 'Man will get to the moon all right, and somebody will get to Mars. But life outside the solar system will be impossible.'"

From a coldly scientific viewpoint, there is considerable evidence to support the conservative opinion of Sir John Eccles. But science does not have all the answers. We do not believe it is possible to dismiss as a purely poetic flight of fancy the psalmist's declaration: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Psalm 19:1, 2. Knowledge concerning the vastness of God's great universe is not the sole prerogative of scientists.

For long millenniums man gazed at the wonders of the sky with only the naked eye to assist him. Then some 300 years ago Galileo built the first primitive optical telescope and as during the intervening years this scientific instrument has been improved and refined, so have the frontiers of man's knowledge been pushed back. But just when it seemed that man could probe no further back into the infinity of space, along came a new scientific tool, the radio telescope. Today in Australia, England, America, Russia, and elsewhere, giant dishes of steel lacework sweep slowly across the sky, listening to eerie radio signals pouring in from "black stars" out on the fringes of space.

But the radio telescope, while answering some questions, has posed more problems than it has solved. As *Time* recently commented: "Radio astronomers are willing to advance many gaudy theories, but only as

conjecture. They cannot be sure about anything; the sky is too full of mysteries. Perhaps when the radio astronomers have improved their skill, they will prove that the universe is eternal—that it was never young, and will never grow old."

The Bible-believing Christian has information which cannot be unearthed by scientific methods. God's Book, while primarily outlining the relationship which should exist between man and his Maker, gives occasional glimpses of the broad sweep of God's eternal purposes. We learn that this is the one fallen world in all the realms of God, that currently it is a vast isolation ward so that the deadly infection of sin will not spread beyond earth's confines, but that when the healing processes of the redeeming power of God have been completed with the second advent of Christ to this world, there no

This eleven-foot-high design made completely from flower petals, was one of the exhibits for a recent charity fair at Westminster Abbey.





A unique Autogyro on show for the 1966 annual Air Display at Farnborough, England.



These four chimpanzees from the London Zoo rehearse for the summer season of "Tea Parties."

longer will be any necessity to ensure that man is earth-bound.

We agree with Sir John that "space is not for people," that is, not for sinful people, but we confidently believe that in brighter days yet to dawn, man, unfettered by mortality, will be able personally to explore the infinity of space, about which currently we can only conjecture. Your personal relationship with Christ will determine whether this privilege will be yours.

R.C.P.

The New Nomads

WATCH ANY HIGHWAY near the city on a holiday week-end, and you will see cars and more cars, many towing caravans or trailers, in a never-ending stream. The interstate highways are congested, and travellers on routes to beach resorts and other tourist targets must travel at a slow crawl. The impression is that Australians must be nomads, ever on the move, ever seeking new holiday scenes.

The motor-car has set the whole family free to roam at will over the distant countryside. Now the cabin-cruiser and the private plane are adding their quota to the pleasures and excitements of constant movement and change of scene.

While many take in the beauties of new surroundings with a quietly contemplative joy, and return home enriched and relaxed, there are others who find little pleasure in their restless search for excitement and movement. They fear to be still and quiet, and drive themselves to the limit in a feverish attempt to "get away from it all."

A holiday journey can be rewarding and relaxing. But we are thinking just now of those whose restless seeking for change and excitement in long journeys is but an indication of the inner unease and basic instability of a man who is spiritually adrift, a nomad faring aimlessly over the deserts of life.

St. Augustine uttered a basic truth when he said, "Our hearts are restless till we rest in Thee." Jesus calls us to find in Him the rest of soul for which we long. "Come unto Me," He calls to those who have become weary in their fruitless quest, "and ye shall find rest unto your souls." Matthew 11:28, 29.

Although in outward and material things we are called "strangers and pilgrims on the earth" as we jour-

ney toward that better, heavenly country (Hebrews 11:13-16), we at the same time experience an inner sense of stability and rest, so beautifully expressed by the psalmist in his introduction to Psalm 91: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The words "dwell" and "abide" suggest permanence, security, and safety, so sorely needed as we face the "terror by night," "the pestilence that walketh in darkness," and the "destruction that wasteth at noonday." Verses 5, 6.

To the disciples, apprehensive at the thought of their coming separation from Him, the Lord spoke of the reality of their abiding in Him. Eleven times in John 15:4-11 the word "abide" or its equivalent is used.

Similarly, Paul spoke of the permanence and security of the indwelt life, when Christ abides in the heart, as being "rooted and grounded in love." Ephesians 3:17.

So today we are not to be footloose wanderers and spiritual nomads, ever seeking, but never finding that for which we seek. We may dwell deep in the assurance of the love and care of our God. Whether we have much or little of this world's goods does not affect our inner peace or sense of security. With Paul we can say, "I have learned, in whatsoever state I am, therewith to be content." Philippians 4:11.

In direct contrast to the spiritual nomads who roam the world today is the Christian who rests in the assurance of God's fatherly care for him, as he gives his life in active service for others.

M.M.H.

"He That Hath the Son . . ."

*"Razors pain you;
Rivers are damp;
Acids stain you;
And drugs cause cramp.*

*"Guns aren't lawful;
Nooses give;
Gas smells awful;
You might as well live."*

So wrote Dorothy Parker, possibly aware that she spoke for thousands who, filled with the desire, lack the courage to join the myriads who each year attempt to take their lives. In England, it seems that of the

500,000 who at some time seek to destroy themselves, 6,000 each year succeed. America can boast a little smaller proportion, whereas Hungary, Czechoslovakia, and Austria lose twice as many of their population by this alarming means.

Less obvious than the methods which Dorothy Parker enumerates are the reasons for these often gruesome acts. Historically, people chose such a path because there was purpose in dying. Dominant, however, in our modern scene is the resort to death owing to the failure to find purpose in life.

Suicide pilots, like Samson, achieve more victory in death than in life. King Saul, Judas, and their cohorts find escape from the possible horrors before them as consequences of their deeds. But it has taken our era to make death more attractive than life, and annihilation more philosophically sound than existence.

Why? Why is it that so many hollowed out by loneliness and devoid of meaning in living, happily would, or do, die? Why are so many like Robert and Irma who, according to Jean Paul Sartre in his play "Nekrassov," faced with the demand for a reason for living, joined hands and jumped into the Seine? They had none!

The answer lies in the fact that the majority of people do not live anyway. To end their mere existence is but honesty, and the frank few commit suicide. "He that hath the Son hath life," wrote John, "and he that hath not the Son of God hath not life." 1 John 5:12.

Today, with theologians crying "God is dead" and the populace living as if He were anyway, our modern era is robbed of "the Son" and thus of life. Clearly we are told that only he that hath the Son is really living, the rest merely exist. A life that ends in death has no purpose, no meaning. Philosophers like Albert Camus and Jean Paul Sartre, sensing this, suggest a positive resignation as the only approach to this hopeless situation. Christ promises life for ever, life a constant, death to be no more. Remove Christ and you remove life—"He that hath the Son hath life."

D.L.S.

"The Best Rather than the Most"

WE READ the memorable phrase that is our heading near the end of the concluding article of a series on the American Rockefeller family, which was published in the Melbourne Sun. The author, Peter Michelmores, asserts that young John D. Rockefeller IV is the closest thing America has to a prince, born as he was into a dynasty of wealth and influence.

After three years of study in Japan, young "Jay" Rockefeller, as he likes to be called, returned to America with strong convictions on the conflict between Communism and democracy in Asia.

"For too long we have equated numbers of people with effectiveness, yet what we clearly need is the best rather than the most," he said.

It has ever been so. Victories in the great battles of history have more often gone to the smaller army, better trained, better equipped, and led by generals whose overwhelming energy and enthusiasm left no room even to think of defeat.

The Reformers, holding up the light of truth, ushered in the dawn of a new day of freedom and faith, and banished the long dark night of superstition and fear.

Similarly, the great evangelists and missionaries of the eighteenth and nineteenth centuries, Wesley, Whitefield, Carey, Livingstone, with few helpers and small resources, pushed back the frontiers of darkness and established new outposts of the kingdom of heaven.

So it would seem today that decency and goodness must be swept off the face of the earth by the rising tides of violence and corruption. But thank God, this is not so. Though apparently in the winning position now, evil of every shade and variety, with all who cling to it, is to be utterly annihilated. Then those who have chosen the way of truth and right will enter into their inheritance in the everlasting kingdom of peace; for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27. M.M.H.



This group of eleven men representing the English Army, Navy, and Air Force arrived in Australia in February of this year for special training in northern and central Australia. They plan to cover some 9,000 square miles in Land Rovers carrying out geographical and geological work.



Revolt of the Laity

By **ARTHUR S.
MAXWELL**



AGGRESSIVE CHURCH LEADERS who want to liberalize denominational teachings in order to smooth the way for reunion with other Christian bodies are finding that many rank and file members are not willing to follow them.

The latest revolt in the United States has broken out in the Presbyterian Church, where a group called "Presbyterian Lay Committee Inc." recently took full-page space in a number of metropolitan newspapers to issue "A Call to Every Presbyterian."

In the opinion of these laymen, the "Confession of 1967" confronts the United Presbyterian Church, U.S.A., with a serious challenge.

They claim that "if this confession is ratified by two-thirds of all the Presbyteries, and approved by the next General Assembly in May, 1967, our church may well have undergone the most radical and revolutionary change in its entire history. . . . We firmly believe that, in its attempt to update the confessional position of the church, it undermines certain basics of our Christian faith."

They admit that a great deal of time, thought, and discussion have gone into the preparation of the new document. Following eight years of work by a special committee, the conclusions reached were reviewed and revised by a Committee of Fifteen which considered suggestions submitted by Synods, Presbyteries, and Church Sessions, approval finally being given by the 1966 General Assembly. But the end result is a cause of deep concern to these worried laymen.

"As often happens with the written efforts of committees," they say, "the resulting product is so full of compromises, concessions, and obscure sentences that it promotes serious disagreements in the way it is interpreted and applied."

Chief bone of contention is the new attitude towards the Bible. The Westminster Confession, which has

been the very heart and soul of Presbyterianism since its adoption in 1647, clearly states that "the authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received because it is the Word of God."

Far different is the "Confession of 1967," which reads: "The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times in which they were written. They reflect views of life, history and the cosmos which were then current. The church, therefore, has an obligation to approach the Scriptures with literary and historical understanding."

Greatly troubled, these Bible-loving Presbyterians ask of their fellow members, "Are you willing to give up your belief in the Bible as the true and infallible Word of God? Are the Scriptures a divine guide or is the Bible a human and, therefore, unreliable document?"

These champions of the Bible are no doubt in a minority; but they are by no means alone. Bible-loving laymen everywhere are in revolt against the modernizing trends in their churches. Recently a leading British Congregationalist expressed profound concern at the trends in his denomination, concluding his address with this startling declaration: "Within a year we will have to leave our churches, and where shall we go? We must set up a new organization of Bible-loving Christians so we shall have a spiritual home to go to."

The revolt is on. And it will become more and more widespread in days to come. Soon there may well be a veritable exodus of Bible-loving Christians seeking a congenial spiritual home.

Where will they find it? There is but one possible place—in the "remnant" church foretold in the Book of Revelation, the church whose chief distinguishing mark will be unswerving loyalty to "the commandments of God, and the faith of Jesus." Revelation 14:12.



Ice and snow display used by a Protestant minister in Massachusetts to attract his congregation.

When the Church **ABANDONS GOD**

ON SUNDAY, July 11, 1965, my wife and I boarded a train at Charing Cross station, London, for the area known as Woolwich on the south bank of the Thames. Our purpose was to attend the evening service at the parish church and hear its rector, the Reverend Nicolas Stacey. From Woolwich station a short walk in a characteristic London drizzle brought us to the beautifully situated church on the bank of the Thames. Inside, the Reverend Mr. Stacey conducted a modified Church of England service and preached a sermon on the theme, "No one shall rob you of your joy." Approximately seventy-five people comprised the congregation.

Why did we select this particular church from among the scores of churches where services were being held? Because there is a story behind this church and its rector—a story that is very significant in reference to the religious movements of our day. This story was made public by Mr. Stacey in an article in the *Observer* of December, 1964.

At the time of writing this article, Mr. Stacey had been rector of Woolwich for five years. He took over this charge at the persuasion of the well-known bishop of Woolwich, Dr. James A. T. Robinson, author of "*Honest to God*." The church was run-down, with only a handful of people attending. Mr. Stacey gathered about him a competent team of well-trained and experienced men and began a programme which he hoped would make an impact on the people. The church was remodelled, a coffee house being constructed in one unused gallery and a lounge in the other. A mission church in the parish was converted into a hall,

used mainly for bingo. A branch of the "Suicide Samaritans" was established to dissuade desperate people from taking their own lives. A massive house-to-house visiting campaign was undertaken. A marriage guidance service and a christening service were established. The church services were modified to make them more relevant to a modern congregation. Parish suppers, outings, and theatre trips were planned. The clergy of the church participated wholeheartedly in community activities. Capital investment alone amounted to £30,000 sterling, plus the salaries of the staff.

What were the results of all this effort? Mr. Stacey summarizes them thus:

"We have played every card in the pack. We have done everything we set out to do. But we have achieved virtually not one of the modest things we hoped for. The regular members of the congregation have increased from about fifty to a hundred, mostly drawn from socially superior areas outside our working-class parish. . . .

"Our congregations at Christmas, Easter, and Harvest Festival are very little larger than on ordinary Sundays. The number of confirmation candidates has progressively dropped in the five years I have been here—last year to an all-time low of eleven. Although we have a church school, none of our efforts has raised the Sunday School attendance above twenty-five."

Regarding the visiting programme, one member of Mr. Stacey's staff reported that "after house-to-house visiting for six hours a day for six months not one extra person had been to church as a result." The counselling and christening programmes likewise failed

to bring people to the church. The whole programme became known throughout England as "The Woolwich Failure."

Stacey's honesty in publishing the results of the experiment is refreshing. The sincerity of the efforts of his team is unquestioned. The problem of reaching an average community—be it in America, England, or any other part of the world—with the message of the church is staggering. There are some lessons, however, that we need to learn from this experiment.

First, Mr. Stacey himself puts his finger on the core of the problem when he says, "Living among the trees, it is not easy to see the wood; and if I try to discover the lessons of the last five gruelling years, I am faced at once with the absurd contradiction that our parishioners desperately need a faith, a dynamic and a purpose in life, but the church seems unable to help them find it."

In view of this startling admission, does Mr. Stacey propose that the church recapture its lost faith in a personal God, Creator of heaven and earth, and His Son who became man, died on the cross for man's sin, and was raised from the dead? No. There is no hint in Mr. Stacey's article of any such return to the evangelical interpretation of Christianity. His proposed solution is revealed in the following quotation from his article:

"God is desperately needed, and yet I have reached the point where I can see little chance of our capturing

people's imagination by the traditional methods, however lovingly, vigorously, and imaginatively performed, over however long a period. Indeed, I believe things may get harder still as the residue of formal Christianity disappears and the secularization of society is completed.

"In Woolwich we now intend to take the first tentative steps in a new experiment. We hope to appoint a paid lay bursar to run the parish, and most of the clergy on our staff will take secular jobs, leaving the evenings free for spiritual counselling, leading lay training groups, sick visiting, and so on. No doubt some will interpret this as a counsel of despair—a retreat for those who have lost their nerve and whose faith has got wobbly. To us it seems an advance. For hundreds of years the ecclesiastical structures have served society fairly well. Today they are becoming increasingly irrelevant. It is the secular ones that determine the shape and tone of the world. If the Christian has anything to say, he must say it from within them."

Mr. Stacey is obviously sold on the "religionless Christianity" so much discussed today. "Judging from the way they have been talking, it seems that a lot of Protestant ministers consider the local church as obsolete as the village well." (*Time*, March 11, 1966.) A distinction is developing between "worship-directed churches" and "man-directed churches."

But must the churches surrender to secularism? What is secularism? It has been defined as the organization of life as if there were no God. Langdon Gilkey has defined it as "the absence of the religious, transcendent, or ultimate dimension or reference in all the facets of life, and the consequent derivation of all standards and goals solely from the natural and social environments in which men live. It is as if for

(Please turn to page 18)

By

**NORVAL F.
PEASE**

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*Secular Activities
No Substitute
for Evangelism.*

*How Religionless
Christianity
Creates
a Spiritual
Wilderness.*





SIX STEPS TO TAKE IF YOU SINCERELY WISH **To Overcome Temptation**

By ARNOLD V. WALLENKAMPF

EVER SINCE Eve chatted with the serpent at the tree of knowledge in the Garden of Eden, temptation has been a major problem in Christian living. But what is temptation? Temptation is the suggestion or the thought of doing something that we know to be wrong or sinful. Imagine that I step into a certain office with no intention of stealing. The individual whom I have come to see is not in, but on his desk I notice a twenty-dollar note. As no one is in the office or has seen me enter, the thought instantly occurs to me to take the twenty-dollar note and disappear. This is a temptation.

Temptation is not sin! Temptations assailed even Jesus, being brought to Him to turn the stones into bread (Matthew 4:3), to jump down from the pinnacle of the temple (verse 6), and to bow down and worship Satan to obtain the kingdoms of the world (verse 9). Hebrews 4:15 says that Jesus "was in all points tempted like as we are, yet without sin." Luther said, "You cannot prevent a bird from flying over your head, but you can prevent it from building a nest in your hair." These words are so true. Ideas of sin which we have never practised or consciously entertained often strike us, but we are not sinning when this happens.

James says that when enticement from without unites with desire from within, then sin is conceived. (James 1:14, 15.) When I stepped into the office and the thought came to me to take that twenty-dollar note, I was not sinning. Sin would begin if my desire for money should lead me to assent mentally to the taking of it. Desire from within would then unite with enticement from without.

Jesus did not consent to Satan's suggestion of turning the stones into bread, although He was in dire need of food after having none for forty days. Neither did He consent to jump down from the pinnacle of the temple or to fall down and worship Satan in order to obtain the kingdoms of the world. Hence Jesus did not sin. Eve was not sinning when she first heard the serpent's voice in the garden; sin began when she responded to Satan's inducement to eat the forbidden fruit.

But how might you and I successfully resist or overcome temptation? First, we should avoid places where

temptation is likely to assail us. A boy stood by a fruitstand so long that the owner finally asked him, "What are you trying to do—steal some fruit?" The little fellow straightened himself up to his full height and replied "No, sir, I am trying not to."

You may smile at the lad who was so valiantly trying to resist the temptation to steal fruit. Nevertheless, he was courting temptation by remaining so close to it. Inasmuch as he purposed not to steal, he would have been wiser had he resolutely stayed away from the fruitstand.

It was Ruskin who appropriately said, "No one can ask honestly and hopefully to be delivered from temptation unless he has honestly and firmly determined to keep out of it."

If you are in a dangerous place in line of duty or because of the bidding of God, you can claim His protection. "If he [Satan] can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his. God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall." —Ellen G. White, *"The Desire of Ages,"* page 126.

It was not intrinsically wrong for Lot and his family to live in Sodom, but it exposed all the members of his family to temptation that proved overwhelming. A well-known religious writer says, "Bear in mind, if you invite temptation, you will not have divine aid to keep you from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them in the fiery flame. If they had, of themselves, walked into the fire, they would have been consumed. Thus it will be with you."

A second method of resisting temptation was demonstrated by Joseph in Egypt. When Potiphar's wife suggested an immoral act, he ran away from her. That may appear cowardly. We might wonder why Joseph did not stay and correct her thinking, inasmuch as her thoughts were running in wrong channels. But he knew better than to argue with the woman, no doubt attractive and seductive. As quickly as possible, he wanted to get away from her influence. Thus he wisely ran from her presence. (Genesis 39:12.) If Eve had run when she first heard Satan's doubt-

laden question in the garden, she, too, would have been victorious, even though she had met the arch-deceiver.

When Satan tempts you and me through an individual, let us run away from him, regardless of who he is. One has said, "If you choose the society of those who are the enemies of Christ, do you expect God to work a miracle to keep you from yielding to Satan's power? Evil angels are gathering about your soul; but they are invited guests. They make propositions, and you accept them."

A third method of overcoming temptation is suggested by Paul in Romans 13:14, where he bids us to "make not provision for the flesh, to fulfil the lusts thereof." Near Johnny's home was a big swimming hole, where the boys of the neighbourhood gathered to swim. Johnny's mother had ordered him not to go there unless an adult accompanied him, because the hole was deep. One day Johnny came home with his hair all wet. His mother could see that he had been in the water, so she asked, "Johnny, have you been swimming in the hole? Didn't you remember that Mother told you not to go there?"

"But, Mother—it was this way. I was by the pool, and I so much wanted to go in swimming with the other boys, I couldn't help myself."

"But, Johnny, how did you happen to have your swimming trunks along with you?"

"Oh, Mother, I had taken them along just in case I might be tempted."



You may laugh at Johnny, but often you and I act just as foolishly. Even though we know what is right and what we ought to do, we occasionally do not follow that course in a clear-cut way. Often we make provision for something that we know to be wrong, just as Johnny did.

Jesus in the wilderness showed us a fourth method of overcoming the tempter. Every time Satan ventured a subtle attack, Jesus threw him back in reeling defeat by using the "sword of the Spirit, which is the Word of God." Ephesians 6:17. Jesus had stored Bible texts in His mind, and regardless of the particular temptation Satan presented, He combated it with the sharp, two-edged sword of the Word of God. All the scriptures Jesus employed came from the Book of Deuteronomy: namely, those found in Deuteronomy 8:3; 6:16; 6:13. There was not one weak point in the armour of Jesus. He had an answer to every insidious temptation.

Jesus' victory in the wilderness is a pattern for you and me to follow that we might be victorious over temptation. We, too, should hide the Word of God within us that we might have weapons with which to resist Satan's sinful enticements. We must plant the Word of God in our minds. It is advisable to memorize specific texts as Jesus did so that we will be prepared to meet and defeat the artful suggestions of Satan. For even though God is interested in helping us to overcome temptation, He will not bring appropriate texts to our minds with which we will be able to defeat Satan unless we have previously learned these texts.

The following texts may prove helpful in meeting certain temptations. If we are prone to cherish grudges, then let us repeat Philippians 4:4, which says, "Rejoice in the Lord alway." We cannot rejoice in the Lord and simultaneously cherish resentment. Joy in the Lord will oust every grudge from our hearts. If someone tries to entice us to do something wrong by appealing to the standard argument that "everybody does it," then use the words found in Exodus 23:2: "Thou shalt not follow a multitude to do evil." Philippians 4:8 will help us to resist sinful thinking and contemplate noble themes, as it admonishes: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Are you beset with fear of failure? Then read Isaiah 50:7: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

You and I must analyse our individual needs, find the texts which help us with our personal problems, and then deliberately place these helpful texts in our memories. In time of need the Holy Spirit will bring these texts to our remembrance that we may defeat Satan. The psalmist experienced such help, for he said, "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11. If we follow this example, ours is the promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19. Another has wisely said, "There will grow in the fruitful

mind a familiarity with divine things that will be as a barricade against temptation."

A young man was asked by other youth about his age to join them in robbing a house. The lad was silent a minute; then he said, "Boys, you know my father died a short time ago. This coat I am wearing, my mother made from one of Dad's. When I put it on the first time, she said, 'Jack, this coat has always covered a heart that was manly, honourable, and true. Promise me, my son, that you will always strive to be as honourable and true as your father was before you.' Now, boys, I promised, and it is therefore impossible for me to go with you."

That settled the question, and Jack was left alone. He was arrayed in a cloak of righteousness; therefore he could not sin!

When Satan, or even some friend of ours, suggests that we do something that we know to be wrong, we should not even discuss the advisability of the suggested wrong course with him.

A farmer once told the following experience:

"The other day, sir, the devil was tempting me, and I tried to answer him. But I found that he was an old lawyer who understood the law a great deal better than I did. Therefore, I gave up and decided not to argue with him any more, but asked him, 'Why do you trouble me?'"

"'Why?' said he. 'I'm troubling you about your soul. I want your heart and your life.'"

"'Oh,' I said, 'that's none of my business. I have given my soul, my life, and my heart to Jesus; I have transferred everything to Him. If you want to discuss any of these things, you must apply to my Advocate.'"

The devil did not want to meet Jesus; therefore he left the farmer alone.

Thus we are not to argue with Satan. Eve did, and lost out to Satan in the Garden of Eden. We are only to give him a clear-cut answer from the Bible to all his seductive propositions, or ignore him. Really, friend, you and I are in no position to discuss any proposition presented to us by Satan, because we belong to Jesus. If a young man asks an unmarried woman for a date, she has a perfect right to discuss the proposition with him and even accept it. But if she is married, she has no right even to discuss such a proposition with

him. She is duty bound to tell her possible suitor that she is married, and that she does not entertain such invitations from any man except her husband. So the fifth way to resist temptation is to refuse to parley with sin!

The story is told of an Oriental king who was asked by one of his subjects how temptation might be avoided. The monarch told the questioner to take a vessel brimful of oil through the streets of the city without spilling one drop. "And if you so much as spill one drop," declared the ruler, "your head shall come off." He ordered two executioners with drawn swords to accompany the man, one on each side of him, to see that the order was obeyed.

It so happened that there was a carnival in the city that day. The streets were crowded with people, but the man walked so circumspectly that he was able to return to the king's palace without having spilled one drop of the oil. "What did you see while you were walking through the streets?" questioned the king.

"I saw nothing," was the answer.

"But did you not notice that there was a great carnival in the city?"

"No, I noticed nothing. I was thinking of the oil all the time."

"Then," came the unexpected response, "you know how to avoid temptation. Fix your mind as firmly on God as you fixed it on this vessel of oil, and you will not succumb to temptation."

This is a sixth way of overcoming temptation. It is in accordance with Hebrews 12:2, which says, "Looking unto Jesus the author and finisher of our faith."

As we follow the suggestions from the Word of God that we should run away from the tempter; stay away from the place of temptation; make no provision for the weakness of the flesh; arm ourselves with the sword of the Spirit, to rout Satan; not parley with sin; and fix our eyes steadfastly on Jesus, we shall not fail. We have this assurance from God in 1 Corinthians 10:13: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.



"There is a story told of a man who one day came to Whistler, the artist, asking for help in arranging a picture for a certain room. The man complained that the painting did not fit the room. Whereupon the great artist replied, 'Man, you're beginning at the wrong end. You can't make the painting fit the room. You will have to make the room fit the painting.' So when we look at God through Christ, we can't make Him fit into this sordid world or into our little lives, but we must make the world and ourselves fit into Him and His way. We must make the room fit Him."—Dr. Wallace Friday.

"BIBLE WITHOUT SNEERS"

A new book of Bible stories was recently placed on sale in Moscow and immediately became a sensation. For the first time since the Russian revolution, Muscovites were able to read what Western observers described as a "Bible without sneers." The book, a collection of Old Testament stories as told by a Pole, Zenon Kosibovsky, is written in simple prose style. It was published by Politizdat, the state political publishing house. Queues formed outside book stores and all the 100,000 copies were sold within a few minutes.

RADIO "FILTH"

In the General Assembly of the Church of Scotland the broadcasting authorities were accused by the Rev. J. Black of "providing" their viewers and listeners with "filth, which we do not want," while Dr. William Smellie categorized it as "deliberate vulgarization of values, the cult of the second rate, the deification of the lowest common denominator, the propagation of nihilism and despair, the despising of innocence, and the open admiration of avarice."

LUNG CANCER RARE AMONG ADVENTISTS

Fatal incidence of lung cancer among Seventh-day Adventists, who abstain from tobacco, occurs only one-sixth as often as it does in the general population. This was the major finding of a five-year study supported by the United States Public Health Service and the American Cancer Society, based on a comparison of the mortality rate among 11,071 male Adventists in California and that of the total male population in the state. It was reported in the *Journal of the American Medical Association*. The Adventist death rate from cancers of the liver, brain, nervous system, and endocrine glands is substantially the same as that of other Californians. But in the case of lung cancer, there were only nine Adventist deaths as compared with fifty-six for a similar-sized group of the population as a whole. Death rate among the Adventists for all respiratory diseases was one third that among the population as a whole.



BAN ON MISSIONARIES

Israel's parliament has referred to committee a proposal by two Orthodox members calling for a legal ban on "aggressive Christian missionary activities." They charged that Christian missions had taken advantage of Israel's recent economic recession to accelerate proselytizing. At present, they claimed, there are "at least 1,500 Jewish children in fifty-one Christian institutions." Only one member of the Knesset opposed discussion of the issue. He was Uri Avneri, editor of *Haolam Hazei*, a secular weekly, who pointed out that curbing the missions would contradict the principle of religious freedom and might boomerang against Jews abroad.

GROWTH OF LUTHERAN MEMBERSHIP

Membership in North American Lutheran churches increased by nearly 100,000 during 1965, bringing the total to 9,098,792, the National Lutheran Council recently reported. An annual report issued by Helen M. Knubel, the NLC's secretary for research and statistics, listed 8,799,425 Lutherans in the United States and 299,367 in affiliated groups in Canada at the end of 1965. The ten Lutheran churches comprise the third largest denominational grouping in American Protestantism, after Baptists and Methodists.

NEW CRUSADE FOR BRITAIN

An unprecedented nation-wide evangelical crusade by Billy Graham in Britain is tentatively planned for June 23-July 1. As in the case of the London Crusade last year, it will be based at the Earl's Court stadium in West London but will be carried to the entire nation through closed-circuit television. The televised hook-up will be the largest in Britain's history and the first time that Graham has tried to reach an entire nation by one crusade.

POLARIS FLEET COMPLETE

With the launching of the last submarine of the 41-ship American Polaris fleet, the United States will be able to keep twenty-seven vessels carrying 432 Polaris missiles on patrol. And each ship will have a potential "fire" power equivalent to all the bombs dropped by both sides in the Second World War, including the atom bombs of Hiroshima and Nagasaki.

BELIEVES IN FLYING SAUCERS

In an address to the International Air Transport Association in New York, the new director-general, Mr. Knut Hammarhjold confessed that he took seriously the possibility of "flying saucers" being visitations from "space neighbours, perhaps more technically developed than we are."

PRAYERS TO PETER

"Significant and stimulating," is the way Pope Paul VI hailed the restoration of prayers to Peter in the Greek Orthodox Church, for the first time since the 14th century. These prayers contain such eulogies as "Peter, unbreakable rock of the church," "the one among the apostles who occupies the first place," and "leader of the glorious apostles."

YOUTH KNOWS MORE

"Probably for the first time in history," declared one speaker at the World Conference on Church and Society in Geneva, "we witness the development of a younger generation, which, because of the rapidity of change and the impact of education, knows more than its elders . . . even if it is recognized that knowledge is not the same thing as wisdom."

What
Seventh-day
Adventists
Believe About

THE LORD'S DAY



By George
Burnside

SEVENTH-DAY ADVENTISTS BELIEVE that the Lord has a day, a special day, a true day for Christians to keep holy. In Revelation 1:10 the Apostle John records, "I was in the Spirit on the Lord's day." Therefore at the close of the Bible, written sixty years after the cross, the Lord still had a day, a specific day, referred to as "the Lord's day."

With this clear statement of Scripture before us, it is apparent that any who maintain that today there is no special day for Christians to keep holy must be wrong, for at the close of the Bible it states the Lord has a day. Some may say it is all right to keep "any day that is convenient," but note carefully that the Lord has a day. It is His day. It is the Lord's day.

Which day is our Lord's special day? Notice what Luke 4:16 has to say: "And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." "As His custom was." That means Jesus was in the habit of doing this. What was



it He did? "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

When Jesus our Lord walked the dusty roads of old Palestine, He went on the Sabbath to a place of worship. You can read the Bible from cover to cover and you will find that there was only one day that Jesus our Lord kept. That day was the Sabbath—the seventh-day Sabbath. Remember, Jesus is our example in all things. He not only died for us, but He lived His life to set an example for us. See 1 Peter 2:21. We are Christians, and Christians are followers of Christ. Now if we follow in the footsteps of Jesus, and Jesus was in the habit of attending a place of worship on the Sabbath, pray tell me what should we do? It is clear we should attend the place of worship on the Sabbath. Remember you can never make a mistake while you are following Jesus. In fact He said, "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

"Jesus Christ [is] the same yesterday, and today, and for ever." Hebrews 13:8. Jesus never alters. Therefore if Jesus kept the seventh-day Sabbath when on earth, and Jesus never alters, if He was on earth today, which day would He keep? He would keep the very same day—the seventh-day Sabbath. His observance of this day was no chance act by Jesus our Lord. In Matthew 12:8 we read, "For the Son of man is Lord even of the Sabbath day." Jesus said, "I am the Lord of the Sabbath. I am the protector of the Sabbath. It is My day."

It is the only day over which He ever claimed to be Lord. The Sabbath is the Lord's day. Now notice something interesting: "He [Jesus] was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." John 1:10,11. Note that statement, "the world was made by Him." Jesus was the Creator. If the New Testament is clear on anything, it is the fact that the same One who died on Calvary for you and for me, is the One who created the world at the beginning. The Creator was the One who made the Sabbath. It is the Lord's day.

Turn back to the beginning of the Bible and read Genesis 2:1: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." There you have the origin of the Sabbath. After God had created the world in six days He rested on the Sabbath—that is what made it a Sabbath, because the word "Sabbath" means "rest." It is the Sabbath, or rest day of the Lord.

But that is not all He did. "God blessed the seventh day." Genesis 2:2. Jesus put His own blessing on that day. He made it holy. Those who would say, "You can keep any day you want, as one day is as good as another," are treating the blessing of our God as of no account. If Jesus blesses a day, surely that day should mean more to us than a day that is not blessed. From personal experience, thousands have testified that they have found a blessing in keeping the Sabbath, a blessing they found in no other day. The reason is clear, Jesus blessed the seventh-day Sabbath, and He hands it down the ages as a love gift to His blood-bought children in these last days. The seventh-day Sabbath is holy. Why? Because Jesus made it holy. He made it His Sabbath, His rest day, the Lord's day.

That is not all. He not only rested on it, He not only blessed it, He also sanctified it. See Genesis 2:3. To "sanctify" means "to set apart for a holy use." That is, He set the seventh day entirely apart from the other days for a holy use. That is why He said, "Remember the Sabbath day, to keep it holy." Exodus 20:8.

Remember, this is the only day you will ever be able to keep holy. You couldn't possibly keep any other day holy, because the other days are not holy to begin with. And you and I can't make anything holy. It takes a holy God to make a day holy. Jesus made that day holy when He sanctified it.

To illustrate, let us take two handkerchiefs, a white handkerchief and a blue one. If I handed you the white handkerchief and said, "Keep this white," it is possible for you to do this. But if I handed to you the blue handkerchief and I said, "Keep this white," you could not. Why? Because it is not white to begin with. It is the same with the Sabbath. It is the only day you could possibly keep holy, because it is the only day that God made holy, and as you keep it aright you will find that the presence of Jesus is in every moment of that sacred day. You and I ought to love the Sabbath. Remember it was given to us by the nail scarred hands of Jesus. He hands it down

to us as His day. He called it, "My holy day." Isaiah 58:13.

When the sun sets in the golden west next Friday evening, you and I step from ordinary time on to holy time. God once told Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5. May we never be guilty of treading underfoot God's holy Sabbath. It is the only day He ever sanctified. It is the only day He ever kept. It is the only day He ever asked you to keep.

It is impossible to preach Jesus in His fullness without the Sabbath, because it was Jesus who made the Sabbath, and it was Jesus who blessed it. It was Jesus who came down on Mt. Sinai and wrote the Sabbath commandment with His own finger on the tables of stone. It was Jesus who kept it while He was on this earth. It was the Lord's day when John the revelator on the Isle of Patmos received a vision and message from Jesus. He kept the same day as his Lord kept. Yes, the Sabbath is just full of Jesus. It has the very blessing of Jesus.

As Jesus made the Sabbath, He ought to be the best One to tell us for whom He made it. In Mark 2:27 Jesus said, "The Sabbath was made for man." Some will tell you, "The Sabbath was only made for the Jews." But Jesus said, "The Sabbath was made for man." Does "man" spell "Jew"? Actually, He made the Sabbath 2,500 years before there was a Jew in existence. He made it when there was only one man, and that man was Adam. God commands us, "Remember the Sabbath day," but the world has forgotten it. Today, fifty-two weeks of every year, it is trampled under foot by many and our Lord's holy day has become the day for business and sport.

In the Bible there is not a word about Sunday sacredness. It is interesting to note that the first record you have is that God worked on the first day of the first week. Did you ever think of that? You see, it couldn't possibly be a sin to work on Sunday, because God did. See Genesis 1:1-5. In fact God not only worked on Sunday, but He also commanded that work should be done on Sunday. He said, "Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath [or rest day] of the Lord thy God." Exodus 20:9, 10. Not only did God work on Sunday, not only did He command work to be done on Sunday, but, if you please, God calls it a working day. See Ezekiel 46:1. The only thing the Bible has told us to do on Sunday, is work.

Never once is there any indication in the Word of God that it is a holy day. God never blessed Sunday. Christ did not rest on it. It was never sanctified. The New Testament nowhere forbids work to be done on it. There is no penalty whatsoever for its desecration. No blessing is ever pronounced for its observance. No regulation is ever given as to how it should be observed. It is never called the Christian Sabbath. It is never called the Lord's day. People may call it the Lord's day, but calling it the Lord's day doesn't make it the Lord's day. Neither God, Christ, nor any inspired writer ever said a single word in favour of Sunday. There is no requirement anywhere in the Bible to break bread on the first day of the week. The Bible

(Concluded on page 20)

WHEN Dr. Billy Graham arrived in England last summer, he found many critics awaiting him. "Is it necessary to spend vast sums of money to attract men to Christ?" one asked. Dr. Graham replied that his campaign would cost no more than Cassius Clay received for three minutes in the boxing ring. Indeed the cost would be one fourth that of a fighter plane, or one fifth of the amount Liz Taylor got for playing the part of Cleopatra!

"Are your methods justified in preaching the good news of the gospel?" asked another, and Dr. Graham said he believed they were. If the gospel is to gain a hearing amid the multitudinous counter-attractions of our modern world, every modern technique is legitimate and necessary to bring the message of salvation to men. At one of his press conferences he said, "In one night on TV you can preach to more people than did the Apostle Paul or our Lord in the whole of their lives."

"But doesn't the build-up of the evangelist prior to and during a campaign tend to obscure the One he is seeking to proclaim?" asked another critic. But anyone who heard Dr. Graham preach would have to agree that such criticism is baseless. Before the assembled thousands, many of whom admittedly came to see the American evangelist in action, he did not preach Billy Graham; he preached Christ as the one hope of humanity. Of that no one could be in any doubt.

That some people, like one of his television critics, may have "fallen in love" with him, rather than with Christ, was not his fault. When Paul and Barnabas were preaching in Lystra on their first missionary journey, the people had to be restrained from garlanding them as gods in the flesh; but no one would accuse Paul of not putting Christ first in his ministry.

Then, of course, someone brought up the question of his appeal to the emotions of his hearers. To this Dr. Graham replied that in an age when the emotions are being played upon by every kind of propaganda, it was ludicrous to suggest that the gospel should be presented without emotion; and no one knows better than he how to keep the balance between reason and emotion, between head and heart.

All such criticisms levelled against his methods proved to be without substance. Money and modern techniques are essential to public evangelism in an age when the ears and eyes of men are concentrated upon the "things of earth" as never before in the history of mankind.

Billy Graham

AND HIS CRITICS



Is There a Weakness in His Great Evangelistic Crusades? Asks Our London Correspondent, W. L. EMMERSON

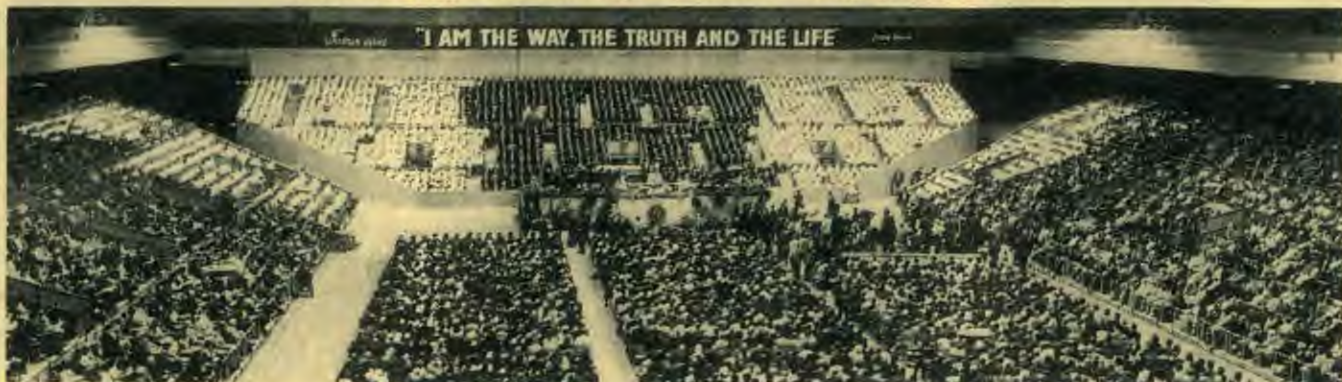
Far more pertinent were the questions Dr. Graham had to answer about the content of his message.

The liberals, of course, said his message was outdated by modern knowledge. They wanted a more sophisticated presentation in terms of modern science and psychology. But Dr. Graham replied that twentieth-century enlightenment had done nothing to destroy his faith in what "the Bible says." "Modern science," he declared, "has not shaken my faith, rather the reverse. . . . Modern discoveries confirm the Bible."

He further pointed out that though human knowledge and power may have vastly increased, human nature has not changed, and the Bible's message to men has not changed either. Indeed, human pride has risen to such unprecedented heights that man needs to be reminded, as never before, that he is a sinner facing the imminent judgment of God, and that his only hope is in the salvation offered him by God through Christ. "The Bible," he said, "is today more relevant than ever."

There were others who wanted Dr. Graham to preach about changing the structure of society rather than just changing the "individual," about building the kingdom of God on this earth now, rather than about a future kingdom in an "earth made new." But Jesus did not attempt to reform Roman or Jewish society, though it needed it just as much. He came to reconcile men to God, and Billy Graham is right when he insists that this is still the church's most urgent task.

Section of a huge crowd attending Billy Graham's 1966 programme in London.





The gospel is not about social justice; it is about changing "men's lives from the inside out. . . . [The gospel] if accepted could create a climate of goodwill in the world" which would transform society. Social change at best can only be a veneer. The purpose of the gospel is to change the hearts of men.

Despite all the criticisms Dr. Billy Graham came out well. His aim, he said, was to preach the good news of the gospel and lead men to a saving knowledge of Christ. During last summer's crusade, as in his many other campaigns, many people undoubtedly found Christ as a personal Saviour; and many more, already committed Christians, entered into a new and richer spiritual experience in Christ.

But when all this has been said about the *immediate* results of the Billy Graham crusades, the biggest cause for concern remains—the paucity of *lasting results*. It is this that points up the really vital question about his whole pattern of evangelism.

The reason why this admitted weakness appears in all these great crusades is that they are not really "total evangelism."

Dr. Graham seeks, under God, to play his part in taking the gospel "into all the world," in teaching "all nations," and in bringing "every creature" into confrontation with Christ. He seeks to "mobilize the whole church" for the "penetration of the whole world." But he comes short in failing to declare "all things" which the messengers of the gospel are "commanded" by Christ to proclaim.

In seeking to gain the support of all the churches—so very necessary for the successful prosecution of his vast mission—he has to preserve a strict neutrality between episcopalians and evangelicals, between high church and low church, even between Catholics and Protestants; he has to counsel the people who are revitalized by his ministry to go back to their own churches, and he has to leave to the new converts the choice as to which church they would like to join. Indeed, specific instructions are issued to the counselors that they are "not to attempt to teach a particular doctrine or in any way to influence a person toward his

own church or denomination" on pain of losing their place in the team.

But this was certainly not the method of Jesus. It was not the method of Peter and Paul. It was not the method of Luther, Calvin, Wesley, and other great evangelists of the past who all sought to call men away from the "traditions of men" to the pure Word of God.

Writing in *The Christian*, Leighton Ford, Dr. Graham's associate, asserts that "mass evangelism highlights the essential unity in Christ of many Christian groups," adding that "the beneficial effects of such oneness in purpose cannot be overestimated." But the fact is that it fails to warn men of what Jesus and the apostles made very clear, namely, that the "mystery of iniquity" has been at work in the church from its very inception, and that in the last days apostasy will attain such dimensions *within* the church that the vast majority will become captive to apostate spiritual powers, leaving only a remnant holding fast to the "faith of Jesus" and "the commandments of God." See Revelation 12:17; 14:12.

The mass evangelism of the Billy Graham crusades obscures the fact that the "unity of the church" is not by any means synonymous with the "unity of the churches," and it makes very real the peril that men may be brought to a knowledge of Christ and then left, without guidance, to be engulfed in the deepening apostasy of our time.

If modern ecumenism, which seeks to persuade all Christians to unite in the "great church" and then resolve their differences, has been aptly characterized as "unity in the dark," Billy Graham's pattern of evangelism can with equal appropriateness be described as "evangelism in the dark," because after bringing people to the "Light of the world," it sends them out without guidance into the darkness of last-day apostasy.

Remarkably, D. J. Wilson-Haffenden, the Crusade chairman, in an article entitled "Britain Needs You, Billy," pointed out that one of the dangers of today is in thinking "that our religious problems can be solved by a spurious unity in a united apostate church," and he complained that some "pledged by virtue of their appointments to defend our Protestant faith and to uphold the truth of God are proving unfaithful to their vows." This situation, he said, was one of the reasons why he believed that Billy Graham had been "called again by God to serve as a prophet to our nation."

But what sort of prophet is one who tells people to go back to their own churches no matter how far those churches may already have gone along the road to apostasy?

If Dr. Graham were to declare the "whole counsel of God" as it is set forth plainly in the Word of God, he would doubtless lose the co-operation of many church leaders; but he would at least give to those who go to hear him "guidelines" which would protect them from the delusions of the anti-God movements of our time and direct them into the fellowship of the believing remnant who hold to the true "faith of Jesus" and all "the commandments of God."

We hope, even yet, that he will.

JOURNEY TO HOPE

By ALTA ROBINSON



EVEN by Kisii tribal standards, Marita was not the poorest of the poor. True, she was withered, old, stiffened from long years of exposure to cold and damp; from battling the stony upland Kenya soil, forcing it to produce corn and beans sufficient for herself and her household; from sleeping all the nights of her life with nothing between her body and the ground but a blackened cowhide; from years of undernourished existence on an impoverished diet.

By Kisii standards, Marita had at one time been beautiful. She had been wooed and won by a cattle-wealthy tribesman and had become his first wife. Her lot had been fortunate compared with that of his second and third wives, who, resigned to their station in life, had performed the menial tasks of the village compound. When Marita bore sons for her husband, she had been highly honoured. Many were the beer drinks, the dances, the marriage feasts in which she had participated.

But the years had fled. Her husband lay under hard-packed earth in his own backyard. Her sons had long ago found employment in some large faraway city. The other two wives had departed, perhaps back to the villages where they had first seen the light of day. The herds of cattle had dwindled. Some had died of old age, some of neglect. Many had been used as dowry payment for the wives of her sons. Only one remained, one black and white cow, sole remembrance of happier days. One cow, one tumbledown hut, one shrivelled old woman—Marita!

On a bright morning as she hobbled up the steep, stony path from the stream, her only water supply, Marita paused, leaning on her stick, panting for breath. Glancing up at her destination, the tumbledown hut, she observed that the cow had stationed herself before the opening which served as a doorway. The old woman smiled. Her beast, her home, her security! Breathing hard she approached, not noticing that the animal, head down, stared menacingly toward her. The thought of fear was unknown to Marita. This cow was hers to command, to protect. Often at night she had crept to the thorn-hedge enclosure to which all the village cattle were driven by small naked herdboys who domineered over them—unable to lie on her sleeping

mat until she knew that her beast had been brought to shelter. She had always made sure, even in times of drought, that the cow had drink and food, albeit scanty.

Now Marita neared the hut. Stick upraised, she attempted to shoo the beast away from the door. But the animal, no longer subservient to the wishes of the old woman, glared, red-eyed. Marita should have seen the danger signals. But eyes dimmed with age and from long years of cooking over acrid cattle-dung fires could see objects only at a distance—things nearby were vague outlines to her. Stepping forward, she lowered her stick. The cow charged. Before she knew what was happening, Marita lay on her back, the cow's hot breath in her face. She felt sudden agonizing pain, then knew nothing for an unknown interval of time.

Emerging painfully from unconsciousness, the old woman sat up, hardly knowing as yet whether she was dead or alive. She might well have been dead. But the crazed animal, satisfied with one thrust of a horn, had galloped away. Attempting to stand, Marita felt the pain in her right side where the horn had penetrated beneath her ribs. Then came the pain of another wound, more acute even than the physical. King David felt that pain when a son most dear, Absalom, had turned the hearts of the people against his own father. Abel felt that pain, the pain of death, in a blow delivered by his boyhood playmate, his own brother, Cain. Was that the pain endured by Jesus in divine degree when Peter, fearful, shamed, furious, shouted, "I know not the Man"? This feeling now overwhelmed the old Kisii woman—the pain of absolute desolation.

With the aid of her stick she found her feet and crept into the now unobstructed entrance of her hut. From an assortment of filthy rags in a box she found one which, tied around her waist, served as a bandage. Bruised and shaken, bleeding, Marita called for help. Surely some herdboy or village woman passing to or from the stream would hear and respond. But silence was her answer.

Then she remembered. This was market day. Even before sunrise the people would have left their homes. In holiday mood and holiday attire they would now



*A Touching Story
of Christian Concern for an
Unfavoured Area of Africa*

be thronging the main road, chattering, noisy, expectant; for in Kisii country market day is a county fair on a more primitive scale. And the herdboys? Who could know where they, with their four-legged charges, might now be?

The aged woman must have help. Since aid would not come to her, she must go where it could be obtained. Virtually penniless, she must rely on the pity of others. Trembling, again with the aid of her stick, Marita arose and began a painful, faltering progress down the path, then along a narrow dirt road which would lead to a highway where the marketplace was located.

Never had the steep, descending pathway seemed so tortuous; never the dust of the road so hot to the soles of her feet, thickened as they were from a lifetime of barefoot trudging the rock-strewn slopes of that small corner of the world where her life had been spent.

At last, the intersection. Here rivers of human activity flowed noisily in two directions at once on the paved highway. The old woman collapsed, a huddle of exhaustion and misery, by the side of the road.

Trucks grumbled continuously up a long hill, clashing gears, then at the top increased speed and hurtled down the opposite slope, emitting clouds of petrol vapour mixed with a hundred other trailing odours, their drivers and passengers absorbed in the business of reaching some destination as quickly as possible. Laden donkeys plodded past, their noisy owners following, hitting out with snapping, curling whips, which caused little pain and no change at all in the deliberate pace of the wise little beasts of burden. Two-wheeled and two-footed traffic, bicycles and people, latecomers to the marketplace, hurried along, some heavily laden, hoping to sell; others empty-handed, coming to buy. All progressed single-mindedly toward one objective, the already overcrowded marketplace.

Hopefully, as a blind beggar extends his tin cup for coins, Marita sat watching, her invisible outstretched cup already overflowing with desolation. Her last treasure had turned, gored, then forsaken her. Was anything to remain?

As if blind, the tribespeople hurried past. Dust, heat, flies, thirst, pain, dizziness, competed as slow hours passed.

In the late afternoon a heavily laden truck ground up the long hill. Its driver, Missionary Danie Bakker, alert for souls in physical or spiritual distress, saw the small drooping figure by the side of the road. He came to a quick stop, swung from the cab to the ground, and spoke to the old African woman in Swahili. Uncomprehending, fearful, she stared at the ground. Bakker next called to a Kisii student for assistance. The voice of this boy speaking in her own tongue aroused Marita from her near-stupor. "Mother, you seem to be in trouble." The white man spoke; the black man translated. "We're going to lift you right up onto the truck. We'll take you to the mission, where you'll find help. You seem to be in bad trouble, indeed."

Clutching her wound, still speechless, Marita could only nod. Gently the two men assisted her to her feet, then onto the truck. There, almost hidden amid bags, boxes, sacks of supplies, besides a large number of passengers, the old woman was taken she knew not, cared not, whither.

After approximately half an hour the truck came to a halt. Marita struggled to a condition of awareness. "Where is this place you have taken me?" she asked the Kisii student who had assisted her.

"You are at Kamagambo, Mother. It is a school. But this small building you see is the dispensary. Since you look very ill, we shall leave you here to be cared for by our trained medical assistant from Kendu Hospital. We know he will be able to help you."

"Is he a white doctor?" she asked, afraid.

"No, but even if he were, you need not fear him. This is a mission, and we are all Christians," was the youth's reply as he gently assisted her off the truck and down to the grass-roofed veranda of the dispensary.

A knock at the door brought an assistant, who stated that the dispenser had been called to a nearby village emergency, that he would doubtless return soon, and that meanwhile the patient was welcome to wait in a small building at the rear of the dispensary.

To wait! Already she had waited, through long hours of distress and pain. This was no better than the side of the road! Marita succumbed to despair.

But she had never before encountered love in action. At once things began to happen. First, a boy entered the room with sleeping mat and a blanket. "These are for you, Mother," he called. "I'm coming back with firewood. I can see that you are cold. You'll soon have a fire!" Before he returned, a schoolgirl hurried in with a dress and jumper which she carefully placed over Marita's bare, trembling shoulders. Next came a teacher's wife with a bowl of something hot for her to drink. She was immediately followed by a child bearing a gift of food, then by the dresser himself, a hospital-trained orderly, who at long last was able to render first aid, to cleanse the wound, and to make his patient comfortable until she could be hospitalized.

When Marita was attacked, then forsaken by the last thing she treasured on earth, her one remaining

emblem of past riches, she indeed became the poorest of the poor. Heartbroken, desolate, she was rescued from sure death by love, by the spirit of Jesus in action. Cleansed, comfortable, she lay on her clean mat, dressed in clean garments, warmed with a clean blanket and by a cheerful crackling blaze nearby. While a procession of tears coursed down her leathery cheeks, she was heard to murmur, time after time, "Kamagambo! Kamagambo!"

And if she had known the song, I am sure that she would have been singing her experience:

"In loving kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace He lifted me.
From sinking sand He lifted me,
With tender hand He lifted me.
From shades of night to plains of light,
O praise His name, He lifted me!"



WHEN THE CHURCH ABANDONS GOD

(Concluded from page 7)

our age the receiving set for religion had been tuned way down, or in some cases turned quite off." (*How the Church Can Minister to the World Without Losing Itself*, pages 20, 21.) Is this the structure within which the church must work in the future?

One observer of Mr. Stacey's experiment makes this comment:

"Christianity is a supernatural faith. The work of the Holy Spirit is alone adequate to break through the barriers of sin and unbelief. The answer to the Woolwich problem—and that of every other parish—is not to secularize the supernatural, to eliminate one by one the objections to Christian belief. The fundamental problem is not a rational one at all. In the eighteenth century a comparatively small group of men on horseback, led by Wesley and Whitefield, were enabled to stir the people of Britain out of just such a spiritual apathy as we see today. Obviously there are differences in the situation then and now; but is there any fundamental change in human nature or human need? That is the real question. If this kind of secular psychologizing is all that the church has to offer, then no amount of devoted effort and skilful organization will be of any avail.

"The cure for Woolwich lies in Aldersgate Street."—*The Christian Minister*, March, 1965 (quoted from *The Christian*).

The case, though serious, is not hopeless. Even in London, where the Church of England reported less than 3 per cent of London's population was in its churches on a recent Easter Sunday, hundreds turn out every Sunday to the old Westminster chapel to hear Dr. Martyn Lloyd-Jones, and to All Souls', Langham Place, London, to hear Reverend John R. W. Stott, both of whom are evangelical in their preaching. Only the "everlasting gospel" of the saving grace of God through Jesus Christ will save the church and reach the deep needs of the world. No amount of purely secular activity, however valuable in itself, will take the place of a personal relationship with a living God—a relationship that expresses itself in faith, worship, personal integrity, and social concern.

In looking across the centuries, Jesus said, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. This text reflects concern lest faith disappear. There was a time when the conflict raged between a church on the side of faith and a world against it. But now faith is being built by churchmen and torn down by churchmen. Is it any wonder Jesus expressed alarm as He foresaw our day? In describing this faith, Berkouwer has said:

"The act of faith is as much being held by God as holding Him; the power of faith is exercised as much in capitulation as in conquering—the faith that overcomes the world is capitulation to Christ's great victory. This faith is truly a gift, a gift which is totally unique because of its object and which in that uniqueness can lead us on the way of salvation. Beware lest anyone sap this tree!"—*Faith and Justification*, pages 190, 191.

The final figure of speech in this quotation is appealing. Sapped trees stand stark and naked against the sky—no leaves—no life. Such is a faithless church. Such is the church when it becomes a mere social-service agency. Such will be the church if it surrenders to secularization.



Just YOU and Your BIBLE

★ By ROY C. NADEN

Is God Really Particular?

Some people maintain the dangerous thought that complete obedience to God's commands is not required, that details of obedience are unimportant! In this month's study we shall see what the Scriptures have to say on this subject.

A. LOT'S WIFE

1. What message did God once send by angels to Lot, when he and his family lived in the city of Sodom?

"For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." "And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place." Genesis 19:13, 12.

2. How responsive were Lot's sons-in-law when told they should flee the city?

"And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law." Verse 14.

3. How, ultimately, did God persuade Lot, his wife, and two daughters to leave Sodom?

"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." Verses 15, 16.

4. What additional specific instruction was given by the angels?

"And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Verse 17.

5. How may we know that God is very particular about complete obedience?

"But his wife looked back from behind him, and she became a pillar of salt." Verse 26.

6. When Jesus wished to emphasize the necessity of total obedience, of whom did He remind His listeners?

"Remember Lot's wife." Luke 17:32.

GOD IS PARTICULAR

B. MOSES

1. What staggering request was granted to Moses by God that revealed how greatly God loved him?

"And he said, I beseech Thee, shew me Thy glory. . . . And He said, Thou canst not see My face: for there shall no man see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by." Exodus 33:18-22.

2. From what alluring position did Moses turn in order to lead the children of Israel?

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Hebrews 11:24, 25.

3. How did Moses demonstrate his supreme love for the children of Israel at a time when it appeared God was about to destroy them?

"Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Exodus 32:32.

4. At the beginning of their wilderness wandering God directed Moses to strike a great rock. Immediately a river of water gushed out that followed the people wherever they went. This rock represented Christ, ONCE SMITTEN for the sins of men. Now how did Moses spoil this beautiful symbolism just as the people were about to enter the Promised Land?

"And the Lord spake unto Moses, saying . . . Speak ye unto the rock. . . . And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly." Numbers 20:7-11.

5. What supreme honour and joy was denied Moses because of this act of disobedience?

"And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." Deuteronomy 34:4, 5.

GOD IS PARTICULAR

C. SAUL

1. Saul, the first king of Israel, was sent by God to destroy the Amalekites. He was instructed that not one person or any of the cattle was to be spared. In spite of God's specific instruction what did Saul do, and with what results?

"But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." 1 Samuel 15:9.

2. What did this disobedience cost Saul?

"And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." 1 Samuel 15:26.

GOD IS PARTICULAR

D. UZZAH

1. God had instructed the Hebrews that under no circumstances were the people to touch the golden ark. Now, what apparent emergency arose as the ark was on its way back to Jerusalem, and who attempted to protect the ark?

"But when they reached the threshing-floor of Nachon, Uzza put out his hand to the ark of God and caught hold of it, because the oxen were slipping." 2 Samuel 6:6. Moffatt.

2. What was the immediate result of this action of disobedience, even though it was performed with a good intention?

"And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Samuel 6:7.

GOD IS PARTICULAR

E. CONCLUSION

1. For what purpose have the stories of the Old Testament been recorded for us?

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

2. Stories such as these are given that we might sense God's requirement of absolute obedience. The Bible assures us, however, that God will give us the strength to render such obedience. First, God seeks our love, and then in this love relationship, what does He ask us to do?

"If ye love Me, keep My commandments." John 14:15.

THE LORD'S DAY

(Concluded from page 13)

nowhere says that the first day of the week is the memorial of the resurrection. That is merely a human tradition which makes void the command of God. See Matthew 12:6.

Come now to Calvary, to the death of our Lord and Saviour Jesus Christ. The Inspired Record states: "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre which was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:52-56. They had seen Jesus keep the Sabbath, and when the sun set in the west on that fateful Friday evening, the Sabbath was so sacred to them they wouldn't even embalm the body of Jesus on that holy day. They kept the Sabbath according to the commandment.

It is significant, my friend, that when Jesus finished His work of creation in six days, He rested on the seventh day from His work. When this world went astray in sin, and Jesus came down here to save it, and He died on that fateful Friday afternoon, again He rested on the Sabbath, this time in the tomb. The Sabbath thus is a sign and memorial both of Creation and Calvary.

Notice the next verse in Luke 24:1. "Upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre." They went on that Sunday morning to do a work that they wouldn't do on the Sabbath. They kept the Lord's day according to the commandment, but to these disciples Sunday was only a working day. Christian friend, you cannot possibly make a mistake in keeping the seventh-day Sabbath—the Sabbath that Jesus Himself made, and handed down to you as a love gift from the golden days of Eden. It comes down to you, stained with the life blood of Jesus of Calvary.

Jesus points out His people in the last days as those who "keep the commandments of God, and the faith of Jesus." Revelation 14:12. They are the people waiting to go home to the land of glory. When Jesus comes and gathers up His people and transports them home to the glory land, they will go right on keeping holy God's Sabbath. I read in Isaiah 66:22, 23, "For . . . the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord. . . . It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." If you reach the land of glory you will be a Sabbath keeper.

Remember, the Lord Jesus Christ made, blessed, and kept the Sabbath. With a hand that is nail-scarred for you and me He is beckoning, "Follow Me." I know deep down in your heart, you, too, have a longing to be in that company who "keep the commandments of God, and the faith of Jesus."

THIS SITUATION is hard on my ulcer," a young friend remarked while I was urging him to break away from his present employment so he could continue his education.

Apparently he noticed the quick glance I gave at his mention of "ulcer," for he added, "Of course I don't have an ulcer—yet. But in this condition of uncertainty, I am sure it will not take long for one to develop."

The nervous system is organized to keep the various organs of the body functioning harmoniously. The human body is a "tuned" mechanism in which no part operates independently of the others. It is the brain that exerts the controlling influence and modifies the functions of the various organs to fit the needs of the moment.

However, this is not the only function of the brain. Its other function—that of permitting abstract thinking and creative imagery—is the most important evidence that the human being is superior to other forms of life. It is understandable, then, with the brain having two functions to perform, that the control of the organs is often affected by a person's thoughts and emotions. My friend who was talking about the possibility of developing a stomach ulcer was expressing a fact of life—that troubled thoughts have an adverse effect on the functions of one's organs.

Strong emotions such as fear and hate cause the organs to make drastic preparations for a momentary emergency. When these strong emotions persist, the organs eventually weaken under the strain of the continuing state of preparedness for action, and various forms of functional illness and even organic disease may develop.

The sober thoughts a person thinks, though not accompanied by violent emotions, can have their influence on the body's state of affairs. Thoughts in conflict, a decision which is difficult to make, and mental turmoil over an unanswered philosophical question do their mischief by upsetting the delicate balances of nervous control that regulate the activities of the organs.

Why? Is a Major Question

The question which is probably the most upsetting to a person and the one that can do the most to undermine his state of health is the simple question *Why?*

A young child uses *Why?* as a tool to discover the world about him and to satisfy his curiosity regarding people, things, and relationships. And the quest continues on through life. This is the question that impels a scientist to engage in research and a philosopher to try to fathom the unknown. The student of history, of politics, or of human relations is constantly seeking answers to the same question. A businessman bases his plans for investment or for expansion on the best answers he can find to this question.

But the setting in which the question becomes most troublesome is that in which a person examines his relationship to the sequence of life—past, present, and future. It is this question, applied to oneself, which can either provide the motivation for major accomplishments or ruin one's peace of mind and, therefore, one's health.



How FAITH Can Keep You Well

TRUST IN GOD IS ESSENTIAL TO
HAPPINESS AND PROPER
FUNCTIONING OF THE BODY

By Dr. Harold Shryock

It is in pursuing the question Why? that the human mind meets its greatest challenge. And it is in finding the answers to this question, as they relate to the individual, that a person is in greatest need of a prevailing, stabilizing influence against which he can measure himself and by means of which he can be comfortably reconciled to his station in life and to the circumstances with which he must deal. This is the area in which faith comes into its own.

Let us now consider eight of the Why? questions with which a person has to wrestle. After listing the questions, we shall go over them again to show how faith provides the only satisfactory answers.

1. Why am I who I am? This is a question that relates to factors over which an individual has no control. As a child becomes old enough to evaluate his station in life, he may wish that he were a girl instead of a boy, that he had been born into a family which lives in a more favoured part of town, or that he had the personal aptitudes which enable him to be outstanding in a field of his own choosing.

2. Why was I born at this particular time? Most people admire the technical progress of our modern times, so they are glad they have been born in this era rather than at some previous time. There are some, however, who feel confused and overwhelmed by modern complexities. These are the ones who moan, "I wish I could have lived in 'the good old days.'"

3. Why am I here? This question takes on broad meaning for those who indulge in philosophical speculation on What is the purpose of life? Those with

abundant ambition come under the spell of a desire to accomplish great things and make their lives really worthwhile.

4. Why do unwelcome circumstances come to me? Many take pride in planning their lives to fulfil their personal desires. Plans are excellent and help a person to use his advantages and energies effectively. But sometimes plans miscarry. Illness, misfortune, hardship, lack of appreciation, displacement by a rival, unexpected obligations, unhappiness at home, or failure in some cherished endeavour—any of these may prevent a person from fulfilling his plans or realizing the benefits he had expected to enjoy. Then it is that the question of Why? becomes coloured with resentment for life's inequities.

5. Why does God forbid some of the things I would like to do? Wrestling with one's conscience is detrimental to peace of mind, and when it continues over long periods, it can have an adverse effect on the general health.

6. Why does God permit wickedness? It is law-abiding people who ask this question. They know that God's law forbids base conduct, and they question His equity in dealing with mankind when they observe that some who are dishonest, cruel, and immoral seem to prosper more in life than others whose conduct is exemplary.

7. Why does God permit suffering and tragedy? This is another question that tests a person's faith in God's method of dealing with His human creatures. We are accustomed to believing that a person who does well should reap the favourable rewards of his efforts. Therefore one is disheartened if, after he has tried sincerely to do what he believes is best, he becomes the victim of tragedy.

8. Why does God not answer my prayer the way I want Him to? This is asked by persons who believe in the efficacy of prayer, but who have tried to use prayer as a convenient means of realizing selfish desires.

The Bible Provides the Answers

The questions just listed are the principal ones that cause people to become confused, fill their minds with doubt, and thus promote poor health. Fortunately, God does not leave us without satisfactory answers. It requires faith, however, to accept and apply in daily living the answers He gives.

Once a person develops the degree of faith which enables him to accept the answers, there is no longer a conflict in his thinking. He becomes reconciled to God's pattern of dealing with the human race, and, being thus reconciled, he no longer experiences mental turmoil. Faith enables a person to trust God to direct the affairs of his life. Confidence in God's dealings removes the anxiety, the fear, and the doubts that rob a person of vitality and health.

Let us now repeat the questions and notice how the Bible provides the answers.

1. Why am I who I am? In Psalm 139 we find David's statement that the individual was known to God even before birth and that God supervised the marvellous events of human development: "For Thou

hast possessed my reins: Thou hast covered me in my mother's womb. . . . My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth [the womb]. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:13-16.

2. Why was I born at this particular time? In the fourth chapter of the Book of Esther, verse 14, Mordecai counsels his niece, Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?"

It was clear in Mordecai's mind, as it is to everyone who reads the Book of Esther, that this young woman was born at the right time to fulfil God's purpose in moulding the affairs of the kingdom of Persia to protect His chosen people. The same God who pre-arranged the life and circumstances of Queen Esther will do this for every individual who, by faith, submits to God's way in his life.

3. Why am I here? Our answer to this question is found in Romans 8:28, where we read: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

God has a purpose for every individual. The divine plan is not a mandate, however, for it remains with the individual to accept or reject God's plan.

4. Why do unwelcome circumstances come to me? Paul, in his letter to the Hebrews, answers this question by stating: "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Hebrews 12:11.

Here we observe that unwelcome circumstances ("chastening") are God's means of developing noble characters among His followers.

5. Why does God forbid some of the things I would like to do? This question brings up a consideration of God's law—the rule of conduct by which He indicates the type of behaviour which is acceptable to Him.

Early in the Book of Romans the Apostle Paul mentions the importance of faith when he says, "The just shall live by faith." But most of the Book of Romans is devoted to a discussion of God's law. In chapter 3, using an interesting figure of speech, Paul tells the function of the law: "It is the straight-edge of the law that shows us how crooked we are." Romans 3:20, Phillips.

God is our Creator and Judge. It is not for us to challenge His wisdom in stating, through His law, the type of conduct He requires.

6. Why does God permit wickedness? This question bothered King David, for we notice in Psalm 73:3 that he wrote, "I was envious at the foolish, when I saw the prosperity of the wicked." David observed that many times the wicked escape punishment and seem to be favoured above those who are abiding by God's law.

It is God's plan to permit us to exercise our power of choice. Each individual is allowed to accept or reject God's plan for his life. In Hebrews, chapter 11, we have an insight into what this meant in the experience of Moses.

It is very clear that Moses was a child of providence and that there was a plan for him to do a great work for God. However, Moses could have turned his back on God's plan and could have chosen to follow personal inclinations. His choice is described thus: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Hebrews 11:24, 25.

Many do otherwise than Moses did, preferring "to enjoy the pleasures of sin." God in His mercy permits this to be so, reserving for the day of final judgment the penalty or the reward, as the case may be.

7. Why does God permit suffering and tragedy? The Scriptures teach that the difficult experiences of life are God's means of developing character and providing a demonstration of the individual's sincerity when he chooses to follow God's way. In Hebrews 12:5-7 we read, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

When you undergo hardships, therefore, you should accept these as evidence that God is arranging circumstances to bring the best out of you and to prepare you for the place in life which He has planned for you to fill.

8. Why does God not answer my prayer in the way I want Him to? The more we learn about God and His character, the more we realize that He is merciful and that His interests are to bring to His human children the greatest opportunities for development in harmony with the divine purpose. God knows our motives when we pray and translates our prayers in ways that will bring to us the greatest eternal benefits rather than catering for our whims and selfish desires of the moment. The prophet Isaiah summarized this principle when he said, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:2. In other words, our selfishness and perversity prevent our prayers from being answered in the ways we would prefer. When we pray as did the Master, "Not as I will, but as Thou wilt" (Matthew 26:39), we can be assured that God will hear and answer in the way that is best.

Faith Brings Peace and Health

Now that we have observed the Bible's answers to the questions that disquiet the human mind and make the body susceptible to disease, let me emphasize that it is the exercise of faith that enables a person to apply these answers in his own experience. By such an exercise one's mind becomes at peace and his health is sustained by the wholesome mental attitude which results.

"Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus." Philippians 4:6, 7, Phillips.

"Consent Thou Not"

By MYRTLE O'HARA

TOM WANTED A HORSE. All day long he thought about horses and at night he dreamed about them. He knew his mother and father wouldn't buy him a horse so he went to Grandpa. "Please will you buy me a horse, Grandpa?" he asked. "And what would you do with a horse if you had one?" Grandpa replied. "I'd ride it every day and have lots of fun," Tom said. "Could you build a stable for it and buy the straw for its bed and clean the stable every day? Could you buy its food and pay for its harness and shoes, and groom it every day?" "I . . . I don't know," Tom said. "But if I had just a tiny Shetland pony it wouldn't eat much, would it? I guess I could look after it myself."

"I'm afraid, Tom, that a horse is out of the question, but I have an idea. How would you like a goat? You and I could make a billy cart and you could have fun riding around in that." "Well, if I can't have a horse, I suppose a goat would be better than nothing," Tom said, but he did sound disappointed. "We'll go over to Mr. Carter's place right now," Grandpa said, "and see if he will sell us one of his goats."

Yes, Mr. Carter would sell a goat. They could have that one over there. He put a rope around its neck and led it to Grandpa. But Billy had his own ideas about the matter. He was quite happy where he was and had no intention of leaving his home. He glared at Grandpa and Tom with hard, cold, yellow eyes. He stuck his feet into the ground and stiffened his legs and wouldn't budge an inch. At last Grandpa picked him up and lifted him into the utility and away he went whether he liked it or not.

When they arrived home Grandpa put him in the shed with the cow. He took one look at her, lowered his head and butted her as hard as he could. So Grandpa dragged him out into the paddock because he couldn't be coaxed or driven from the shed.

Next morning Tom was up early and he helped Grandpa make a lovely billy cart and harness. Then they went to catch the goat. As soon as he saw them he was filled with anger and defiance. He rushed them, tried to knock them down, and then ran off when they tried to catch him. At last they caught him and half dragged and half carried him to the cart where, after a struggle, they got him into the harness. Then he sat down and refused to move. They tried offering him food, and coaxing him, and everything else they could think of to get him to pull the cart, but he was determined that he wouldn't and that day's session ended when he broke the harness. "He'll get used to us in time," Grandpa said. "A little patience and kindness will work wonders."

Next day they mended the harness and tried again, but it was exactly the same as the day before. For a whole month they tried to teach the goat to pull the cart, but he had made up his mind to have nothing to do with it. At last Grandpa said: "It seems, Tom, that we got the wrong goat this time. I think we had better take him back to Mr. Carter. What do you say?" Tom couldn't agree quickly enough. He'd had more than enough of that goat.

So back they went to Mr. Carter's place, and with a big sigh of relief they left Billy there. As they drove away they turned and saw him glaring at them with his cold, yellow eyes full of hatred and triumph. "Well, Billy won," Grandpa said with a chuckle. "Do you still want a horse, Tom?" "I don't think so," Tom answered. "If a goat can be so much trouble, perhaps a horse would be more trouble."

"You know, that goat makes me think of your father," Grandpa said. "How?" asked Tom in astonishment. He could see no resemblance between his father and a goat. "Have you ever noticed that once he has made up his mind about something, nothing will shift him?" "Yes," Tom said. "I know he always means what he says, and he never goes back on his word."

"I remember," Grandpa said as he settled himself more comfortably into the driving seat, "one time when he was still in his teens. He belonged to the town brass band and on this occasion the band members travelled a few miles to another town to give a concert. The day was very hot—about 104 degrees if I remember rightly—and after the recital the men all went to the hotel for cold beer. Your father never drank liquor, so he went to the tap and had a drink of water. Some of the boys began to tease him about not drinking and then others joined in. He took no heed of them for a while, then said as pleasantly as he could: 'I don't interfere with you when you want to drink. Why should it worry you if I don't want to drink?' 'You'll never be a man till you learn to drink,' one of the men said, and then he added: 'Come on, boys, we'll make him drink.'"

"They got him to the ground and tried to pour the beer down his throat. Your father was strong and active in those days, Tom," Grandpa said with pride in his voice. "He struggled and fought like a wild cat and the men couldn't hold him. Then the hotel-keeper stepped up to them and said: 'Leave him alone. If he doesn't want to drink, that's his business.' And as your father got to his feet the publican said: 'I admire you, young man, and I wish there were more boys in the world like you.' That, Tom, was praise indeed from a man who kept a hotel." "I never heard that story about Dad before," Tom said with shining eyes.

By this time Grandpa and Tom had reached home, and as they got out of the car and walked up to the house Grandpa said: "There is a verse in the Bible which says: 'If sinners entice thee, consent thou not.' No matter how we tried we could not get the goat to consent to pull the billy cart. The bandmen could not make your father consent to drink beer, and if you, Tom, make up your mind not to do wrong, when you are tempted, you need never consent to sin. There is another text which says: 'Resist the devil, and he will flee from you,' and no truer words were ever written."

"Maybe it's a good thing we got that goat, Grandpa," Tom said. "I'll always remember what you have told me, and when I grow up I want to be just like Dad."

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COUNTDOWN

TIMELY TOPICS FOR TEENAGERS
Who Are Looking for
Certainty in Today's Uncertain World.

By **DESMOND B. HILLS**



Excuses Teenagers Give for Not Accepting Christ

ARE THE EXCUSES REASONABLE?

Is the way of worldly pleasure preferable to the way of Christ?

Before considering the excuses teenagers give for not becoming genuine Christians, let us establish a basic fact concerning Christ. Everyone must make a personal decision regarding his relationship to Him. An inescapable appointment awaits:

- the believer and the unbeliever,
- the Christian and the atheist,
- the righteous and the wicked.

"For we shall all stand before the judgment seat of Christ." Romans 14:10.

Yes, the Bible makes it clear that there is an *investigative* judgment in session in the courts of heaven today, and equally certain is the fact that there is an *executive* judgment when Christ comes again. The 2300 day prophecy of Daniel 8, the last page of your Bible, and other texts, plainly announce these startling facts. Yours is the privilege of choosing or neglecting Christ, but you have to face the consequences of your choice in the future.

Five excuses for not accepting Christ are listed below. Naturally, they do not constitute a complete list, but it could be that one of them fits the situation of some readers of these columns.

"I'm having too good a time to be bothered with the Christian life."

The lure to "live it up," the thrill of the throng, the glamour of "getting with it," certainly have tremendous attraction for twentieth century teenagers.

Let's make no mistake about it, there is pleasure to be found in some of the amusements and activities of the world. Yes, youth can have "a good time" without choosing Christ.

However, let us also remember that the pleasures of the world are fleeting and that the happiness to be found in living the Christian life outweighs them. The thirty-six youth who have written for "Countdown" are just a few of the thousands of youth who testify to the surpassing pleasures to be found in being a Christian. Many of these youth, like myself, have walked

in both ways, and we know that the song writer is correct when he says, "If you want joy, real joy, let Jesus come into your heart."

Lost on the Pacific Ocean on a rubber raft, Lieutenant Jim Whittaker discovered he needed Christ. The days were fiercely hot and the nights were lonely, and he suffered from awful thirst and gnawing hunger. Describing these times, he told how he crudely presided at a couple of "watery-grave" funeral services. Up to this time, he said, "I'd always thought that I could get through life without help, but I discovered I needed God."

Have you made this greatest of all discoveries—the discovery that you need God? To become a Christian does not destroy the thrill of life, it truly enhances it.

"I have plans for my life, and religion does not fit into them."

You will probably go places, too. You may even become famous! However, there is a question you should consider before you move on with your plans.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" asked Jesus. Mark 8:36, 37.

If you are a careful planner, a serious thinker, then you will recognize that even if you "hit the top" of this world's great, you have achieved nothing if you lose out on life in heaven and the new earth.

History is replete with tragic tales of men who lost their sense of values and had a debit balance in the ledgers of heaven at the end of life. In 1923 an important meeting was held at the Edgewater Beach Hotel in Chicago. Among those attending the meeting were: the president of the largest utility concern, the greatest wheat speculator, the president of the New York Stock Exchange, a government Cabinet member, the greatest "bear" on Wall Street and the head of the world's greatest monopoly.

Thirty years later a far different story could be told of them. Charles Schwab, president of the largest bank, died in bankruptcy. Samuel Insull died a fugitive from justice, and penniless, in a foreign land. Arthur Cutter, the wheat speculator, died abroad, insolvent. Richard Whitney, of the New York Stock Exchange, served a term in Sing Sing prison. The Cabinet member, Albert Fall, had been pardoned from prison so that he could go home to die. Three of the men, Jesse Livermore, Iver Kruger, and Leon Frazer, committed suicide.

All of these so-called successful men had learned the art of making money, but not one of them had learned to appreciate eternal values. Remember, Teenager, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25.

"I know that the Christian way of life is the best way, but not now . . . later, maybe."

The bargain counters of life are crowded with youth and aged alike who believe they can gamble with God. These folk hope that they can sneak into heaven with an eleventh-hour conversion. However, the terms of the heavenly contract clearly state that "today is the day of salvation." You have no time to be sure of except the present, for, although you are young and strong, you have no guarantee of tomorrow. Life at its best is brief. This fact has been indelibly impressed on my mind as it has been my sad duty to commit to the earth several young people in the full blossom of youth.

Then, too, we have to remember that God's great prophetic clock of the universe points to the eleventh hour of world history. The prophecies pertaining to the end of the world as found in the books of Daniel and the Revelation, the signs of the second advent as found in Matthew 24 and Luke 21, all reveal to the careful reader that we are living in time's last hour.

What a tragedy that so many reasonable youth, thinking teenagers, ignore these facts and keep on putting off accepting Christ! This is life's best and most important transaction, for

"Without Christ we have a hopeless end;
With Christ we have endless hope."

"I know too many who claim to be Christians that are hypocrites."

Yes, there are people in the Christian churches who claim to be Christians, but do not live up to what they profess to be. Jesus Himself said that in the last day there would be two groups in the church: the prepared and the unprepared, the sheep and the goats, the wise and the foolish, the wheat and the tares.

The Saviour of mankind said that these groups would be in the church till He separated them at His second coming. He also said that "not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

We must not judge the Christian life by those around us, and we would be foolish indeed to miss out on eternal life ourselves because of the poor example of others. Look beyond the few counterfeits to the many converted who let Christ live out His life within them.

Some Christians are like *kites*, they have to be *flown*.

Some Christians are like *wheelbarrows*, they have to be *pushed*.

Some Christians are like *neon lights*, they go *off and on*.

Real Christians are like *watches*, with *busy hands*, *open face*, and *full of good works*.

"Christianity can't be true, seeing that many of the thought leaders of today and the vast majority of people are not Christians."

The pages of the past make it clear that the torch of truth has not always been held by the masses. History also shows that often truth has been preserved and taught by a few faithful ones. "Error is none the better for being common, nor truth the worse for having lain neglected."—John Lecke.

Because God does not strike men and women dead who deny His existence, teach human philosophies of origins, and propound false ideas of the future, some assume that these theories are correct. Time and human experience reveal that Christ is the answer to man's basic needs. He is humanity's only hope of world peace.

The Christ of the Scriptures is the first, last, and best in everything. Why not make Him your choice today?

Coming King of kings. (Revelation 19:11-16.)

Healer of all diseases. (Matthew 9:35.)

Resurrection and the Life. (John 11:25.)

Intercessor for man. (1 Timothy 2:5.)

Saviour from sin. (Acts 4:12.)

The Way, the Truth, and the Life. (John 14:6.)

"Fullness of Joy"

By BRENDA VAN DER WALL



Our guest youth writer this month, Brenda van der Wall, claims Murwillumbah, N.S.W., as her home town. Since graduating in 1963 at Avondale College, however, she has spent several busy years in secretarial work in Brisbane and Newcastle. Brenda is very interested in church activities, especially youth work.

"In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Psalm 16:11.

The above words are full of meaning to me because knowing and loving God is the most precious gift that has been given to man. Knowing means loving and loving is living, really living. Life in its fullest sense is realized only when we know God as we do our earthly friends and love Him as we love those who are dearest to us on earth.

How can we be so deceived as to say that we want to have a so-called good time, or will make time for God later, or offer excuses, as it were, for the distance between us and our God?

Time is short, life so fleeting, yet Christ is near. But do we know His presence? Is His love and His presence ours each moment of the day? Lonely? In trouble? Doubt? Christ is the answer: our dearest Friend, our only Refuge, our safest Guide.

If we are tired of the sorrow and disappointment of this life, let Jesus give us lasting happiness. If we are discouraged because of failures and faults, let Jesus give us real peace. If we are lonely or troubled because all in this life is but for a time, let Jesus be our Friend. In Him is the happiness, security, and love for which you and I long, and which only He can give.



Lines that Linger

HE, TOO, WAS YOUNG

Because He, too, was young, He knows each snare
Along the way. He knows what youth must dare!
He, too, in Nazareth's narrow little street,
Found hidden nets to trip the youthful feet;
And such forbidden music as you hear
Once fell, seductive, on the young Christ's ear.

The broad way then, as now, was gay with song
And laughter; and the straight way lone and long.
The same foes lurked beside His humble way
That thwart the golden dreams of youth today;
And all the dark temptations that you know
He was acquainted with, long, long ago.

Tell Him your longings. He will bend to hear.
Bring Him your heartaches. And the skies will clear!
And share with Him your joys. He speaks the tongue
Of youth. He, too, was eager, glad, and young.
Make Him your comrade, loving, loyal, true;
You can trust Him with all you think or do.

—Jessie Wilmore Murton (Mrs. E. Davey).

A MOTORIST'S PRAYER

Lord, grant me a steady hand and watchful eye.
That no man may be hurt when I pass by.
Thou gavest life; I pray no act of mine
May take away or mar that gift of Thine.

Shelter those, Lord, who bear me company,
From evil of fire and all calamity.
Teach me to use my car to meet their needs,
Nor miss through love of speed
The beauty of this world; that thus I may
With joy and courtesy go on my way.

—"Better Motoring" (Carolyn Lake).

HE CARETH

To all the lilies blooming
In sunny Galilee
Our Father giveth raiment
In colours fair to see;
He careth for the lilies,
But He careth more for me.

To all the sparrows flying
O'er peaceful Galilee
Their food our Father sendeth
With bounteous hand and free;
He careth for the sparrows,
But He careth more for me.

—Elizabeth Rosser (M. E. White).

IN MY HEART THE SKIES ARE BLUE

The falling snow whirls round my door,
The days so quickly wane;
But in my heart the skies are blue
And flowers bloom in the lane.

The wind keens through the darkened wood,
The leaves no longer red,
But in my heart the skies are blue,
And larks sing overhead.

Inez Brasier (Mary Badcock).

KEEP ME FROM PETTINESS

Dear God, I am a woman, womanlike,
No weaker and no stronger than the rest,
And that is why I ask this prayer tonight
For help and guidance in the little things.

If I could feel Thy hand upon my lips
On days when I am sick, or merely tired
Of all the little trivial, worrying things,
Perhaps the stabbing word would not dart out
To wound my child, and turning, cut my heart.
I do not want to nag. I only want
Guidance to understand that each of us
Has his small troubles, and that mine are not
Harder in truth than other women bear.

And when the little troubles vex me so
I am too prone to turn and cry them out
In maudlin tears upon my husband's breast.
Keep me from this. He has enough to bear.
And one more prayer I would make tonight:
If I could only see the difference
Between the really big and little things!
I do not ask for better, or for more.
I only ask for this: God, keep my soul
From growing petty. It will be enough.
Help me in this, and I am satisfied.

—Author unknown (D. Lindbeck).

FAITH IN THE DARKNESS

The clouds which rise with thunder
Slake our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain.

As through the shadowy lens of even
The eye looks farthest into heaven
On beams of star and depths of blue
The gleaming sunshine never knew.

—J. G. Whittier (Jack Hagen).

THE NIGHT SEEMS SO LONG

The night seems so long,
So empty of aid;
Our ways seem obscure,
And we are afraid.

The world seems shut down,
And heaven withdrawn,
And we who can't sleep
Feel frail and forlorn.

The night seems so long.
But when it is past
The dawn will be bright
If we've prayed and held fast.

—Vera Morton (G. M. Chivers).

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

A DRILL SERGEANT once asked all the music lovers in his platoon of new recruits to step forward for a special assignment.

Thinking that they would be offered some soft duty several of them responded promptly to the appeal.

"OK, you guys," the sergeant growled, "we got a piano to be moved."

Those recruits weren't the first people to mistake a call to responsibility for an offer of privilege.

One of the most persistent objections which has been brought against our Judaeo-Christian faith is that it teaches that God's self-revelation came through a privileged nation, "a chosen people," the Hebrews.

"Why did God choose the Jews? Why didn't He choose the Chinese, the Incas, the Hindus, or the Mayas? Why should God confine His most important activities to one tiny land and one small people?"

These are questions which have been asked by hostile philosophers ever since the eighteenth century.

These philosophers wouldn't have asked such questions had they not been operating under the same misconception as those new recruits.

These critics were not the first to mistake a call to work for a call to status.

It was this same misunderstanding which caused the main tragedies of the Jewish experience. All too often the Hebrews felt that because God had chosen them they had therefore received an immunity to the normal demands of life, an exemption from the common duties of man.

This gave them the notion that, at least in some senses of the word, they were destined to be the masters of other men. It was this conviction that they were, as a race, the spiritual superiors of all other people, which brought down upon them the denunciations of all the great prophets from Hosea to Jesus.

Listen to Amos, a prophet who represented God during a time of great prosperity: "You only have I [God] known of all the families of the earth."

We can just see his affluent listeners settling down in their seats for another session of patriotic platitudes. "Yes, we are a unique people, all right

SIGNS OF THE TIMES March 1, 1967



How odd of God to choose the JEWS

—the apple of God's eye. What a privilege!"

Such people must have thought something had gone wrong with their hearing, however, when they heard Amos go on: "Therefore I will punish you for all your iniquities." Amos 3:1-3.

"What? In the orient a person who knows you well will let you go free if he catches you committing a misdemeanour. Certainly God will treat us Jews, His favourites, with more leniency than any other people! Amos must be mistaken."

But Amos wasn't mistaken. He was telling it the way it is. God had called the Hebrews, and precisely because of that He expected more of them than of any other people. He had called them to responsibility, to servanthood, but they had mistakenly thought the call was to a special status in which their shortcomings would be overlooked and they would be waited on by the rest of the world.

They thought that God's choosing meant prestige, but God's central intention was to confer responsibility.

He did not pick out a pet nation on which to confer an exalted station. He chose a people and drafted them to be His agents in a hostile territory.

They failed. They thought they were being called to listen to music when God wanted them to move a piano.

Seen in this light, the objections of the philosophers fall to the ground. God didn't give the Hebrews some protected role which deserved a protest of unfairness from others. No, far from it. He gave the Hebrews the most severe test of all.

Just as those new recruits wouldn't have been so eager to volunteer if they had known the true nature of the call, just so no nation or philosopher would begrudge the Jews their role as Jehovah's helpers if they understood what it involved.

God's call to you and me is not that we should be served, but that we should render service. That was what the life of Jesus clearly showed. The world today needs you and me to show it to them again.

Sydney Allen

Page Twenty-seven

BOND or FREE?



H. G. DAVIS

★ By RALPH TUDOR

MILLIONS OF MANKIND struggle in the midst of a brutal bondage of one type or another. Their prevailing clamour for freedom creates hope in the hearts of millions, and strikes terror to the hearts of millions more. Shocking as is the inhuman lot of these countless masses, there are victims of a still more terrible bondage that threatens to engulf the entire human race. Sin brought tragic bondage to the inhabitants of this world. "Wherefore, as by one man [i.e. Adam, see verse 14] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. Though multitudes refuse to acknowledge this, nevertheless, theirs is an illusory and fleeting freedom. "For we know that the whole creation groaneth and travaileth in pain together until now." Romans 8:22.

A glimmer of hope penetrates the darkness: there is a way of escape from the bondage of sin. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Romans 8:21. The compassionate love of God makes possible the breaking of every fetter. "And we can see that it was while we were powerless to help ourselves that Christ died for sinful men. . . . The proof of God's amazing love is this: that it was while we were sinners that Christ died for us." Romans 5:6-8, J. B. Phillips.

Redemption's price was a costly one. "We see Jesus, who was made a little lower than the angels [He humbled Himself to man's estate] for the suffering of death." "That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:9, 14, 15.

Wonderful and complete is God's plan of deliverance and restoration. "When we . . . were in bondage: . . . God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Galatians 4:3-7. What deliverance is this! What liberty! What privileged restoration! Freed from the condemnation of the law. Free to walk earth's pilgrim way as sons and daughters of God; assured of "an inheritance . . . that fadeth not away, reserved in heaven" for the heirs of God. See 1 Peter 1:4.

The Apostle Paul had rejoiced to see these Gentiles from Galatia accept this good news of the gospel. It seems, however, that something had gone awry, for they were not enjoying the liberty and assurance of God's ordering. Thus Paul addressed them, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Galatians 4:9-11. Obviously Paul here is referring to features of the ceremonial and typical institutions of the Old Testament dispensation:

these at best were but shadows and symbols of the great theme of redemption, having met the antitypical fulfilment in the atoning work of Christ. To make matters worse, the protective and significant ordinances that God has given became so corrupted that "Judaism had degenerated into a system of external observances, in some respects hardly distinguishable from those of the heathen religions." Apparently some of the Jewish converts to Christianity were disinclined to drop these typical observances, and were also influencing these Gentile converts to regard them as a necessary part of Christian practice.

This confused state of affairs was more than regrettable, because these believers had evidently come to look to these "externals" as fundamental to their salvation, and, indeed, as the means of salvation. Paul pinpoints the real problem among the Galatians. He recalls some actual highlights in Abraham's experience, and presents these in the form of "an allegory." "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was born of the bondwoman was born after the flesh; but he of the freewoman was by promise." Galatians 4:22, 23. The subsequent verses refer to Abraham's sons, Ishmael born of Hagar, an Egyptian slave, "a bondmaid" (see Genesis 16:1-4), and to Isaac, born of Sarah "a freewoman." Ishmael was born "after the flesh": his birth was the result of human planning, of human effort to bring the covenant promises to fruition. Actually Ishmael was a living testimony to

Abraham's *lack of faith*. Isaac was born "by promise" of God. Isaac was the son of promise, the son of faith. See Genesis 17:1-6, 19-21. "The record of his birth is one of remarkable divine interposition. Every circumstance of Isaac's birth emphasizes faith. Abraham believed God's promise when its fulfilment seemed humanly impossible. Isaac was pre-eminently the son of God's promise and Abraham's faith." "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." Romans 4:20-22. And this is a practical example of what Christian faith should be.

The lesson to be learned from Abraham's experience is the point of Paul's allegory, namely, the futility of man's own efforts apart from God and unaided by divine grace and power. Paul also mentions two contrasting covenants. Firstly "the one from the Mount Sinai." This was the "old" covenant between God and national Israel at the time of the Exodus. See Hebrews 8:9. This proved to be unregenerate man's covenant of works: what "the people" *thought* they could do, and doubtless had every intention of doing. Through their great leader Moses as mediator, the Lord covenanted with them, "Ye have seen what I did unto the Egyptians, . . . and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. . . . And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Exodus 19:4-8.

The dramatic events on "the third day" after this added an awesome touch to proceedings, and, we would expect, inspired the people to honour their promises and fulfil their part of this agreement. In majesty and glory unparalleled in human experience "the Lord came down upon Mount Sinai" "in the sight of all the people," and His glorious voice was heard proclaiming His perfect law, the Ten Commandments, "and He wrote them upon two tables of stone." Deuteronomy 4:13.

Doubtless the Lord already knew what the people themselves were soon to discover, namely, their utter inability to do what they had covenanted to do. The incredible worship of the golden calf and the resultant corruption of the people (see Exodus 32:7-9), serves to confirm that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Romans 8:7, 8. "My covenant they brake, . . . saith the Lord." Jeremiah 31:32.

The terms of this "Old Covenant" included no provision for mercy: helpless and humiliated as they were because of their failure, the circumstances were propitious for the Lord to offer these disobedient and unhappy people another covenant that could provide mercy and much more for them. The terms of this "New Covenant" are gracious and grand. "Saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people, . . . for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:33, 34.

This was none other than the "everlasting covenant," the covenant of grace. See Jeremiah 32:40; Hebrews 13:20. The Lord "Jesus [is] the mediator of the new covenant." Hebrews 12:24. Certainly "He is the mediator of a better covenant, which was established upon [the] better promises" of God. Hebrews 8:6.

This is Paul's other covenant of promise referred to in Galatians 4 under which God promises and provides divine pardon and divine power for "the children of promise." Verse 28. What mighty things God is enabled to accomplish in the life of every repentant, new-born person who thus enters into covenant relationship with the Lord. Whom the Lord pardons, He empowers by His Holy Spirit. The great principles of righteousness make little impact upon the stony, carnal heart, but when they are taken from the tables of stone and written upon the responsive renewed heart of the child of faith, a miraculous transformation is the result. See 2 Corinthians 5:17.

Through Christ's "blood of the everlasting covenant," God effects complete cleansing from past sin. Then follows His promise of the miraculous new birth: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26, 27.

Paul's pointed plea to the Galatians was highly significant, "Be as I am," he said. (Chapter 4:12.) Not, "Be as I was," for he, too, had struggled in a similar bondage. Paul, the Pharisee, was a devoutly religious man; but his devotion was to self and to a cold ritualistic formalism that brought him little real satisfaction, and less help in his purpose to live a godly life. He bears this testimony, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Romans 7:15. Like many another, the apostle grappled with a very real problem; but there is only One who can solve this problem, and Paul had not as yet met up with Him. Paul states the problem thus: "Now if I do that [which] I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Verses 20, 21. Clearly, then, the real problem is sin. Somehow sin must be subdued and eliminated; goodness and righteousness must be cultivated and established. Of himself man is utterly incapable of doing either. In his anguish Paul exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. Then he triumphantly tells of Him who brought true freedom. "I thank God through Jesus Christ our Lord." Verse 25. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

How did Paul find such deliverance and complete freedom? It may sound like a paradox; but, in truth, it was the result of an absolute surrender, and an unqualified acceptance of the peace terms offered. In accepting Christ as his Saviour, he received peace as a gift, and in gratitude he yielded his life to his Lord's control. Now Paul would confidently declare: Christ

(Please see page 31)

IT IS NOT OFTEN that you can connect Moses with birthday parties. But it is possible, as I found out yesterday when I came upon a verse in the third book of Moses, called Leviticus. And the verse of which I speak whisked me back in time to that highlight of childhood, a birthday party.

I suppose I was not more than five years old at the time. The guest of honour, I am sad to relate, grew up to become over-fond of the fermented juice of the grape, and now lies in a premature grave, but of that future foible he gave no evidence at the time of his sixth birthday party, of course. I can remember that we played a game in which you had to pin a tail on a donkey—or at least one cut out of cardboard—and the game I am about to describe.

The essence of this game was that an array of empty bottles was set on the floor before the players. As I remember it, they were in orderly rows and the participants were told to memorize the positions of the bottles, for this game was to be a test of memory. Having gazed on the disposition of the bottles on the floor, each of the three players (youngsters of my age or thereabouts) was blindfolded and instructed that, on a given signal, he must walk to the other side of the room, through the bottles, but without knocking any over.

As I recall the incident, there were about eighteen or twenty bottle-obstacles spread out in such an orderly fashion that the task seemed quite simple. However, there was a catch in the game; while the three innocents were being blindfolded, the master of ceremonies swiftly and silently altered the position of the bottles. Now, instead of the passage to the other side being un-

complicated and direct, the whole thing assumed a new degree of difficulty which the unfortunate victims never suspected. And we goggle-eyed spectators were cautioned to a strict silence and allowed our pent-up emotions to sublimate only by semi-stifled giggles.

At a given signal, the three boys began their march across the room. All were confident that they could remember where the bottles were and, apart from a somewhat tentative start, they moved in a fairly positive manner. Of course, they had not gone far when over went the first bottle, to the obvious delight of the youthful spectators to whom the spectacle was undoubtedly the most hilarious episode in their hitherto relatively uneventful lives. One of the participants—you get at least one in every such gathering—was determined that he should be first across, scattered bottles or no scattered bottles. Accordingly, he made a bee-line for the opposite wall.

So blithely did he barge ahead that he skittled bottles right and left, and these, as they fell against one another, smashed. Then one of the bottles rolled under the foot of another player. This lad, thrown off balance, fell and, thrusting his arms out to save himself, fell onto the broken bottles, inflicting a deep gash in his hand and another in his knee.

There was instant chaos, pandemonium, and howls of pain; everyone was running at once; mothers were shouting to the other two boys to stand still; someone began to gather up the still-standing bottles; someone else ran for a broom and began sweeping up the broken glass; one practical soul rushed for some hot water and towels and soon appeared with a bowl of steaming water well laced with disinfectant. When this was applied to the cuts, you should have heard the yells of the injured party!

the stumbling-block

by Robert H. Parr



Apparently the disinfectant was not exactly in the soothing-balm class; I strongly suspect that it stung madly as it did its antiseptic work. How well I remember the renewed howls of pain from the fallen, wounded player; they were so heart-rending that several of us more tender-hearted spectators were reduced to sympathetic tears also.

Needless to say, that was the end of the game; and if my memory is not playing me false, it virtually ended the party, too. Subsequently, however, the principal victim achieved a certain notoriety—if not downright fame—because he was able to boast of three stitches in his hand, even showing the marks where the stitches had been! I recall gazing in rapt awe at the sight, for this was the first time I had ever heard of people being stitched up.

So much for the incident at the birthday party; now for the piece of Leviticus relevant to the situation. Of course I had read the text before, but never before had I set the text in juxtaposition with the incident related above. And this is the text—as I suppose you have already guessed: "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the Lord." Leviticus 19:14.

Naturally enough, not one of the participants or the onlookers knew that there was a piece of Scripture to condemn the action of the waggish master of ceremonies—if indeed it does. But can you understand the necessity for the inclusion of this prohibition in Holy Writ? Can you believe that anyone would knowingly thrust something in the way of a blind man with the intention of making the poor fellow fall? Could there be a lower form of life than such a ghoul as this? Yet apparently it was done, else why the explicit prohibition?

For that matter, it is possible that you and I cannot understand why people should slash the seats of railway carriages; nor can we fathom the minds of those poor wretches who must rip telephone receivers out of their sockets and so render public telephones unworkable; nor can we comprehend the act of a vandal who mutilates a public garden or a work of art. Yet these things, we know, are done. So, apparently, there are those who have no care for the handicapped. And so is sport made at their unfortunate expense.

You and I, relatively upright citizens that we are, can breathe freely, however; never have we set a snare for the foot of a blind man. We have a feeling for those so afflicted. The text, therefore, does not concern us. We may rest secure and content—until we come to Paul's message to the Corinthians. Twice does Paul use the word "stumbling-block" within the compass of a single epistle. In 1 Corinthians 8:9 he says: "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." Paul's dictum was not a new one. Instead of the blind man of Leviticus, Paul has a weak one; instead of a literal hurdle, he substitutes a figurative barrier which causes a fall from grace. He is merely pointing up the spiritual application of the teaching of Leviticus. And what was the stumbling-block to which Paul was referring? Is it significant?

In those days in the church there was some dispute concerning the eating of meats which had been offered to idols. Some felt that to do so defiled the

eater; others, rejoicing in the new freedom which the gospel conferred upon them, felt that they could partake of such a thing with complete impunity. But Paul saw the greater, deeper truth. He remembered Moses. He remembered that it was forbidden to cause a blind man to stumble; therefore it was but a logical step to apply it in a spiritual sense. The rightness or the wrongness of the matter ceased to concern the penetrating mind of the apostle. Anxious rather for the spiritual welfare of others, he was quick to put the contentious matter into its right perspective. So he wrote: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Verse 13.

Thus Paul emphasized an important truth. Whether a thing is right or whether it is wrong is not the only criterion of behaviour; what must still be considered is: "What will be the effect of my doing this upon my brother, who may be but a babe in things moral and things spiritual?" If I do a thing and it sullies my conscience not one whit, I must not feel smug. That same act may well have caused someone to lose his grasp on the Rock of Ages. His blood may be upon my head. I am my brother's keeper.



BOND OR FREE

(Concluded from page 29)

"loved me, and gave Himself for me." Galatians 2:20. And his personal surrender to his Saviour's will established this miracle of grace which followed: "I live; yet not I, but Christ liveth in me." Verse 20. And this was the apostle's burden for those Galatians, that they, too, should fully understand and accept "the gospel of Christ . . . the power of God unto salvation to every one that believeth." Romans 1:16. This would assure the same living miracle in their lives also, that "Christ be formed in" them. Galatians 4:19.

This can be the blessed experience of anyone who accepts the atoning sacrifice of Jesus on his behalf, and who presents himself as "a living sacrifice" to God in love and gratitude. Such a sacrifice demands the surrender of man's rebellious will, and the acceptance of the "perfect will of God." See Romans 12:1, 2. God then covenants to "make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." Hebrews 13:21. "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him, we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. . . . Sin will become hateful to us."

My friend, are you trying to find satisfying freedom? This is "the liberty wherewith Christ hath made us free." Galatians 5:1. Accept today Him alone who brings you freedom from the stain and penalty of sin, freedom from the power of sin; freedom from the propensity to sin; yes, even freedom from the desire to sin. "If the Son [of God] therefore shall make you free, ye shall be free indeed." John 8:36.



Readers' Questions
Are Answered in These Columns by
PASTOR D. FORD

BIBLE QUESTIONS ANSWERED

AN EXAGGERATION?

When Christ declared that the poor widow who gave two mites had cast in more than all the others, was He not greatly exaggerating? S.K.

God measures our giving by what we have left after we give. This widow had nothing left. Therefore she gave more than all the others who carefully reserved more than enough for their own personal needs. Furthermore, our Lord saw that the gift of the widow would prove to be a well-spring of beneficence, leading millions throughout coming centuries to follow her example and give with the utmost liberality. Thus in very fact the gift of the widow in its influence has been far more potent than all the combined offerings given that same day.

MARY MAGDALENE

Would you tell me what you know regarding Mary Magdalene? E.S.

Christ cast devils out of this woman of ill repute, and she became one of His most devoted followers, even accompanying Him with certain other women and the twelve disciples on a preaching tour. See Luke 8:2; Mark 16:9. Magdala was the name of a town on the western side of the Sea of Galilee, and Mary was probably resident there at the time of her demon-possession. She tarried by the cross of Christ, and kept watch by His tomb, as well as being one of the earliest at the resurrection scene. See Matthew 27:61; 28:7, 8.

Many scholars believe this Mary to be the sister of Lazarus, the one whose original home was at Bethany, and the anointing of Christ's feet in Simon's house is similarly attributed to her. See Luke 7:37-50, and compare John 11:1, 2; 12:2, 8. It must be admitted that positive proof from Scripture of such identifications is lacking, but that nevertheless the available evidence supports these positions.

Page Thirty-two

JUDAS

Would God hate Judas for his wrongdoing, or would the traitor be included in Christ's last prayer: "Father, forgive them, for they know not what they do"? M.F.

God hates nothing that He has made. He hates sin but loves sinners. But even such love cannot save those who fail to accept it and who deliberately add sin to sin as did Judas. To such the love of our God will be as "a consuming fire." Hebrews 12:29. See also Matthew 12:31.

THE COVENANTS

What is the significance of the covenants of Scripture? S.

The various covenants mentioned in Scripture as proceeding from God are aspects of the one everlasting covenant entered into by Deity before the foundation of the world. This covenant is merely an illustrative name for the plan of salvation whereby God promised to intervene and save by His love and grace all who would respond to the heavenly gift of Christ. "I will be their God, and they shall be My people," (Ezekiel 37:27) is the repeated promise of the covenant. The first reference to this gracious arrangement is found in Gen 3:15: "And I will put enmity between thee [the serpent, i.e., Satan] and the woman [Eve—figure of the church], and between thy seed and her seed: it [one particular Descendant from Eve, Christ] shall bruise thy head, and thou shalt bruise His heel." Only God can implant in the sinful heart enmity against the evil it naturally covets, and He does this by His revelation of His love in Christ.

The Scriptures record that men constantly have tried to frustrate the grace of God by legalistic endeavours to earn the promised favours of Heaven. Such endeavours are typified by what is called in Scripture the "old" covenant, and

they are best illustrated in Israel's turning of God's law into an instrument for achieving self-righteousness. Abraham fell into the same error when he thought to fulfil the divine promise of a son by his alliance with Hagar. The grand truth central to the everlasting covenant of grace is well-expressed in the following quotation. "The birth of a son to Zacharias, like the birth of the child of Abraham, and that of Mary, was to teach a great spiritual truth, a truth that we are slow to learn and ready to forget. In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul. It was through faith that the child of promise was given. It is through faith that spiritual life is begotten, and we are enabled to do the works of righteousness."—E. G. White, "The Desire of Ages," page 98.

PLEASE EXPLAIN

Please would you explain the first verse of John's Gospel and the first verse of Revelation? A.J.W.

The texts read as follows:

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Revelation 1:1.

Many texts of the New Testament at first seem contradictory, as in some cases Christ's divinity is witnessed to, and in others His humanity. If we keep in mind that Christ was just as much God as though He were not man, and just as much man as though He were not God, it will be seen that all such verses are complementary in fact, uniting to give the whole truth. John 1:1 asserts that the One who came into this world to save us, was none other than the second Member of the Godhead, while Revelation 1:1 is written from another standpoint in time and theme. This second verse testifies that the Christ who died for us is now living above as our High Priest, and that He is "this same Jesus," our Elder Brother, receiving all things from His heavenly Father to convey to us in blessing. The same chapter, however, also witnesses to His divinity. See verse 8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Compare Revelation 22:13.

LORD'S PRAYER

Why does the Lord's prayer say "which" instead of "who" in the section "Our Father, which art in heaven"? P.P.

Many strange features of the language of Scripture find their explanation in the fact that we use chiefly a translation made centuries ago when word usage differed from our own in some respects. This is the case in the present instance. Modern versions translate the Greek as follows: "Our Father who is in heaven."

March 1, 1967 SIGNS OF THE TIMES



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