



Signs

OF THE TIMES

APRIL, 1967

(Registered at the G.P.O., Melbourne, for transmission by post as a newspaper)



My every blessing comes from Him
 Who is the Bread of Life,
 And every blessing has been bought
 With heaven's dearest price;
 Thus every blessing bears the stamp
 Of Calvary's sacrifice.

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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VOLUME 82 NUMBER 4

APRIL, 1967

IN THIS ISSUE

A recent visitor to that land of considerable interest, Spain, was Roland R. Hegstad, a specialist in the field of religious liberty. On page 5 he records his observations, and reports on an interview he had with Spain's Foreign Minister.

A personal confession of faith is always of interest, especially when that faith springs from a deep, inner conviction. On page 10, Walter R. Beach, a sincere Christian and a church administrator of many years' experience, tells his readers, "Why I Observe the Sabbath Day."

Have you ever heard believers discussing the questions, "How perfect is 'perfect'?" "What did Christ mean when He admonished His followers, 'Be ye therefore perfect'?" Louis F. Cunningham shares with *Signs* readers his thoughts on this topic on page 14.

When Lionel H. Turner puts pen to paper, his articles always deserve a thoughtful reading. Under the title of "Journey into Chaos," which appears on page 20, he takes a penetrating look at sweeping changes which currently are being made in our way of life.

For the past eleven years this magazine has been under the editorship of Ross C. Piper. This issue of the *Signs* is the last to be produced under his direction, as shortly he will be undertaking pastoral responsibilities in the Sydney area. The new editor is no stranger to readers of this magazine, as for many years now he has been a regular contributor to these pages—Robert H. Parr. Mr. Parr brings to his new responsibilities a rich background of experience in the spheres of the church, education, religious journalism, and editorial responsibilities. The editorial staff has been further strengthened by the acquisition of the services of David L. Stokes, whom readers will come to know better through these columns.

OUR COVER PICTURE

Typically Australian in appearance, and with an attraction all its own, is the gum tree. This group was photographed recently in Tasmania. The inside cover picture and verse are by D. J. Silver.

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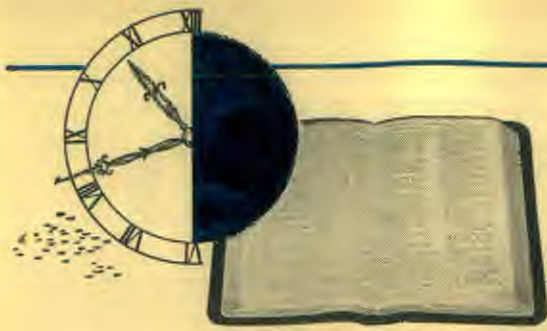
SUBSCRIPTION RATES:

Single Copies	20 cents
One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands	\$2.00
British Commonwealth Countries	\$2.45
Foreign Countries	\$2.70
New Zealand (N.Z. Currency)	16/-
Single Copies	1/6

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

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

Page One



the meaning of events

editorials

Deep-Freeze Immortality

EVER SINCE EDEN when our first parents were warned concerning the eating of the forbidden fruit, "In the day that thou eatest thereof thou shalt surely die," the subject of death has intrigued, fascinated, or appalled mankind. Many and varied have been the attitudes adopted toward death. Some choose to deny the reality of death. For example, that influential newspaper read through the world, the *Christian Science Monitor*, will not permit the use of the word "death" in any of its columns. However, as far as we can ascertain, its regular readers die as do all other of earth's inhabitants. Wealth will not stave off the grasp of death's bony fingers, for the rich die just as do the poor. Education is no antidote, for the university graduate dies just as does his illiterate brother. Without doubt it is a universal law which dooms us all to dust and ashes.

Through the years many and varied have been the efforts of man to escape the inevitable consequence of sin, for "The wages of sin is death." One of the most recent, and certainly one of the most bizarre efforts along these lines, recently received publicity through the daily press, and in a feature article in *Life* magazine. It all began when an American college physics lecturer, Robert Ettinger, wrote a book entitled, "The Prospect of Immortality," which immediately sold 10,000 copies. This was not, as you might suspect, a theological treatise. It advanced the startling theory that if a person suffering from some incurable disease were to be deep-frozen immediately after death, a succeeding generation which had by then perfected a cure for that disease, could thaw out the body, restore life to it, effect a cure, and thus achieve immortality for the individual!

On January 12, a Dr. James H. Bedford died of cancer. Immediately a team of specialists took over and carried out certain techniques designed to limit cell damage during the freezing process. The body was then placed in a special capsule designed like a giant vacuum flask, and is being maintained in a bath of liquid nitrogen at a temperature of -320°F . Dr. Bedford's capsule cost a mere \$4,200, plus a further yearly bill of \$300 for the necessary maintenance. And to what end? In the hope that some future generation, having developed a cancer cure will be able to restore the good doctor to some form of useful life which the originators of the scheme equate with immortality.

How crude and bungling are the efforts of man to achieve an end for which God already has made ample

provision. As *Life* itself conceded, this experiment is "as strange as any undertaken by mediaeval practitioners of the black arts." Even the originator of the scheme allows that if this technique succeeded it could "have a profound impact—legal, social, religious, philosophical—on all mankind."

With God's plan there are no uncertainties, no problems, no "hope deferred [that] maketh the heart sick." The unequivocal statement of Christ is, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." John 11:25, 26. But note that with God everything is done in the correct sequence, according to a carefully thought out plan.

First of all God goes to work within man himself, changing his carnal desires, and developing within him attributes and characteristics which will enable him to be confidently happy both in this life and in the life to come. The divine promise is, "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Ezekiel 11:19.

Then after God has given us new desires and a new heart, He can then entrust us with new bodies. "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53. Finally, when we have new desires—holy ones—and new bodies—immortal ones—we then will be placed in a new environment, "new heaven and a new earth." Revelation 21:1. How much better is God's immortality than man's—via the deep freeze!

R.C.P.

Is the Devil Dead?

PICK UP what religious periodical you will these days—with a few notable exceptions—and you find the question "Is God Dead?" freely canvassed. For years, hardly anyone seemed to pay much heed to Nietzsche's preposterous dictum that the Almighty had, after aeons of eternity, passed away. Then almost overnight there came an upsurge of speculation. And the marvel of it is that much of the speculation is coming from learned clerics and eminent ecclesiastics!

Of course, the lie has been nailed by such influential theologians as Dr. Billy Graham who has not been backward in calling nonsense by its right name. "He is not dead," Dr. Graham declared. "He spoke to me this morning." Let the sophisticated sceptic get around that one!



However, in all this talk about the condition of God, no one seems to have asked the question that is the natural corollary, namely, "Is the devil dead?" It is a poor commentary on twentieth century life and times that we should find it infinitely more intriguing to try to prove God to be dead than to exult over the demise of the devil. Now, if someone were to try to prove that old Lucifer, the devil and Satan, had finally come to *his* end, you would think that all Christendom would celebrate with uninhibited delight. But no one seems even to want to bury the devil. Obviously, we will be told, the devil is not dead. His nefarious schemes come to fruition on every hand; his holocausts and his cataclysms are a by-word; his tragedies and his horrors stare up at us from every newspaper. The devil can't be dead: his works are abundant in all the earth.

This, unfortunately, is all too true (though no one seems to bother to point out that God's handiwork is also still proliferating unchecked on every hand—the opening bud, the singing bird, the miracle of the newly born, the conversion of the sinner, the cycle of the planets in space—which ought to be cogent testimony enough). No, the devil is not dead. But the good news is that his final end is predicted and pinpointed. There can be no doubt of his ultimate overthrow and let mankind everywhere rejoice over the fact.

On this the Scriptures are clear: the devil's end is described as a three-phase event. First, at Christ's second coming, the decline of the devil begins: "And I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Revelation 20:2. John then goes on to describe the binding of Satan, and the casting of his diabolical presence into a "bottomless pit" where he shall remain captive for a thousand years.

Yet this is not his end. The second phase follows. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." Revelation 20:7, 8. For a little time, Satan will practise his arts but will achieve little. Revelation 20 has the whole story. Just when his deceived followers imagine that theirs is to be the kingdom for ever, John saw that "fire came down from God out of heaven, and devoured them." Verse 9. That is the final phase.

Is God dead? It is to the everlasting shame of so-called Christians that they ever so much as entertained the thought. But the devil—is *he* dead? No, not yet, for many can also say of him that the devil spoke to them this morning. But praise God that, one day, Satan will be consumed with every trace of his wicked machinations; on that glad day there will be no more sin, disease, death or pain. And neither sin nor Satan will rise again to corrupt the purity of the creation of an everlasting Father.

R.H.P.

(Top) Not fluffy domestic kittens as they might appear, these twin felines in reality are puma cubs recently born in the London Zoo. (Centre) The annual memorial service held in Surrey, England, honouring the 20,000 officers and men of the Commonwealth Air Forces who lost their lives in World War II. (Below) While heading north into a stiff sea, ships of the Royal Australian Navy take on fuel. (R.A.N. photo.)

Freedom of the Town!

AFTER MENTIONING the sordid stories of bashings, pack rape, and mob murder so common today that they get scant mention in the newspapers and still more inadequate punishment if the criminals are caught at all, Charmian Clift in the Melbourne *Herald* remarked that if a girl is molested in the street or a park there are those who say it serves her right for walking across a park, or hesitating when a car pulls up beside her.

"It seems a little ironic," observed Miss Clift, "that we are rapidly reaching a situation where the good citizens are under lock and key at night while the bad citizens enjoy the freedom of the town."

Seeking a reason for these crimes of violence becoming so prevalent among the youth of today, Miss Clift suggests that our society is amoral, our moral standards dingy at best.

"We all cheat in small ways or big ones, whether it is tax evasion or illegal parking or fiddling expense accounts or accepting payola or offering it or trying to bribe a PMG linesman or falsifying a statement or a document or a set of account books. Moreover, we are actually quite pleased with ourselves for getting away with such things, and the only crime is the crime of being found out."

It is a little illogical to expect the forces of the law to stamp out crimes of violence, which are uncomfortable and frightening, so that we can get on with our comfortable and accepted crimes unmolested.

All crime is a manifestation of social disease, Miss Clift concludes, and time and money and effort and will and brains should be made available to set up a research authority for its prevention and cure.

But the solution is not as simple as that. Crimes, whether of violence or dishonesty, are symptoms of the deep-seated disease our fathers called sin, which has infected with its deadly taint every person save One born in the human family. Learned research, legislation, or law enforcement are alike powerless to effect a cure.

It is in the one sinless exception that hope is to be found. The Lord Jesus, the divine Son of God, was born into the human family to be its Saviour and Redeemer. Of Him it is said: "He was guilty of no sin nor of the slightest prevarication. . . . And He personally

The swans look surprised as a civilian-built two-man submarine surfaces near them. German-built, it costs about \$5,000.



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bore our sins in His own body on the cross, so that we might be dead to sin and be alive to all that is good." 1 Peter 2:22-24, Phillips.

After Jesus has dealt with the problem of sin in the lives of those who accept His aid, He will cleanse the earth of sin and sinners. Then at last we shall be free and unafraid, able to walk our own streets, and stroll unmolested in our own parks.

M.M.H.

Museum Exhibit

THE ANGLICAN RECTOR of a small parish near Fremantle, West Australia, recently placed himself on record as believing that 80 per cent of the Old Testament should be placed in the museum, where it would be available for scholars, but not thrust on the rest of the people.

Writing in his parish magazine, he said: "People go on purchasing Bibles, the most of which they never use, and never need to use. The vast bulk of the Old Testament is not referred to even by implication in the teachings of Jesus. If He made no use of it, why inflict it on His followers?"

Eleven of thirty-nine books of the Old Testament, he claims, should go into the glass case straight away. The other twenty-eight need irrelevancies, unchristian or anti-Christian material eliminated to make them worth reading.

The rector does not claim to be a scholar. But there are many who, with a great show of learning, just as wantonly reject and discard whole books and passages of Scripture. It is pitiful to see men with their shallow and superficial judgment passing sentence on the written Word of God. In this they pass judgment on themselves rather than on the imperishable, infallible Word of God.

It should be remembered that the New Testament was not in existence in the time of Christ, and that the Scriptures from which He quoted repeatedly and to which He referred constantly as being fulfilled in His life and teachings were the writings of the Old Testament. In the times of the apostles the New Testament canon was not complete, and it was the Old Testament Scriptures as well as the words of Jesus from which they preached and to which they looked for authority.

To the sorrowing disciples on the road to Emmaus the risen Christ, His identity unknown, explained how the Scriptures of the Old Testament were minutely fulfilled in the death and resurrection of the Saviour. Gently chiding them He said: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27.

Those who say they believe the New Testament but not the Old declare their fundamental ignorance of both. The two are a unit, standing or falling together. There is no contradiction between them. The key of the Scriptures is Christ, who gives to each book its place and its meaning. The theme is the plan of redemption, which runs like a golden thread throughout the whole.

M.M.H.



★ The Spanish Foreign Minister, Senor Fernando Castiella (left), with Dr. Nussbaum.

RELIGIOUS LIBERTY IN SPAIN

*Interview with His Excellency
Fernando Maria Castiella y Maiz,
Foreign Minister of Spain*

By ROLAND R. HEGSTAD

WHILE IN SPAIN some months ago I had the privilege of interviewing Senor Fernando Maria Castiella y Maiz, foreign minister of Spain. With me in Madrid was Dr. Jean Nussbaum, whose services in behalf of religious freedom are well known. For three weeks, in company with three technicians from a New York film company, we had toured eastern and western Europe interviewing church and state leaders for a documentary film on religious freedom. Senor Castiella had agreed to discuss the Spanish situation and his viewpoints for the film.

I wished to learn whether the religious liberty bill sponsored by Senor Castiella was likely to be accepted by the Cortes—the Spanish parliament—and why it had not been acted on by the Cortes in 1964. How would it change the status of Spain's Protestants and, more personally, what were the convictions that had led Senor Castiella to commit himself to the achievement of religious liberty in Spain?

It was this last question that intrigued me most; I knew that the foreign minister was not free to discuss the content of the proposed law, and most of my other

questions could be answered by other sources, including Protestant leaders. I wished to appraise for myself the convictions of a man who had won the confidence of Dr. Nussbaum, whose intercession on behalf of minority religious groups throughout Europe has given him not only wide diplomatic experience but also a pragmatic regard for the exigencies of politics.

Protestants in Spain number fewer than 35,000. Most Spaniards have never met a Protestant, either of the domestic or imported variety.

The Ministry of Foreign Affairs has its offices in an old prison, the Carcel de Nobles, dating from the eighteenth century. Three floors of offices surround a central court, the hewn stone of which is covered with an ornately woven rug. Senor Castiella's ground-floor office is furnished with the casual elegance of old Spain. A rich tapestry depicting a mythological theme covers much of one wall; a three-by-four-foot portrait of Franco sits to one side on an easel.

Senor Castiella had just come from a meeting with the Caudillo when Dr. Nussbaum and I met him. The foreign minister is a tall man, about six foot three, weighing perhaps fifteen stone. He has the soft dark eyes of the Castilian, yet in a rugged honest-looking face below thinning brown hair interspersed with white. He was for six years Spain's ambassador to the Holy See, a post that calls not only for fealty to Catholic doctrine, but also, as those familiar with Spanish-Vatican relations will recognize, for independence of mind.

When we had filmed Senor Castiella for the religious liberty documentary and the camera men and sound technician had left, he invited Dr. Nussbaum to sit beside him on a sofa, gestured me into a chair facing him, and gave me the equivalent of "fire away." Much of our interview was in English. The foreign minister described his English as colloquial, but it proved to exceed his modest estimate. When, on a few questions, he wished to phrase his replies precisely, he spoke in Spanish which was translated by Senor Olivie.

I asked Senor Castiella why religious liberty problems, which seemed to me to be primarily an internal mat-



(1) ENTRANCE to an Adventist church in Madrid. (2) Happy-faced elementary school boys at study in their classroom located in a church building. (3) Angel Codejon, president of the Spanish Seventh-day Adventist Church, is optimistic for the future.



ter, were handled by the Ministry of Foreign Affairs. It turned out that the mandate did not accrue to the office but to the man. In 1957, when he became minister of foreign affairs, Senor Castiella said, he discussed with Franco the necessity of achieving religious freedom in Spain. He found in Franco an "empathy" that encouraged him to seek concessions on behalf of Protestants. Both men recognize that support and agreement of the Roman Catholic bishops would be necessary to achieve substantial reforms. Franco had given Castiella the green light, asking only that he secure co-operation of the church.

The foreign minister is in an advantageous position to deal with religious liberty problems, said Castiella, because the ministry, in clerical Spain, has close diplomatic ties with the church—not only the Roman Catholic Church but other churches as well. Further, he has contact with the ambassadors of many countries and therefore is in a position to determine the problems of minority groups and how they are solved by other governments.

Was not the foreign minister also in a position to tune a sensitive ear to the world's estimate of Spanish injustices to Protestants? To what degree was Spain's attempt to liberalize its image simply an accommodation to tourism and the dollar? The questions were phrased more discreetly than that, but Senor Castiella knew what I was asking: Was his position on religious freedom dictated by expediency or principle?

He conceded frankly that in today's Spain tourism is a significant source of revenue; an opportunist philosophy might well have its roots in regard for money or a better image before the court of world opinion. But at the time he had formulated his thinking on religious freedom, some ten years before, Spain was not yet a tourist mecca. He had been motivated not by a desire to "wash the face of Spain," as he put it, nor by regard for tourist dollars, but by the innate conviction of the rightness of religious freedom and the wrongness of the Spanish approach to religious dissent.

I knew that Senor Castiella had, while ambassador to the Holy See, been prominently involved in negotiating the concordat between his country and the Vatican. The concordat contains provisions incompatible with religious freedom. Did it reflect his convictions?

He answered candidly. In what was a "ticklish and delicate assignment," he had, against the opposition of the Spanish clergy and many authorities of that day, kept the terms "as soft as possible." For six years, as ambassador, he had sought the best possible terms for Protestants that Spain's political and religious situation would permit. While working on the concordat, he had "propagandized" for religious liberty. When a certain Protestant chapel was closed, he had "reflected his personal anger and dismay in the Vatican."

Did he approve of the religious liberty schema of the Vatican Council? He replied that "the document had created a climate of brotherhood in which substantial advances toward religious freedom could be made." Pope John had told him that he recognized that the Spanish situation did not reflect the principles to which the church of God should be committed. The schema reflected a trend that he [Castiella] had exerted his efforts to forward. So far as the document's objectives were concerned, he indicated his whole-hearted approval.

Senor Castiella surprised me, however, by expressing a philosophy of religious freedom that went beyond the document itself. To digress for a moment, it must be remembered that the Vatican II document is the product of a compromise between liberal and conservative wings within the Roman Catholic hierarchy and falls short of meeting the definition of religious freedom many clerics themselves had ardently championed.

The religious liberty document is based not on moral and Scriptural norms, which would be desirable, but rather on juridical, and constitutional norms—a weakness that opens the document to the charge of expediency: What liberty the church deems it expedient to grant in a pluralistic society, the church may, in a clerical state, deem it expedient to withdraw. Religious liberty, as defined in the document, is primarily a juridical or constitutional issue "to be worked out by the public authority at any particular moment in history in the best interests of 'public peace,' 'public morality,' and 'justice.'"

A week before the interview with Senor Castiella, Dr. Nussbaum and I had interviewed Cardinal Tisserant, dean of the College of Cardinals of the Curia, at his residence in Rome. He had spoken for the documentary film on which we were collaborating, but only after stipulating that we ask no questions concerning the religious liberty document itself. His reason: bitter disappointment that the document had not endorsed unequivocally the right of all men to believe and to propagate their faith—the right of even the atheist to "evangelize"!

Now again, from a leading Roman Catholic statesman, a faithful daily attendant at mass, whose liberal sentiments spring not from that agnostic liberalism so fashionable even in clerical circles on the Continent but rather from convictions based upon moral and Scriptural norms, I heard a testament of liberty which, in its theological perception, went beyond the Vatican document itself. Said Senor Castiella: "The state can never by coercion produce a worship that God will accept. God Himself desires to be worshipped '*en espirito y en verdad*' [in spirit and in truth," John 4:24]. God does not coerce men to serve Him but invites them to give Him allegiance. "Men have, as the American Declaration of Independence asserts, certain 'unalienable rights'; among these is the right to worship God according to the dictates of conscience."

"Does the Christian have the right to share his faith?" I asked. "Not only the right but the mandate to do so," Senor Castiella replied.

Senor Castiella stated that he had arrived at his convictions while ambassador to the Holy See. "Something seemed to be lacking in Spain," he said. I gathered

that he referred to religious vitality. Despite its reputation as a solidly Catholic state, only about 15 per cent of Spain's population can be called, as the archbishop of Valencia has said, "real Catholics." Senor Castiella had determined that the only basis for religious vitality is personal commitment.

What had he done to advance religious freedom in Spain?

He had campaigned for religious freedom, seeking both in the Vatican and among the Spanish clergy to establish the rightness of that position. After becoming foreign minister, he had spoken to a number of ambassadors, including those from the United States, Switzerland, and Germany. He had invited them to give him information as to the aims and aspirations of Protestants. He had spoken with representatives of the German-American colony and other national groups living in Spain. He had formed a commission within the Ministry of Foreign Affairs. For nine years this committee had studied the principles of religious freedom, its application, the constitutions of the nations, the thinking of different religious groups, and, most important, all problems relating to Spanish Protestants—marriage, proselytism, et cetera. He had discussed these problems with members of the Spanish hierarchy; and the correspondence he had had with some of them, he said wryly, "would make interesting reading if it were ever published."

Senor Castiella went to his desk and picked up a stack of documents about a foot and a half high. He set them on the low table before us. "These," he said, "are articles from the world press—newspapers, secular magazines, religious periodicals—whatever has been published on the religious liberty problem in Spain is here." The articles had been collected, on his orders, by Spanish ambassadors around the world.

I leafed through the clippings from the Washington Post, the Brooklyn Tablet, the Times of London, the New York Times, Our Sunday Visitor, The Christian Century, and Signs of the Times. The headings ranged from the acerbic—"Hierarchy, Franco Pass Buck in Religious Liberty Dispute" (Catholic Observer, Springfield, Massachusetts)—to the innocuous—"Spanish Protestant Leader Says Council Is Helping to Curb Bias," (The Pilot, Boston). "Backward Ecumenism in Spain" was headlined in the Brooklyn Tablet (Catholic), and "Protestant Chapels Re-opened in Spain but Legislation Is Shelved," by the Guardian, of Manchester, England.

Each of these articles, the foreign minister said, had been translated into Spanish and put on the desk of every member of the Cortes! "We faced an education problem in selling the principles of religious freedom," said Senor Castiella. "Much of the opposition to religious freedom was based on ignorance. When members of the government saw how the world outside lived, and how that world reacted to the treatment of Protestants in Spain, their consciences were stirred, and they were embarrassed."

The power of the press, in Senor Castiella's estimation, was a major factor in creating an atmosphere whereby religious liberty might be achieved in Spain.

(Please turn to page 28)



PAUSING ON THE TOWN BRIDGE over the loitering Wye I tried to visualize the vanished cottage home of the unwanted man. Restless Time had changed it into the "Three Mariners Inn" and relentless Time had demolished it in 1864.

Moving along the High Street, still paved with granite setts, I followed his boyish footsteps far up this appropriately named thoroughfare in Guildford, county town of Surrey, England, a town old enough to be mentioned in the will of Alfred the Great and destined to become the nursery town of Plantagenet Princes. Today, only the lonely keep reminds one of the royal residence, but royal favour has been enjoyed by more than one of Guildford's illustrious men.

Passing the historical buildings jealously protected from modern innovators by the local planning authority, I wondered what the five sons of the clothmaker talked about as they walked to and from the Free Grammar School. The school, renamed, still stands and youthful males crowd its corridors—education bent. In the Big Schoolroom the oak beams carry marks of history—the names of famous old boys.

The unwanted man was not to be found in the school of his youth, so leaving the High Street I slipped into the cool reverence of Holy Trinity Church. A few quiet words with the organist, a flick of a light switch, and amid the splendour of his tomb, built in the ornate

style of three hundred years ago, I looked down upon the alabaster effigy of George Abbot. In 1633 death had brought to an end a twenty-two year old royal mistake and drawn curtains on kingly disfavour, ecclesiastical slights and severe physical suffering.

George Abbot, "the unwanted Archbishop of Canterbury," had for twenty-two years been a man out of his depth. Loyal Guildford acknowledges him as her greatest son; critics elsewhere are not so kind.

Before George Abbot was born his mother had a strange dream indicating that he was to be a great man. This became known and "several people of quality" offered "themselves to be sponsors at the baptismal Font . . . and three were chosen, who maintained him at school and University afterwards, his father not being able."*

At the age of sixteen he entered Balliol College at Oxford and by 1600 he was Vice-Chancellor of the University. Quickly he won a reputation as a powerful preacher and efficient lecturer. Later events were to show that Fame would have served him better by leaving him in this sphere of scholarly service.

Because of services rendered to King James I, preferment was rapid and he was called to the office of Archbishop in the memorable year of 1611. The protest against his appointment was considerable. The parochial clergy felt him unfitted for the task because

THE UNWANTED MAN

he had been neither curate nor vicar; the Catholics feared him as a bitter persecutor, and the non-conforming Puritans also feared persecution and so, "Unwanted by both wings of his own church, feared by sectaries and Romanists, his appointment pleased nobody but King James. Before many years had passed, the King, too, had had second thoughts."*

George Abbot is more than once described as being "a better man than an archbishop." He was an able scholar, a man of moral courage and integrity and deep piety. "He was a careful steward of the property of his see"; "a man given to hospitality, a man concerned with the common people and more than once he opposed the king on matters of principle. He stood for what he believed to be right even though he knew the blasts of royal disfavour would blow him out into the cold. Unfortunately he was no administrator; he was unable to grasp the complex problems of those turbulent years, when factions and intrigues caused many a man to lose his head, both literally and figuratively. He had no breadth of vision to lead out in a progressive policy."

Perhaps the greatest sorrow of Abbot's life was the accidental killing of a "sturdy forester" while out hunting near Reading. Two hundred years later, Charles Kingsley, a descendant of his, wrote of the "bow dropping from the old man's hand and the blood sinking to his heart in one chilling rush, and his glorious features collapsing into a look of changeless and rigid sorrow."* Abbot, cleared of all blame, made ample provision for the widow and her children, but another cross had been laid upon his shoulders and his rivals had obtained a "skeleton" to clang about his head. Now he was not only the "unwanted archbishop"; he was also "a man of blood."

Misfortune developed a passion for his company. Though known as a powerful preacher he was never to be acknowledged among the greatest of his day; he gained royal favour, but could not to his own self be true and retain it. Increasing ill health, royal disfavour, and the policies of his rivals finally led him to be archbishop in name only, and when he died one wrote, "On Sunday last, old George of Canterbury stepped aside and lay down to sleep and up started the Bishop of good London, and put on his clothes before we were sure he was fast asleep and key cold."* William Laud had waited twenty-two years to come into this office and Charles I was pleased to greet him as the new archbishop.

Stepping once more out into the bustle of the High Street the loyal guidebook produced this information: "Abbot, to whom the world owes the King James' Bible." This was, no doubt, loyal exaggeration, but interesting exaggeration nevertheless.

In 1604 George Abbot was among the forty-seven learned scholars chosen to work on the Authorized Version of the Bible. He joined one of the two companies working in Oxford. This company was to attend to the translation of the Gospels, the Acts of the Apostles, and the Revelation.

At that time England had three versions of the Bible—"The Great Bible was antiquated and cumbersome, the Geneva . . . had become . . . through the Puritan character of its notes, quite the Bible of a party; while the Bishop's Version [was] a very inferior production" which suited neither the scholars nor the people.

Dr. Reynolds, leader of the Puritan party, proposed that a new version be produced. This was, "Coldly received by Bancroft, Bishop of London, who declared that, 'if every man had his humour about new versions there would be no end of translating.'" Happily for England and the world this verbal skirmish took place in the presence of the King himself. The clergy were attending a conference in the drawing room of Hampton Court Palace and the King agreed with Reynolds. He disliked the Geneva Bible intensely, for its notes irritated him and "clashed with the grand Stuart theories of the divine right of Kings." He ordered that no notes were to appear in the Bible which was to bear his name and no marginal notes were allowed except those needed to explain the Hebrew or Greek.

"This simple rule did probably more than anything else to make our Authorized Version the Bible of all classes in England." It probably saved an influx of versions, "from differing religious bodies . . . each reflecting the theological bias of the party from which it came."

Only George Abbot and his colleagues could appreciate the immense care and effort that went into this beloved English Bible. "No pains were spared to express the sense of each passage in clear, vigorous idiomatic English." The translators were tireless in the reviewing of their work and cared nothing for censure or for praise. Their one concern was to give the world the very best Bible they could produce. Dedication gave the

BY DOREEN FOX

world a Bible which both Protestant and Catholic writers praised. Dr. Geddes of the Roman Catholic Church in 1786 wrote, "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent."

Father Faber, declared the "uncommon beauty and marvellous English of the Protestant Bible" made it a great stronghold of heresy. . . . It lives on the ear," he said, "like a music that can never be forgotten, like the sound of church bells, which the convert scarcely knows how he can forgo."

The "unwanted archbishop" came to office bearing a much-wanted Book, a product, in part, of his ability and skill—a better memorial than an ornate tomb. Will he arise from among shattered alabaster to Kingly favour at the resurrection? Who can tell? Will he be a wanted subject of One who will rule by divine right for ever? We do not know. We can only hope that thousands who never knew him as the "unwanted archbishop," will be able to grasp his hand and say: "Thank you, George Abbot, for your part in giving me the Book that brought me to my Saviour. You helped to give me what I wanted most."

*Quoted from "George Abbot—The Unwanted Archbishop," by Paul A. Welsby (William Clowes and Son, London).

Why I Observe the **SABBATH DAY**

By WALTER R. BEACH



OBSERVE THE SABBATH DAY, in the first place, because I consider this institution to be the urgent answer to our daily running, screeching to a halt, and running again, until we arrive nowhere, out of breath and ready to break. From a purely physical standpoint, the Sabbath is an absolute necessity.

Six days a week we wrestle with the world and wring our share of profit from it in order to exist. We cannot work continuously and furiously without taking a breath in between. Taking time to stretch and to rest is the natural tendency in an active body. Even athletes collect strength from a breathing spell. One scientific school of thought has suggested that the seven-day cycle is the natural interruption for rest instilled in the body.

During the French Revolution law-makers in Paris tampered with the seven-day week and instituted instead a ten-day cycle. But this arrangement did not fit the needs of man or beast. It seemed even the horses in the streets broke down under this new regime. Neither could the people stand it. One writer was so impressed that he concluded Moses was inspired by some supernatural revelation to adopt the week of seven days. "In fact," he wrote, "it would be as easy to believe that Moses came upon this great principle of six days of labour and one of rest by chance as it would to believe that the *Iliad* was written by a hog scribbling with his snout!"

Evidently the attempt in Paris failed conclusively. It struck upon the rock of God's devising. The seventh-day Sabbath is needful to man. Said Jesus, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

But I see a very great importance to the seventh-day Sabbath beyond the physical need for repose. Consider this:

The Sabbath is the pinnacle of God's creation. On the first six days He created matter, vegetation, and life, which together form a pattern of formidable activity. Today, the combination equals work, worry, competition, and weariness. Then comes the seventh day. What is lacking? Something of tranquillity, serenity, peace, and repose. So God *created* the Sabbath.

The difference between the Sabbath and the other days of the week cannot be discerned exclusively in a physical way. They are all part of time and space. The difference is a dimension of the spirit. On this day the atmosphere is different from that of the other six days. Even the untutored, unscholarly person, when in tune with God's Spirit, will not fail to sense the beauty and awe of this special creative act. Abraham Joshua Heschel has this to say:

"Time is like a wasteland. It has grandeur but no beauty. Its strange, frightful power is always feared but rarely cheered. Then we arrive at the seventh

day, and the Sabbath is endowed with a felicity which enraptures the soul, which glides into our thoughts with a healing sympathy. It is a day on which hours do not oust one another. It is a day that can soothe all sadness away."—*The Sabbath*, page 55.

I have found delight in God's creation and have incorporated into my basic religious beliefs the observance of the seventh-day Sabbath. This I believe to be a dimension of salvation—the highest expression of belief in God as the Creator of heaven and earth. The basis for this viewpoint was written by God into the Sabbath commandment.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Thus every recurring seventh-day Sabbath reminds me of God's creative power; and worship on that day is recognition of that power in my life.

Many try to shrug off this truth by saying that a mere day in the light of eternity is unimportant, that God is too big to worry about whether or not we keep one specific day in His honour. Still, if we study the Scriptures, we cannot but be impressed with the Sabbath's importance as a guarantee for the unity of God with His creation.

Again Mr. Heschel expresses the truth with excellence: "For where shall the likeness of God be found? There is no quality that space has in common with the essence of God. There is not enough freedom on the top of the mountain; there is not enough glory in the silence of the sea. Yet the likeness of God can be found in time, which is eternity in disguise.

"The art of keeping the seventh day is the art of painting on the canvas of time the mysterious grandeur of the climax of creation: as He sanctified the seventh day, so shall we. The love of the Sabbath is the love of man for what he and God have in common. Our keeping the Sabbath day is a paraphrase of His sanctification of the seventh day."—*Ibid*.

I place importance on the Sabbath, therefore, because it is a sign of allegiance to our Maker, a memorial of His creative power. Every time we keep the Sabbath, we disavow the claims of organic evolution; we deny that man started with a germ which as a matter of chance turned into a protozoan, then was divided into two cells, then four until by fortuitous combination involving higher mathematics the cells developed into an ape and finally into a human being. By keeping the Sabbath we witness that God is all wisdom, all power, all love, and that we are His special creation.

Ellen G. White placed emphasis on this truth in these very pertinent words: "The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. . . . 'This great fact can never become obsolete and must never be forgotten.'"—*The Great Controversy*," pages 436-438.

Through the Sabbath man's sweat and toil are united with his spiritual life. The Sabbath unites the body and the spirit, the physical and the spiritual. A complete life without the Sabbath is inconceivable. We would have gardens, animals, people—physical beauty; but there would be no divine clasp of unity tying all these to God. The great delusion which presently stifles the minds of men is that the real meaning of the seventh-day Sabbath is not understood.

The Sabbath, when viewed correctly, relieves us from the tyranny of human acts and lifts us into the holy, peaceful atmosphere of heaven. Who can deny that we desperately need this tranquillity of spirit—we of a world that comprehends the atomic bomb, the sun-girdling satellite, and the intercontinental missile? Some will say that this is an eccentric, mystical notion which has no value; but those who have been in tune with God and His Sabbath day know irrevocably of the joy, peace, and serenity which accompany Sabbath-day worship.

We must consider, then, secular labour on the Sabbath day to be inappropriate. The commandment says that we should rest, giving a periodic halt to the toil of gaining a livelihood. Worldly pleasure and profit have no place on this special day, which is to be devoted to sacred hours of rest, worship, and holy deeds.

Perhaps an illustration of the difference between art and craft will help to point out why I consider it important that we make a distinction in our way of life between a week-day and the Sabbath. A craft requires the technical co-ordination of hands and mind; but art, we might say, carries that extra breadth of imagination. To attain excellence in art, the artist rises above the paint and canvas into the realm of deep feeling and the soul's searching for an ideal. So it is with the Sabbath. Here the splendour of the day is expressed in special meditation and even abstention. What better way to express our awe in the presence of Divinity than willingly and happily to abstain from noisy acts and from the common, ordinary routine of existing?

I have added the words *willingly* and *happily* because we must not make of God's day a series of legal codes. In this respect the Jews went astray. They were no longer absorbed by the wonder and celebration of the Sabbath; rather, they made of it a strenuous match to see how fine a line they could draw between deeds acceptable and those not acceptable. They could walk only so far, speak only on certain subjects, eat only certain food, carry only certain burdens, in an endless list of legal "don'ts" designed to make the day miserable and to blind God's children to the Sabbath's true value.

Certain types of work are completely in order on the Sabbath. Nature, though created by God, does not halt its course. The sun shines on Sabbath, the breezes blow, vegetation continues, man himself breathes and

lives. God does not for a moment withdraw, or man would perish. Thus man also has a work to perform on this day. The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. How could God's child be held guiltless should he neglect to relieve suffering on the Sabbath? God's holy rest day was made for man; acts of mercy are in perfect harmony with its intent.

In answer to the suggestion that any day can be chosen as the holy Sabbath day, we say that this is impossible. The Sabbath is a specific creation in time and space. "All things were made by Him; and without Him was not anything made that was made." John 1:3. John is referring to the Word—God made flesh to dwell among men. Thus God made the Sabbath. He "rested on the seventh day," and "blessed" and "sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3. The Creator can have but one rest day, and it was established in His completed work of creation.

It is significant that Christ Himself, when on earth, observed the seventh-day Sabbath. This is confirmed in Luke's story: "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." Luke 4:16.

The disciples of Jesus followed His example. Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. Luke adds (verse 11) that Paul stayed in one place to preach the gospel for seventy-eight Sabbaths. Throughout New Testament times Christians observed the seventh day of the week as the Sabbath. In view of the great importance the Jews attached to the Sabbath, and in the light of the opposition aroused by the Christian neglect of ritual observances (see Acts 15; Galatians 2:3), any deviation from the Sabbath commandment, by Paul or others, would inevitably have aroused a storm of protest. Contention over the observance of the Sabbath, had there been any, would have found mention in apostolic record. But there is only profound silence.

The simple fact is that, from first to last, the Holy Scriptures know of no other day of rest than the seventh-day Sabbath.

The suggestion, then, that any day in the week could be kept holy is invalid. Only a being with creative power could establish such a day. And there is only one Creator. Certainly no human being can take it on himself to usurp God's creative power. And if God were to acknowledge another Sabbath besides the seventh day, which He originally set aside and blessed, He would have to negate His own creation to destroy part of Himself; and this God cannot do and still remain God. To change His creation would make God subject to change, and then all the stability in the universe would be gone. This is an impossible view for anyone who believes in God's perfection.

Nevertheless the Scriptures did prophesy that an attempt would be made to change God's day: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Daniel 7:25. The only part of the Decalogue which deals with time is the fourth commandment, regarding the Sabbath. And

indeed, the first Sunday law, establishing the first day of the week as the day of rest, came in A.D. 321, during the reign of Emperor Constantine. Nowhere in either the Old or the New Testament do we find a hint that a change would be in order.

Furthermore, Jesus was deeply concerned about the Sabbath. In looking to the imminent destruction of Jerusalem, He said to His disciples, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. These words were to apply after His ascension, so we see that Jesus had no intention of changing His creation. He gave His life on Friday, rested in the tomb on the Sabbath, and arose on the first day of the week to start anew His work.

Since then no time has been lost. In 1582 a change was made from the Julian to the Gregorian calendar, but the weekly cycle was not affected by this. We can sincerely say that promoting the sanctification of any

that we could find salvation without desiring to belong to the body of which Christ is the head.

From time to time individuals have expressed to me their opposition to the idea of belonging to the church, saying, "Too much hypocrisy, too much inconsistency, too many high pressure drives for money and statistics, pervade the institution. I don't want to have any part in this." To hold this view is once again to misunderstand the function of the church. No one would be so foolhardy or proud as to assume that the church is spotless. It cannot be, as long as defective human beings make up its membership. The church, however, is still the "communion of the saints" because Christ is its head and is working through its imperfect members for the purification and sanctification of the individual.

Errors and mistakes have been made by the church as an institution, a corporate organization; but we must never confuse this with the total church. That the church as an institution is imperfect was recognized by Paul when he said, "We have this treasure in earthen vessels." 2 Corinthians 4:7.

The physical church plant, the business it conducts, even its leadership, is imperfect, for it is human; but this is not the church. This is only what might be called the ecclesiastical shell—an earthen vessel. God's redemptive community embraces the "treasure" and the "earthen vessel," the worship and its worshippers. In togetherness this community reaches toward a closer relationship with God. Thus every member of the church, regardless of rank or hierarchical position, becomes the bride of Christ, part of the treasure. The congregation can meet in a dingy cellar, an old attic, out under the blue sky; but the worshippers are still Christ's bride. By hallowing His Sabbath they identify themselves with God's power to create and re-create in His likeness.

In summing up, the Sabbath bridges the temporal and the eternal. Created from the foundation of the earth, it will remain throughout eternity. "And 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." Isaiah 66:23. Once having bridged that nameless gap between the now and the then, the here and the there, we shall continue to rest on the Sabbath.

On God's holy Sabbath day it is our joy to share what is eternal, to advance beyond the results of creation to the mystery of creation; from the world of creation to the creation of a new world. Little wonder, then, that the God of the Sabbath promises:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14. This promise, too, I believe.

When Phillips Brooks met Helen Keller, who later became the miracle of her generation, he was asked to convey to this deaf and blind mute the love of God. It took considerable time before he was able to bridge the handicaps that separated them, but suddenly the light of understanding crossed her face, and she signalled back to him, "I always knew there was a God, but didn't know His name."
—Kermit R. Olsen in "The Magnitude of Prayer"
(Fleming H. Revell Company).

day except the seventh-day Sabbath is an attempt to usurp God's power; it is blasphemy. Those of us who believe in God's sovereignty will not wish to let such blasphemy go by default. We will oppose the appropriation of God's livery for false use.

God asks us simply to keep His commandments if we love Him. He also asks that we love our fellow men: "Thou shalt love thy neighbour as thyself." Matthew 19:19. I would not condemn religious persuasions, therefore, that do not accept the seventh-day Sabbath. Ours is not to judge and condemn; ours is only to love and keep His commandments. We are, however, duty bound to point to the importance of Sabbath-keeping. Our passion for God constrains us to do so.

A natural phase of Sabbath-keeping is church membership and worship. Tragically, society as a whole has become increasingly neglectful of this high privilege, thinking that it is nice but not necessary, something which only the weak in heart and faint of spirit actually need. To them we must say that church fellowship is a component of salvation. Christ "is the head of the body, the church." Colossians 1:18. It is unthinkable



*Speaking of impossibilities,
what could be more impossible than perfection?
Yet there it is,
clearly commanded by Jesus Himself.*

THE YOUNG WOMAN spoke with conviction as she said, "It is impossible to keep the law of God." The tone of her voice told that the matter was settled for her.

In one sense she was right. It is impossible to obey God—of ourselves. It is equally impossible to love God above all else, to love our neighbour as ourselves, to generate the spirit of repentance, to atone for our sins, or to change our own hearts. Christianity is full of impossibilities that drive our helpless souls to the Lord. Jesus said, "With men it is impossible, but not with God: for with God all things are possible." Mark 10:27.

Setting a moderate standard for ourselves, one that we feel we can comfortably reach, is not what we need. For, were man to become a law to himself, he would

WHAT DID JESUS MEAN

soon reduce religion to a way of sin rather than of righteousness. Instead of accommodating Christianity to the human level, Jesus sought to bring man's ideals to the very pinnacle of holy living. Lest we seek a lesser goal, He admonishes us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

Speaking of impossibilities, what could be more impossible than perfection? Yes there it is, clearly commanded by Jesus Himself. But such a goal, if it did not end in utter futility, could open a new door to man's glorious restoration. Reason tells us that God could not require anything less than perfection without giving approval to sin in some degree. That would never do, nor could it ever be. With God, compromise is out of the question. Paul reminds us, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Romans 13:14.

In many ways, Christianity is a mystery. Because of this, Jesus did not try to make men understand its hidden depths, but to accept the gospel in its simplicity. When He spoke of perfection, He made no attempt to define it, except to say that the character of God is an example. One Bible commentator has aptly said, "Higher than the highest human thought can reach is God's ideal for His children."—Ellen G. White, "Education," page 18.

But there is still the question, How can anyone be perfect as God is perfect? Perfection is never something we gain by doing. It does not take a lifetime to learn that. On God's part, our perfection is an accomplishment. But for us, it is a relationship. In our own right and as sinful men, we can never become as good as God. We can never duplicate the character of Christ. But it is His purpose that we shall reflect His image more and more. The Scripture says, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18.

"Be Perfect"?

LOUIS F. CUNNINGHAM

No man will be saved because of what he has done for God, but because of what God has done for him. It has been well said, "We have nothing of ourselves, but the light of His love shines upon us, and we are to reflect its brightness. 'In His borrowed goodness good,' we may be perfect in our sphere, even as God is perfect in His."—Ellen G. White, *"Thoughts from the Mount of Blessing,"* page 77.

The apostle tells us, "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. The only true Source or Example of righteousness is divine. Jesus said, "There is none good but One, that is, God." Matthew 19:17. One of the clearest illustrations of this truth is found in the experience of Joshua the high priest. He is described as standing before the Angel of the Lord. Satan also was present to witness against him. In the account, the shabby clothing which he wore represented his own faulty human character. "Now Joshua was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:3, 4.

Joshua gladly accepted the robe of Christ's perfection in place of his own poor righteousness. Through the surrender of his heart and the acceptance of the promise by faith, he was brought into union with the divine that every spiritual grace might be his. So it may be with the humblest believer. "If we abide in Christ, if the love of God dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of God as expressed in the precepts of His holy law."—Ellen G. White, *"Steps to Christ,"* page 61.

Jesus speaks of the experience of holy living in familiar terms. "I am the true vine, and My Father is the husbandman." "Abide in Me, and I in you. As

the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." John 15:1, 4, 5.

Everything depends upon a right relationship to Christ on our part. So long as this holds true, the tender branch of our lives continues to grow, to become more and more like the Vine, until it reaches maturity. But even then, the same dependence upon Christ must remain.

In this divine-human bond, the weakness of man is made triumphant over sin through the power of the Infinite. But God does something even more. He applies the merits of Christ's sinless life to each trusting soul. In the eyes of God, man thus becomes one with Jesus in character. Only in this vicarious sense could any be considered perfect. And for our encouragement, the Bible gives more than one example of such perfection. "Noah was a just man and perfect in his generations, and Noah walked with God." Genesis 6:9. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Job 1:1. From a human standpoint, both these men had faults and limitations, but clothed in Christ's righteousness, they were blameless.

One day the trial of our faith will be over, and we "shall receive a crown of glory that fadeth not away." 1 Peter 5:4. Then the Lord will tell the wisdom of His providence and the wonder of His grace as revealed in us. Then we shall understand the deep things of God. But in that day, when eternity unfolds "the mystery of godliness" (1 Timothy 3:16), none will have reason to boast of himself. The honour will go to Another. For as was true of God's people of old, so will it ever be. "In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord our righteousness." Jeremiah 23:6.

MEMBERS of an Indian tribe in a virtually inaccessible area in Mexico looked up in surprise as a small plane circled, dipped down, and landed in a nearby clearing.

An American pilot, having heard of their needs and undaunted by lack of roads, had flown in a plane-load of clothing to be distributed among them. When he finished unloading his plane, he walked up to the chief and said, "I have a special gift for you."

Taking the cardboard carton held out to him, the chief opened it and found inside a small, brightly coloured gramophone and some records. The pilot showed the curious chief how to operate the machine by simply placing his right forefinger on a little plastic loop resting on top of the record and turning it clockwise. The chief immediately went and sat under a tree, so absorbed with his new possession that it was impossible for anyone to get his attention. When the pilot returned a few months later, the chief requested a new set of records. He had worn out all but three of the original set.

On the other side of the world, on the island of Taiwan, the country people have little or no entertainment to occupy their time after the day's work is done. It has therefore been their custom to retire early and rise at dawn to start work anew. However, it is possible today find groups of country peasants staying up until midnight or later because someone has given them a bright-orange, toy-sized gramophone and a set of records, and they now have something with which they are very much "entertained."

Scantly clad tribesmen cluster around one of their fellows in a jungle village in a remote part of New Guinea. Their eyes widen in amazement and their bodies tense as they prepare to run from what the man in the centre holds in his hand. It is not what they see, but what they hear, that startles them, for out of

★ By **JOYCE McCLINTOCK**

this strange "talking box" a voice is speaking to them in their own tongue! How can such a thing be? As they realize no danger is going to befall them, they gather closer to comprehend better the words being spoken.

What do these people hear that is so intriguing to them? On these small records are the basic fundamentals of Christianity; not involved doctrine, not specific dogmas of any one church, but simply the story of the redeeming love of Jesus Christ as Saviour and the gospel of the kingdom as He gave it.

In an unpretentious building in the hills of Malibu, California, a man, his wife, a retired Navy man who donates full time, and one paid employee assemble and ship each year to overseas countries 5,000 hand-operated plastic gramophones, each accompanied by a set of eight records. So simple a child can operate them, these sets are bringing Christianity to many who might otherwise never hear of it.

Now known as International Educational Recordings (I.E.R.), a non-profit, non-denominational organization, this project was initiated and is carried on as



Natives from New Guinea Highlands master the technique of operating the gramophone. (Len Bernard photo)

Lake Titicaca Peruvians listen with pleasure to the gospel in their own language.



Fabulous

TALKING BOX

a labour of love by a tall white-haired man who receives no monetary return from his full-time work, but who feels that it is pay enough to know his efforts are helping pagans to become Christians. John Ford is a rather soft-spoken man, but what he says reveals determination and singleness of purpose.

A sincere, devoted Christian who served for four years during the 1920's as a missionary in the Andes near Quito, Ecuador, Ford's great burden for spreading the gospel arises from the Bible text which says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matthew

After much consideration he decided that a simple, inexpensive, hand-operated gramophone, with records in many languages, would be an excellent way to present the gospel. He and his wife, Louise, agreed to devote all their time to putting this idea into effect, and further decided that they would take no financial remuneration for their services from any funds that might be donated to help develop the project. At the time, their assets were minimal: some well-worn furniture, a car, 160 acres of mountain brush land in Malibu, a bank account of approximately \$200, and an acre planted to avocados in San Diego. They sold their avocado land for enough to provide living expenses for several years.

Although they now had money with which to meet their living expenses, where were the finances coming from to defray the costs involved in buying the gramophones, pressing the records, and shipping the sets to mission fields? Thinking that others might be interested, they duplicated a letter explaining their plan and sent out about fifty copies to neighbours and friends. In response a number of people sent contributions totalling over \$1,000. The Fords were in business for the Lord.

Ford's next step was to write in English the script for the basic lessons in Christianity, phrased in as simple language as possible so that primitive, unschooled people who know nothing about Christianity and can't read can still understand. The script was sent to a missionary working in New Guinea, who selected two tribesmen, Cari and Koyu, and explained to them what he would like them to do. Setting up his tape recorder, he had Cari translate the script into his native Agarabe tongue. Then Koyu did the same in Auiana. When this was completed the tape was flown back to Ford in California. The first records in these languages were

Miniature Gramophone Brings Christ to Millions in Their Own Tongue

24:14), and the text in Revelation 14:6, which reads, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Ford emphasizes the word "tongue," pointing out that there are 3,000 major languages plus 8,000 dialects in the world. It was during his missionary years that he first realized the problems posed by the language barrier.

Many years later, at a time when he could presumably look forward to retirement within a few years, he became increasingly concerned with the fact that most methods of presenting Christianity reach relatively small numbers of people. With the world's population exploding and non-Christian people increasing at a greater rate than Christians, he felt that some different method of reaching the masses of humanity would have to be devised if there were to be any hope of giving the gospel to every nation, kindred, tongue, and people. Thus in 1953 Ford began turning his thoughts, energies, and prayers toward a solution to this seemingly insurmountable problem.

quickly pressed and sent back to New Guinea, arriving there just about one month from the time the script had first reached the missionary. "This demonstrated how quickly the gospel could be made available in a new language," remarked Ford.

Interestingly, Koyu became the first convert to Christianity from his tribe. Although the knowledge of Christ was very new to him, he immediately became a missionary to his own people, who lived about three days' walk from the mission station. Having no education, he could not preach, but the little gramophone provided him with all that he needed to present Christ to his tribe, and he shortly had many of his people ready for baptism. Perhaps the one he was most happy to see forsake his former ways was his own father, who had previously been a cannibal but who now became an ardent gramophone evangelist.

In New Guinea the records have proved remarkably effective in reaching heathen people with the gospel. Pastor L. C. Naden writes of a group belonging to a cannibal tribe living in the village of Purosa. One day a man from a neighbouring tribe walked into

this village carrying a strange-looking contraption that spoke to them about a Man of whom they had never heard. The stranger told about the European missionaries in the nearby village of Okasa who could tell them more about this wonderful Person.

Clutching their bows and arrows, for they refused to believe they could travel unarmed, the little group made their way to Okasa. With bodies generously covered with rancid pig's grease, they were a sight to behold. The women's wrists were decorated with bracelets of dried pigs' entrails, and a small bark cape hung down their backs. The men were adorned with shells, sticks, and greasy bands. They hardly seemed likely prospects for conversion to Christianity, but they listened in awe as the missionaries told them the story of redemption.

They stayed in Okasa for several days, drinking in every word. When they left for their own village, a transformation had been wrought not only in their hearts but also in their bodies, for now they were washed clean of grease and their heathen emblems had disappeared. Their enthusiasm for their newly found religion was so contagious that within a few months the village of Purosa boasted a church large enough to seat 400 and a tithe house to which the people brought the Lord's portion of their produce. Tribesmen who all their lives had been cannibals forsook the ways of their forefathers and became baptized Christians.

Since 1954, when the first records were pressed from the tapes made in New Guinea, similar discs have been made in 140 different languages or dialects, generally those spoken by larger groups. At the request of a missionary of any faith anywhere in the world, Ford sends the script to him. The missionary follows the procedure of using a tribesman who knows at least pidgin English and has him translate the gospel message into his native tongue. The tape is sent back to Ford, who now presses the records in his own shop, where the gramophones are assembled and packed for shipping.

All this work is done with absolutely no charge to the missionary or to the people. The entire cost of the gramophones, records, labour, and shipping, and all other expenses, are covered by donations sent to I.E.R. "There is no phase of commercialism about this enterprise," Ford says emphatically. "I am not trying to get something, but to give something. I feel that the Lord honours a work of this kind." Although he makes no personal solicitation for funds, enough money comes in so that Ford has never had to refuse the request of a missionary; he can supply him immediately. Demonstrating how easily the plastic hand-operated gramophone works, Ford laughed, "We've made several innovations since the days when I first made gramophones out of cake tins, aluminium scrap, screws, and bolts. We now have a light-weight, virtually rust-proof machine which can be operated even while being held in the hand. It takes very little instruction to show a person how to use it and how to change the needles every once in a while. The records can be played about 1,000 times each before they're worn out."

All around the globe, missionaries are seeing the results of what this machine can do in the lives of primitive, often savage people. The secret of this success is that the records are prepared in the language of the people who hear them, not by a white person

who can't quite master the proper accent, but by a native of the country. Sometimes people will not even listen when a white missionary tries to tell them about Christ, but hearing a voice coming from this "talking box" in their own tongue seems to reach them in a way which no other method has been able to do.

Thousands of miles away from where the gramophones are made lives a man who was instrumental in starting the work of these machines in mission fields. Approximately eleven years ago, at Pastor Ford's request, Pastor A. J. Campbell paved the way for the distribution of the machines to heathen people in New Guinea. Now semi-retired in his native Australia, he and his wife served as missionaries for thirty-three years, nine of them in the Solomon Islands, and twenty-four in New Guinea. Because his health failed, he has retired from mission field work, but he is still active in promoting this gramophone ministry. From the branch office of I.E.R. in Cooranbong, New South Wales, Australia, he sends letters all over the world explaining the work of the gramophone and how startlingly successful it can be in spreading the gospel.

A friendly man in his mid-sixties, Campbell is unceasingly exuberant about the possibilities of reaching the heathen in this way. "I have seen primitive people lie on the grass, bury their heads in their hands, ignore planes flying overhead and jeeps driving by, even the little gramophone itself, after a while, and just listen, positively astounded at the message coming from it in their own tongue!"

Reminiscing about his years of patient missionary labour, Campbell recalls, "We waited five years before the first natives of eastern New Guinea were baptized. They were a wild, difficult people, fighting day and night. I only wish that we had had the little 'wonder machines' in those years." Today aeroplanes are flying the gramophones into the very same rugged mountain areas where he and his wife worked. In that area there are now 5,000 baptized Christians and 14,000 more studying the Word of God, many as a result of hearing the records.

Campbell is thrilled with the remarkable results obtained with the gramophones, not only in New Guinea but in widely separated areas of the globe. "It would be impossible to measure what these grand little workers are accomplishing," he states enthusiastically. "I received an order for 1,200 recently from Matto Grosso, deep in Brazil; this led to other orders. They are used along the west coast of Greenland in Greenlandic or Eskimo, from Godthaab in the south to the great American rocket base at Thule in the north, eight hundred miles from the Pole. They are being used among the American Indians of Arizona and other places, and among the aborigines of Australia. They are also in Mandarin, which the people of China speak, but possibly only half can write. We hope they will soon go into Communist China. They are a real breakthrough, for they do not involve learning how to write a language."

Thus, in lands from one end of the globe to the other, because of the enthusiasm and dedication of many devoted missionaries, and by new and ingenious methods, the work of spreading the gospel of Christ goes on with undiminished zeal.

**just YOU
and
YOUR BIBLE**



Roy C. Naden

An Ancient Gift Restored in Our Modern Times

1. The Bible uses a significant word to describe the church of the last days; it calls it the "remnant" church. By what two characteristics is the "remnant" church identified?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

2. How do the Scriptures explain the meaning of the expression "the testimony of Jesus"?

"And I fell at his feet to worship him. And he said unto me, . . . worship God; for the testimony of Jesus is the spirit of prophecy." Revelation 19:10.

3. The Bible assures us that the true church in the time of the end would have the gift of prophecy. This gift is not a new gift however, for God's people have often been blessed with the spirit of prophecy over the centuries. Even though some of the prophets were not called to write a part of the sacred canon of Scripture, they still had the genuine prophetic gift of course. Who were some of the prophets, in this category, mentioned in the Bible?

Nathan and Abijah: 2 Chronicles 9:29

Jasher: Joshua 10:13.

Gad: 1 Chronicles 29:29

Iddo: 2 Chronicles 13:22

Shemaiah: 2 Chronicles 12:15

The four daughters of Phillip: Acts 21:9

4. How did Jesus show His respect for the prophets, a respect which we would do well to emulate?

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matthew 10:41.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17.

"And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

5. It is commonly thought that a prophet's main work is to predict future events. Although the prophet's work does include "prediction," what is the basic work of a prophet?

"He that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Corinthians 14:3.

6. It is not uncommon to find people with reservations about or even antagonism to this gift, but how does the Bible caution against such an attitude?

"Despise not prophesyings." 1 Thessalonians 5:20.

7. We would expect the enemy of truth to strive to counterfeit this choice gift, therefore what admonition does the Bible give to the Christian church?

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

8. What is the ultimate and final test by which we may determine those prophets who are true and those who are false?

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matthew 7:15, 16.

9. What aspects of doctrine must be proclaimed by a true prophet?

A. Complete belief in the incarnation of Jesus Christ.

"Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2.

B. Upholding of the Ten Commandments and ALL the writings of Scripture.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

10. When a prophet professes to have been instructed by God to give his message, how may the validity of his claims be tested?

"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jeremiah 28:9.

11. It is most interesting to find that some physical phenomena are often associated with the giving of a prophetic vision. While such phenomena do not of themselves, constitute proof that the vision is of God, it is important evidence when considered with the tests mentioned under Questions 9 and 10. What is the nature of these physical phenomena?

A. Natural strength departs, supernatural strength imparted.

"Therefore I was left alone, and saw this great vision, and there remained no strength in me: . . . I retained no strength."

"For how can the servant of this my lord talk with this my lord? . . . Then there came again and touched me one like the appearance of a man, and he strengthened me." Daniel 10:8, 17, 18.

B. The eyes are open during the course of vision.

"And Balaam lifted up his eyes, . . . and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor . . . saw the vision of the Almighty, falling into a trance, but having his eyes open." Numbers 24:2-4.

12. These times are momentous indeed, and we should be greatly comforted to know God has entrusted to His people at this time the guiding light of the gift of prophecy. The writings of the Lord's messengers, outside the sacred Scriptures, we would recognize to be neither a substitute for the Bible, nor equal to it, of course. This is obvious when you realize claimants to the prophetic gift are to be tested by the Bible. But ALL the Lord's prophets have received their messages from the same SOURCE of inspiration. In what clear words has the relationship between the Bible and the work of the Lord's prophets been stated in our time?

"Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures always leads to the Scriptures."

"Little heed is given to the Bible and the Lord has given a lesser light to lead men and women to the Greater Light." —Ellen G. White.



*A thought-provoking analysis of sweeping changes
being made in our current way of life*

LIONEL H. TURNER

EVERY AGE has had its calamity howlers, its prophets of doom. In every century there have been warnings that the end of the world is at hand. And always there have been souls to quake with fear, and to strive, at least for a time, to mend their lives. Today, however, most people find suggestions of this sort too incredible to be anything else but amusing. Yet it is undeniable that the Bible speaks of the end of the world insistently; often enough, indeed, to convince the reader that the time will come eventually when the world as we know it will cease to be. Moreover, it makes it plain that terrible times will proclaim the approach of this climax so emphatically that men will know indubitably when the last days are at hand.

For this reason it is by no means odd that the Christian should look speculatively at his own times to see if his civilization seems to have within it the seeds of its own destruction.

Our own age commends itself to our attention for a very good reason: for the first time in our history we hear warnings of impending doom not from Bible students and religionists, but from statesmen and scientists. Let us take a little time to look at one facet of this amazing age: the revolution that is taking place in our in-

Journey into **CHAOS**

dustrial world. Slowly but surely the world is beginning to come under the control of "machines that think." Some of the effects of this bizarre rule are already apparent, and the ultimate prospects are frightening indeed.

We have all been born into a world of machines, and we have become so used to them that we are apt to forget the tremendous social and economic hardships that accompanied the first industrial revolution that followed hard on the heels of the application of machinery to the manifold activities of industry. We have forgotten how the working significance was wrenched suddenly out of the hands of the common people, how they were placed at the mercy of the few who were in a position to exploit the situation, how men, women and children worked for a pittance through interminably long days in mines and factories. We have forgotten all this, because the world was able, during the course of several generations, to extricate itself from the difficulties and injustices of the strange new world of clanging machines. We learned to live on a higher economic plane, with higher standards of living, with more leisure, universal education, and new freedoms of every kind. In short, we have emerged from this experience with increased confidence in our power to master our destiny in spite of devastating changes.

At first sight, therefore, it would seem premature to express concern over what has often been called "the second industrial revolution." The phrase is unfortunate because it suggests an upheaval that is an extension of the disturbances of the last century. But with the invention of the first appliance that thinks, that modifies its activity with a change in environment, appliances like the pop-up toaster that heats the toast till it is crisp and then shuts itself off and pushes out the toast with enough commotion to inform the housewife that breakfast is ready—with the first development of this sort, a quite new and very much more devastating revolution had begun.

For a decade or so this development gave little warning of its mighty potentialities, but with the development of the electronic computer with its ever-growing complexity and its amazing evolution in conjunction with industry and pure science in automative processes, we found that we were being hustled along a road that





any kind of external circumstances. It moves like a chain reaction with every mind stimulating two others. This force and many others like the inexorable pressures of business competition that travail in desperate hours to give birth to technological applications of science, the gigantic forces of international competition that bring unbelievable advances in a space race only a decade old—these and many other forces more subtle and more complex, drive the current of this revolution onward irrevocably.

In this Amazon-like stream of change one can discern several especially strong currents. The monstrous union between computers and intricate and sophisticated machinery is leading to a production rate that is more like magic than reality. Concomitantly, the need for man-power and man-mind is reducing. Again, as the demand grows for brains of the highest calibre educated to the highest level, so does the power of the old proletariat wane. Already we see erstwhile powerful unions like the coal-miners' union, whose strikes could humble a nation two decades ago, dwindling to a precarious body cowed into silence by giant machinery that makes the pick and shovel seem pitiful and mediaeval. Even the stevedoring union speaks with a muted voice as it watches for the threatened invasion of the wharves by automative machinery. A third current is the tremendously accelerated programme of tertiary education and, among the aristocracy of high I.Q.'s, that is arising everywhere the intellectual climate seems to favour a spirit of agnosticism and a decided decline in religious attitudes and beliefs. And we see religion with its back to the wall, and denominations, once strong enough to stand alone, moving backward to a common position and a united front.

But these currents are just starting. What do we see if we look further down the stream of progress? The age of machines foretold by H. G. Wells is almost upon us. The prospects for the brilliant and the highly educated are exciting in the extreme. Likewise the redundancy of the mediocre and less-than-mediocre is becoming frightfully evident. More than one writer in recent times has foretold the times when men will beg not for shorter working hours and higher pay, but for work, a place in the sun, a chance to live a significant life, which, after all, is the most basic emo-

tional need of any man in any society. Take this away from a group of young people and you have ugly hostilities, delinquency, social insanity. Take it away from half the world, and civilization itself will collapse.

Amongst the brief, almost fragmentary prophecies that refer to the end of the world, we can bring into focus highly significant pictures of all these things. In Daniel chapter two the prophet saw the last civilization depicted as a crumbling, incoherent mass of iron and clay, all strength and weakness that was only weakness. In Daniel chapter twelve he caught an impression of the end of the world associated with movement, rapid movement and a vast increase of knowledge. And James saw controversy between the working man and his masters in which the working man was being cheated of his just deserts.

If this were not our civilization that the prophets were seeing through the shifting mists of the centuries, it was one very much like it.

Our Co-operation Corner

From time to time "Signs" readers forward donations to us for various worthy causes. We are happy to acknowledge these gifts through our columns, and to disburse the gifts as directed by the donors. On behalf of the various funds mentioned we gratefully acknowledge the following donations.

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"Before They Call I Will Answer"

A STORY FOR THE JUNIORS BY MYRTLE O'HARA

JOELIE SAT THINKING. He had been thinking for a long time now and was no nearer solving his problem than he had been days ago. He felt utterly discouraged and although he was a big boy he started to cry. For about eight years he had struggled desperately to get an education and now with just three more years to go he could see no way of getting the necessary money to continue. His one ambition was to become a teacher. When he graduated he wanted to return to his home in Tonga and help other boys and girls obtain an education, too.

Joelie was the second youngest of a family of seven children. When he was quite small his father died. His eldest brother tried to take his father's place but things went from bad to worse. None of the family had any education and Joelie longed for something better. So when he was about fourteen years old he left home and went to the Seventh-day Adventist college a few miles from Nuku'alofa, the capital of Tonga.

He arrived with nothing but the clothes he wore, and they were by no means new. He studied hard and worked to earn what little money he could to pay for his school fees. At the end of each school year some of the students went home for the holidays, but Joelie stayed on and worked to earn money for the next year.

He completed the course at Beulah College and made up his mind to go on to Fulton College in Suva, Fiji, but as usual he had no money. So during the year 1964 he worked all the time. He often wished he could go home to see his mother and brothers and sisters, but there was no money to spare for the trip. At the end of the year he still hadn't earned enough. What could he do? Then his missionary teacher, knowing Joelie was such a fine boy, offered to make up the difference from his own wages. So off he went, thankfully and joyfully, to Fiji.

During 1966 people in Australia who knew about Joelie helped him with his fees. Now he was facing 1967. Once again he would spend the vacation working at the college. He was willing to work hard and faithfully for long hours (and he was an excellent worker), but even so he wouldn't be able to earn nearly enough money. He couldn't expect the same people to help him again this year. He could see no way out of the difficulty and he cried. But God had already provided for his need although he didn't know it at the time.

Someone else in Australia heard about Joelie and felt it would be a privilege to help such an earnest boy in his struggle for an education. So they offered to pay his fees for this year. And in the moment of his darkest despair Joelie received a letter telling him the good news. He thought then of the text in Isaiah which says: "Before they call I will answer, and while they are yet speaking I will hear." He should have had more faith. God had helped him so far and would not leave him now. But sometimes it is hard to trust when one cannot see the way clearly. The following are extracts taken from a letter he wrote to his friends.

"This letter is just to show you how much I appreciate your love and kindness in helping me to be successful in my preparation for God's work. . . . I have nothing to offer you in return for your great love but I promise to try my best to finish my course and go out to help the people in my island, and save some souls for God's kingdom. . . . I hope to complete my course at the end of 1969. . . . Can you send me a photo of your family? I want to keep it as a remembrance of you and I also want to show it to my mother. She is very old now but I hope to see her before she passes away. I have not seen her for years because of the expense of transportation, and I also have to work in the college during the holidays to help with my school fees. . . . Once again I want to say thank you very much. . . . I cannot express my appreciation for your kindness. . . . Wishing you much of God's blessing, Yours sincerely."

Joelie is not the only person who needs help. There are thousands of other boys and girls in the islands of the Pacific whose greatest wish is to become educated in order to help their own people. They come to the missionaries begging to be taken into the schools. They plead for missionaries to be sent to their villages, but they are sent away without help. The schools are full and there is no money to enlarge them or to build others. Teachers are scarce, equipment is scarce, food is scarce. In fact there is not enough of anything anywhere and there is no money to provide anything more.

Girls and boys, you and I can help. We have so much of everything and those children have nothing. Think of Penni who was at Beulah College with Joelie. One day he knocked on the missionary's door and asked for sixpence to buy some food. He hadn't eaten for two days and didn't know where he could get food. When he came to school his parents placed him in the care of an uncle who didn't want the boy to attend a Christian school. Rather than go home to this man each weekend he stayed at the school and another boy shared his food with him. Term end came and the boy who fed Penni went home and Penni went hungry. What else could the missionary do except ask Penni to work for him and then feed him for the rest of the holidays? He was only a small boy about twelve years old and of course couldn't do very effective work.

The money that most of us spend for things we don't need would feed and educate these girls and boys. Food is very scarce in many of the islands and the children haven't much to eat at any time. Wouldn't you like to help? Probably none of us can give much, but many small amounts will add up to a large sum. Perhaps our mothers and fathers would like to help, too. Gifts for this purpose may be sent to the Appeal for Missions Fund, Signs Publishing Company, Warburton, Victoria. They will be used to the best advantage in helping island children to obtain the education they so much want. Will you help to answer their prayers?

COUNTDOWN

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

By **DESMOND B. HILLS**



Mastering Our Moods

A CERTAIN MAN had become despondent because of the many discouraging circumstances that seemed to surround him. He worried about his business and feared it would not adequately provide for his future. His nerves were tense, and he imagined that his health was being undermined because of his troubles.

One evening after a hectic day at the store, he decided that the next evening he would end his life. After spending a restless night he arose to go down to breakfast. Suddenly he realized that he had nothing to worry about. His business didn't matter, because he wouldn't need it. His health couldn't matter, for he had only one more day to live anyway. Since nothing mattered, he felt astonishingly carefree and happy. He greeted his wife so cheerfully that she looked at him twice to see if there might be something wrong. After breakfast, he got his hat and started hurrying to his place of business. Then he thought, "Why should I hurry? It doesn't make any difference whether I ever get there." Seeing a man across the street whom he thoroughly disliked, he walked over and spoke to him. Then he continued with, "It's surely a fine morning." His would-be friend eyed him suspiciously.

"I can't see anything fine about it," he replied. "Looks like rain to me."

"Well, well," replied the man, "perhaps it will rain. It certainly looks like it."

"Why are you so congenial?" retorted the other. "You generally disagree with me."

"Well," came the reply, "I guess it is because you are generally right."

The man next stopped in and had a friendly chat with a competitor. Then he went to his own business establishment. The people who noticed that he had time for social calls decided that he must be prospering, and this, coupled with the pleasant way in which he greeted his customers, gave new impetus to his business. His two clerks reacted to his cheerfulness by turning out more work than they ordinarily did. Things worked so smoothly that he finished his regular work an hour earlier than usual, giving him an hour to work in the garden. Often he had no time for this. He had been working for some time when his wife called and asked if he would go to the store for a loaf of bread. He started to remonstrate, but checked himself. "This is my last day here," he thought. "Why not be pleasant and make my wife happy." He greeted the store-keeper very cheerfully. Noting his genial manner, the storekeeper, since they were very good friends, asked him to explain.

"Well," replied the man, "it is this way. This is my last day on earth, and I want to enjoy it."

"I can't see anything about that calculated to make one happy," returned the friend. "I believe that I would be very unhappy."

"But this is my last day. Why shouldn't I enjoy it?"

"I suppose so, but what makes you think that this is your last day on earth?"

"Well, it's this way. Last night I was so discouraged over the many harassing problems that confronted me that I decided to end my life tonight, and this one last day I determined to enjoy. I couldn't worry, I decided, about future problems when there was no future and so I have enjoyed myself. I haven't a care in the world. But this I have discovered," he added. "I am better off financially, physically, and mentally than I was last night. I have gained rather than lost. It is the first day that I have ever really lived. The secret seems to be in living only one day at a time."

"It sounds, like a good idea," said the store-keeper. "I, too, have been somewhat discouraged of late. You have me completely sold on the plan and I believe that I will try it myself."

"You will never regret it," answered the man as he turned to go. "Good-bye—I'll see you tomorrow." He had forgotten his terrible resolution of the night before.

This business man hit on a basic secret of mastering our moods and he thus discovered the joy of living. The story is quoted in the book "Playing the



Game of Life," and the author, A. L. Hendrickson, quotes the story to illustrate the fact that "Enjoyment is mental peace; it is the most essential thing to living; it is the essence of living; it is living. If we expect to enjoy the game of life we must do it today. Tomorrow may never come and if it does it is but another day." When the business man decided to enjoy the "last" day ahead of him he really lived. You see, young people, our attitude determines our "altitude."

When we think positively, and live in day-tight compartments, we live on a higher plane. Our Creator definitely recognized our need for a day by day triumphant living. While in the midst of a multitude of people of mixed moods He said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew 6:34.

The statements that precede this sound counsel from the Master's Sermon on the Mount, give the reasons why it is futile to worry and deprive yourself of the joy of living. Here they are in modern language:

- (1) Worry about material things cannot accomplish anything. Verses 25-30.
- (2) You have a heavenly Father who guides the universe and sustains all living things. He knows of all your needs. If you will allow your heavenly Father to guide your little world, you need never fret about anything. Verses 31, 32.
- (3) If you seek first the kingdom of heaven and live according to God's plan for your life you will really enjoy living here and now, and have eternal life hereafter. Verse 33.

Another method of mastering our moods is to begin at once a programme conducive to adding physical zest and lessening fatigue. On this point I list several suggestions that physicians have written for youth who want to improve their physical and mental health.

Be sure to have enough sleep.

Get in some vigorous exercises.

Cultivate a posture that indicates poise and confidence.

Control your eating and see that you have a balanced diet.

Walk a lot and as if you were going somewhere.

Maintain good health-promoting habits of thought and deed.

With respect to our moods every person may be compared to a house that has three floor levels—The top floor, the main floor, and the ground floor. Some people spend too much time striving to live upstairs in their feelings while others continually live in the basement of feeling. The Christian generally inhabits the middle or main floor of emotion. However, sometimes he feels courageous and confident and goes upstairs elated; at other times he slips down into the basement despondent.

Yes, there are various moods and we do well to recognize this fact. Let us remember that our moods are transient and not to be taken too seriously.

True Christian living is not regulated by the emotions, but by the will. If we surrender the will to Christ, exercise faith in Him, our lives will be steady, serene, and successful. A farmer in a waggon was laboriously driving horses on a dusty road. The dust was

thick and the horses and the waggons on the rough road made a lot of noise. As the farmer slowly passed a man on the side of the road, he turned and asked, "How long does this hill last?"

The man by the side of the road turned and looked at him and said, "Hill, nothing! The rear wheels of your waggon are off."

The person who tries to keep on an even emotional level without Christ is like a man driving a waggon with the rear wheels off. Without Christ mastering our moods life is an uphill pull.

The young lady who has written for Countdown this month is my secretary and I know that her secret of enjoying life is her relationship to Christ.

Cast Your Burden on the Lord

By **LYNDELL ROWE**



Nineteen-year-old Lyndell Rowe comes from a delightful rural area on the northern outskirts of Sydney, known as Arcadia. After gaining her Leaving Certificate in 1964, Lyndell went on to graduate from the Secretarial Course at Avondale College in 1966. In addition to this, she also gained her A. Mus. A. in piano the same year. Currently Lyndell is serving her church in a secretarial capacity.

Most young people, it seems, are faced with times of discouragement. Unfortunately, some are troubled more than others. What is our remedy?

I have found that on such occasions, if I ask for Divine help, then it is possible to see the brighter side of life. It is only when we realize that we are incapable of accomplishing a task, that the devil pushes his way in with discouragement. You cannot be confident and discouraged at the same time; it does not work. It is just like trying to sneeze and cough at the same time.

"The Christian is given the invitation to carry his burdens to God in prayer and to fasten himself closely to Christ by the cords of living faith."—E. G. White, "Our High Calling," page 127.

Music has filled a good part of my life and I find that it brings much relaxation and enjoyment to me. Many a time, when I feel "down in the dumps" I go to the piano and there I find that which I need to put me back on the cheery road.

The rural area in which I live also gives me much pleasure and satisfaction, and in this environment I can always come closer to the Lord. As I observe the birds, flowers, and trees, then I realize that there is a God that cares for all and I know that He cares for me.

Looking back over my life, I can recall several things which, at the time, seemed enormous problems, and they brought real discouragement. However, through these experiences I have grown to know the Lord Jesus better and have learned to love and trust Him fully. He has answered my prayers in such wonderful ways and proved that this promise is sure—"Cast thy burden upon the Lord, and He shall sustain thee." Psalm 55:22.



CREATION STORY ACCURATE

A British archaeologist moved to narrow the rift between the scientific and the theological versions of the origins and development of earth and man. Dr. Louis S. B. Leakey, in a lecture at Brookhaven National Laboratory, said, "The amazing thing is not that the writers of the Biblical version were so wrong, but that they are so remarkably accurate when considered in the light of today's scientific knowledge."

ALCOHOLICS AND ACCIDENTS

A University of Michigan report reveals that 50 per cent of fatal traffic accidents are caused by chronic alcoholics. Most of these alcoholics suffer from severe psychiatric problems that apparently immunize them against educational appeals, police warnings, and legal penalties. In researching 72 persons responsible for 87 fatal accidents, the investigators learned that 36 were alcoholics, 35 of whom had been drinking before the fatal accident. Much of the research was gathered posthumously.

GAMBLING IN BRITAIN

The number one social evil in Great Britain today is gambling, according to *Parade* magazine. Ever since the government legalized gambling clubs, those who can afford least to lose have been losing most. George Thomas, parliamentary secretary at the Home Office, said, "There are families whose lives are being ruined because of gambling. The time has come to strike a note of warning to the nation. Unless a halt is called now, we will be on the way to decadence from which it will be very difficult to recover."

AMERICA'S "UNITY IN THE DARK"

In harmony with the developing pattern of church unity in that country, the recent "Principles of Church Union" document accepted by eight American churches with 24 million members, favours the "premise that growing Christian unity is best achieved through structural union first, rather than after a consultation which works from a theological platform."



MOBILE CHURCH

In London a Church of England vicar has converted an old double-decker bus into a mobile church with seats for thirty worshippers on the lower level, while accommodation is provided for Sunday school students above. "We serve several large housing developments where there are absolutely no church buildings, and this is our way of solving that problem," said the Reverend Ivor Machin.

LAY ADMINISTRATORS FOR CHURCHES

U.S. Protestantism faced by a shortage of approximately 60,000 pastors throughout the country, is attempting to fill the gap by employing laymen as church business administrators.

The trend is growing, according to Dr. W. A. Welch, president of Lexington (Kentucky) Theological Seminary. Today, he said, "between 66 and 80 per cent of church business administrators are laymen."

Addressing the tenth annual conference of the National Association of Church Business Administrators, Dr. Welch held that there are still many churches using ministerial time on administrative duties that could be turned over to laymen.

"If the churches did this," he said, "they would free the ministers to fill some of the 60,000 empty pulpits."

"TODAY'S ENGLISH VERSION"

A new English version of the New Testament, in the vocabulary of everyday conversation and illustrated with hundreds of line drawings, has been published by the American Bible Society. Published as a paperback, the book is arranged in paragraph style. The translation is formally titled "Good News for Modern Man," with the subtitle: *The New Testament in Today's English Version*.

NOT A HOME

Some homes were more like motels, the Chief Scouting Commissioner of Australia, Mr. R. Nichols said recently. They were just a place to eat and sleep. He further said that modern homes lacked the atmosphere most people would desire for the upbringing of children. "In the churches, too, congregations are diminishing and Australians generally are paying less attention to their spiritual needs," he said. Schools, while they are compulsory, are depended on far too much for the moral and religious training that the home and churches should give."

TALLER JAPANESE

American-style diets have increased the average height of Japanese fourteen-year-olds about four and one-half inches in the past thirteen years. The result is that most of them are now too large for their school desks and chairs. In the past ten years Japanese clothes manufacturers have had to revise upward all their suit and dress sizes.

THE JERUSALEM BIBLE

The Jerusalem Bible, a complete new English translation from original sources made by Roman Catholic scholars in Great Britain, has been published simultaneously in New York and London. It is the first English translation of the complete Bible from original sources since the Revised Standard Version, published in 1952, and is the first complete English version to make use of the Dead Sea Scrolls. The translation is based on research done by French Dominican scholars at l'Ecole Biblique in Jerusalem.



Era of Anarchy

By ARTHUR S. MAXWELL

TIME AFTER TIME in these columns we have called attention to the tragic increase of lawlessness and the growing disregard for old time standards of morality that are such prominent features of the world scene today.

David Lawrence has written on the subject with the vehemence of one of the ancient prophets. In the August, 1965, issue of *U.S. News and World Report* he declared: "Historians someday will write that the United States in the 1960's experienced an era of anarchy unparalleled in a free country governed originally by a written Constitution and once dedicated to the principle of law and order.

"We are today on the verge of a complete breakdown of our governmental structure.

"City governments appear helpless to protect human life. State governments are paralysed by lack of tax revenues. . . .

"City after city is plagued with 'demonstrations' and disorders led by irresponsible elements who put their own interests above those of the community. Crime has increased to an unprecedented degree as law enforcement is frustrated. . . .

"Is mobocracy to take the place of democracy? Even clergymen, who are supposed to preach doctrines of human love and conciliation, have joined the mob, and some have actually participated in marches that have incited violence. . . .

"Where shall we look for leadership in the crusade to restore law and order?"

We all know how sickeningly true this indictment is. Evil, destructive forces have got out of hand and there seems to be no way to bring them under control. While many good men are doing their best to save the situation, they are out-played and out-manoeuvred by the powers of the underworld.

What is happening in the United States is also taking place in most other countries. The moral breakdown is no local phenomenon but a global disease.

Unhealed, uncorrected, it can result in nothing less than universal calamity.

We are witnessing clear evidence that democracy without Christianity will not work and that civilization without conversion cannot last.

Having turned its back on God, the Bible, the Ten Commandments, and the moral values advocated by Jesus Christ, the world is slipping fast toward a state of lawlessness ominously resembling conditions before the great Flood of Noah's day.

Fortunately a description of those times is still on record. The Bible says that "the wickedness of man was great in the earth" and "every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

Moreover "the earth also was corrupt before God, and the earth was filled with violence." Verse 11.

That's the way things always go when God is left out. Evil thoughts lead to corrupt deeds, which in turn spawn violence. And after that—judgment.

In Noah's day judgment came in the form of a gigantic, unprecedented flood. The Bible says, "The flood came and took them all away" (Luke 17:2)—all, that is, except Noah and his family.

And judgment will come again. It is inevitable, for like causes bring like results. Only this time it will be by fire, not water. See 2 Peter 3:7.

Jesus said, "As things were in Noah's days, so will they be in the days of the Son of Man. They ate and drank and married, until the day that Noah went into the ark and the flood came and made an end of them all. As things were in Lot's days, also; they ate and drank; they bought and sold; they planted and built; but the day that Lot went out from Sodom it rained fire and sulphur from heaven and made an end of them all—it will be like that on the day that the Son of Man is revealed." Luke 17:26-30, N.E.B.

The present "era of anarchy" is clear evidence that the words of Jesus are being fulfilled before our eyes. The days of Noah, the days of Lot, are here again. They portend coming judgment, complete, global, permanent. It is the saddest, though perhaps the most convincing, of all the signs of our times.



RELIGIOUS LIBERTY IN SPAIN

(Concluded from page 7)

The first success of the committee set up within the Ministry of Foreign Affairs was achieved in 1956. Motivated by one of the Catholic bishops, police confiscated the Bibles of the British and Foreign Bible Society. Believing that the seizure must be illegal, Senor Castiella asked his aides to search for evidence of violation. This they found, and Senor Castiella was successful in getting the government to vote indemnity for this "outrage." As a result, existence of the Bible Society was made legitimate.

I turned my attention to the religious liberty draft that had not been acted upon by the Cortes in 1964, much to the dismay of Protestants and other advocates of religious freedom around the world. What was its status? When would it be acted upon? What were its chances of passage?

Senor Castiella went to his desk and returned with the draft. As he sat down across the table from me, I found myself wishing that I could read Spanish upside down! Though he could not discuss its contents with us, we knew its basic purpose was public recognition of non-Roman churches in Spain, making it possible for them to own property and to build schools, churches, and so forth.

Senor Castiella told us that the document was being revised to bring it into harmony with the principles enunciated in the religious liberty document of the Vatican Council. The bill which had not been acted upon by the Cortes in 1964 had been drafted with a purely Spanish vision of the religious liberty problem; passage of the Vatican II document had made it possible to strengthen the bill. In other words, the delay was all to the good.

At the time of interview, the bill was being revised according to suggestions made by three committees. One was composed of officials of the Ministry of Justice, who are lawyers expert in Spanish law. They were being assisted by three theologians. Another committee was working under Ambassador Antonio Garrigues in Rome. The third committee was under Senor Castiella's direction in the Ministry of Foreign Affairs.

Toward the end of November, 1966, General Franco revealed the contents of the long-awaited document. The public press referred to it as a religious liberty law, and public officials and clerics, both Protestant and Catholic, will be quoted, extolling the advance it represents. However, it represents, at best, religious *toleration*, not religious freedom. So long as Spain remains a clerical state, so long as the privileged position of the Roman Catholic Church is protected by a concordat, the modest expectations of Spain's realistic Protestants will not likely be exceeded. None, for example, expected any significant change in restrictions upon evangelism—"proselytism," in the Spanish clerical vocabulary.

Indeed, what the Roman Catholic Church could not do by years of repression—extinguish Spanish Protestantism—it might achieve by charity. I concluded this after examining a chart shown me by a Protestant leader. On it were recorded Protestant baptisms year by year. Without exception, the hardest years for Protestants were the most productive so far as baptisms were concerned! Another conclusion could be drawn from the chart: that Spain's Protestant leaders, well used to coping with adversity, have not yet learned to take advantage of prosperity!

At any rate, Protestants and Catholics are talking to each other for the first time since the Reformation. The week I left Spain the leader of one of the so-called "sects" among Spanish Protestantism told me that he had been invited to address a large gathering of Roman Catholic priests on the beliefs of his church. When "separated brethren" get to talking, who knows what might be the result?



A WORD OF ADVICE

If you your ears would keep from jeers
These things keep meekly hid—
Myself and I, and mine and my,
And how I do or did.

—H. Dennett (Mrs. P. A. Gracie).

Lines that Linger

THE WEAVER

My life is but a weaving
Between my God and me,
I may not choose the colours,
He knows what they should be;
For He can view the pattern
Upon the upper side,
While I can see it only
On this, the under side.

Sometimes He weaveth sorrow
Which seemeth strange to me,
But I will trust His judgment
And work on faithfully.
'Tis He who fills the shuttle,
He knows just what is best;
So I shall weave in earnest,
And leave with Him the rest.

Not till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

—Author unknown (Mary Badcock).

HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labours increase;
To added affliction He addeth His mercies,
To multiplied trials He multiplies peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources
Our Father's full giving is only begun.

His love has no limit; His grace has no measure;
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

—Annie Johnson Flint (M. E. White).

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

A CHILD OF THE KING

Poor? No of course not! Why, how could I be
When Christ the King is taking care of me?
Tired? Sometimes, yes, more than tired, but then
I know a place where I can rest again!

Lonely? Ah, well, I know the aching blight;
But now I've Jesus with me day and night.
Burdens? I have them: oft they press me sore,
And then—I lean the harder, trust the more.

Worthy? Oh, no! The marvel of it is
That I should know such boundless love as His.
And so, I'm rich, with Christ I am "joint heir,"
Since He once stooped my poverty to share.

—Edith L. Young (Mrs. E. Culley).

PRAYER FOR PEACE

Peace is not something you fight for
With bombs and missiles that kill;
Peace is attained in the silence
That comes when the heart stands still.

For hearts that are restless and warlike,
With longings that never cease,
Can never contribute ideas
That bring the world nearer to peace.

For as the dew never falls on a morning
That follows a stormy night,
The peace and the grace of our Father
Fall not on a soul that's in flight.

So if we seek peace for all people,
There is but one place to begin,
And the armament race will not win it.
For the fortress of peace is within.

—Helen Steiner Rice (Alice M. Bitcon).

A FRIEND

A friend is someone with whom you can really be yourself.
One who appreciates the good in you, overlooks the bad,
and brings out the best in you.

With a friend you can share a laugh, a secret, a view-
point, a success, a disappointment, and a complete assort-
ment of problems large and small.

A friend is one who understands silence as well as words,
who is with you, and for you, who stands by you, and forgives
you—someone who lifts you up and never lets you down, and
who makes you feel it's a pretty nice old world after all.

—"British Advent Messenger" (Miss G. M. Chivers).

TAKING THE CROSS

By
ROBERT H. PARR



H. G. Davis

I'M A FOUR-WHEELER," he said. I knew what he meant, of course. He was telling me about his religious affiliation. But, lest I should not have grasped his full intent, he was at some pains to elaborate. "I was pushed to church in a pram to be christened, I was driven there in a car to be married, and I will be taken from it in a hearse when I die." This, to my friend, seemed an eminently satisfactory state of affairs—convenient, comfortable, and untrammelled.

Here was a man in the full flush of his maturity who was saying, in effect, "I know the church is something that I need; yet I will use its services only when I need them; I will take their essential services, but don't ask me for anything in return. Christen me, marry me, and bury me the church can and must; these services I demand. Otherwise I shall not bother them and I ask that, in the meantime, they do not bother me." All this was implicit in his proud boast that he was a "four-wheeler."

Place beside this self-portrait, the case of a man and his wife I know more than passing well. Last year the young husband flew out to a wild and isolated part of the New Guinea highlands, leaving his wife and two children to follow some six weeks later (when the baby was old enough to travel). Imagine the weeks they spent (if you can) sleeping on bare boards while their goods and chattels, their furniture and their equipment slowly wallowed its leisurely way up the Australian coast in the hold of some lethargic freighter which apparently cared little whether it reached its destination this month, next month, some time, or never. And the hardships they endured, the inconveniences they suffered, what of them? They counted it a joy to suffer these things for Christ's sake.

Here, obviously, are the extremes of Christianity. In both cases I have quoted, the people would describe

themselves as Christians. The difference is one of degree. One had heard Christianity's message, but his active participation was negligible; the others had joyfully received the Word, embraced it and were spending and being spent for the one thing above all that mattered to them.

It was while giving thought to the theme that the gospel makes various impacts on various people that I saw what I think to be an important and obvious truth—though it is certainly one which, if it had occurred to me before, I had never consciously tabulated. It is simply this: when you strip away all the extraneous paraphernalia, there are only four possible results—and hence four groups of people—when the gospel touches the hearts of men. It is to outline these four resultant groups that I come forward today.

The first are *those who accept the cross and then slip back*. The most famous of this class may possibly be the rich young ruler in the days of the Master. What an impact the Nazarene's story made upon him! How his responsive heart leaped within him as he stood convicted and convinced! How eagerly he grasped whatever cross his Lord would have him take! Then painstakingly Jesus began to tell him of the tribulations and privations that faced him. He outlined to the young man that he could expect no reward, only problems and difficulties. And the young man turned away, for he had many possessions. He had the cross within his grasp, but he let his grip go.

And there was Demas. Paul, who counted this man a treasure in his early ministry, was constrained to write in his later years, "Demas hath forsaken me, having loved this present world." The ones who reach out for the cross but who never quite grasp it, or who let it slip from their grasp are among the most pitiable of God's creatures. Almost, but not quite, is a sad epitaph.

The second are *those who nearly didn't accept the cross but eventually did*. Theirs is a happier result. And naturally, Jonah springs to mind. You will recall that God called Jonah to accept the cross and be His messenger. Jonah, however, had other ideas. Frankly, Jonah didn't like his commission. It lacked the amenities; it had none of the comforts of home; it had precious little prestige and no glamour at all. But God seldom calls a man to bear His yoke without some discomfort. Thus Jonah's answer was a decisive "No," though with his lips he forbore to speak the actual word.

Only the patience of the Lord and the good sense of Jonah prevailed. Though he almost failed to accept the cross God had for him, eventually he took it, preached his message, and saved a city.

The third are *those who never accept the cross*. Their name is legion; they are the four-wheelers (see paragraph one); they are the ones who run to the church when they are in trouble; they are the good and placid souls who (sometimes) make excellent citizens, if by that term you mean those who never do anything wrong—in fact who may never do anything. These are the inoffensive people who never infringe a social convention nor trample on the toes of rectitude—or if they do they apologize profusely and abjectly. But the fact remains that they never actively accept the cross. Consciously or subconsciously they are relying on their own goodness to save them; they substitute the figure of their own rectitude for the saving grace of Christ. Somehow they never sense the urgency of the necessity for accepting in all its fullness the cross the Master offers.

The fourth and happiest group are *those who accept the cross and never let go, and never look back*. They hear the divine charge, "Follow Me," and they accept whatever that may entail. They neither question nor shirk the slings and arrows of the future; they catch the gleam and follow it; they are the Pauls, the Elishas, the Nathanaels, the Peters, the Levi Matthews, the Livingstones, the Moffats, the Patons; they are the salt of the earth and the very nucleus of heaven.

These then are the four groups upon whom the gospel has made some impact, I told myself. These four and no more. I had them so neatly compartmentalized (if you will pardon the word) and pigeon-holed that I felt almost smug. It was then that a thought occurred to me that upset all my tabulations and wrecked the whole concept of the exercise. There was, I realized, a fifth and significant group; it was so large that I had, until the very last, completely overlooked it. Its members were not merely numbered by the tens of thousands but by the tens of millions; these are not a group but a multitude. These are they upon whom the gospel makes a real impression, upon whom its impact is tremendous. And they thereupon promise themselves that someday they must do something about it. They are the Agrippas and the Festuses who go on for ever meaning to do something about the conviction they carry in their hearts.

And this, as well as being the largest, is the most tragic group of all.

Think on these...

- "If man does find the solution for world peace, it will be the most revolutionary reversal of his record we have ever known."
—General George Marshall, September, 1945.
- "The secret of your life and the meaning of your life—its priorities, its values, its orientation—may be found in what you are willing to suffer for; for what purpose or for what person."
—Harry E. Chase in "Pulpit Digest."
- "Youth is not enough. And love is not enough. And success is not enough. And, if we could achieve it, enough would not be enough."
—Mignon McLaughlin in "The Atlantic Monthly."
- "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression."
—Solomon in Proverbs 19:11.
- "I never thought I would live to see the day when churchmen would encourage young people to break God's moral law."
—Dr. Billy Graham, commenting on the decision of the British Council of Churches' refusal to condemn sexual relations outside marriage.
- "Deny that God can answer prayer, and He is degraded into a being less than His universe, a prisoner of His own creation."
—G. Campbell Morgan.
- "Neither a doubt-ridden theology nor a cold, passionless orthodoxy can meet the need of our sick world. The certainty that the Bible in its entirety is ultimate truth, that it sets forth in the person of Jesus Christ the only hope of the world—that certainty must be sounded out to the four corners of the earth."
—Allen Bowman in "Is the Bible True?" (Revell).
- "The greatest remedy for anger is delay."
—Seneca.
- "Faith is a daily necessity whether one is getting married, taking a job, struggling with an illness, or overcoming a handicap. And faith in God is the cornerstone of all other faiths. As one psychiatrist says, 'When I learn a patient has no faith in God, I dismiss the case. There is nothing to build on.'"
—Robert J. Hastings in "Arkansas Baptist."
- "How shall I feel at the judgment, if multitudes of missed opportunities pass before me in review, and all my excuses prove to be disguises of my cowardice and pride."
Dr. W. E. Sangster.
- "During a long life I have had to eat my own words many times, and I have found it a very nourishing diet."
—Sir Winston Churchill in "The Alenbrooke Diaries."



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

BIBLE QUESTIONS ANSWERED

Address: PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

FOR ALL MEN?

Did Christ die for the sins of all men, or only for the sins of those who will be saved? M.F.

"All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6. The first "all" of this verse includes all mankind, and there is no reason for believing that the last "all" refers to a smaller group.

Hebrews 2:9 affirms that the plan for Christ was "that He by the grace of God should taste death for every man." Similarly in 1 Timothy 2:5, 6, we read: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all." Further texts on the subject include Romans 11:32, and 2 Peter 2:1. "For God hath concluded them all in unbelief, that He might have mercy upon all." "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

WHAT WAS IT?

What was it that Jesus surrendered when according to the Bible He "gave up the ghost"? M.J.

The New English Bible translates the passage of Matthew 27:50 as follows: "Jesus again gave a loud cry, and breathed His last." J. B. Phillips states: "But Jesus gave one more great cry, and died." The original Greek of the last clause says literally, "yielded up His breath."

The meaning of the passage is that Christ voluntarily surrendered His life. It was not taken from Him. He YIELDED it in harmony with His earlier statement, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself." John 10:17, 18.

DUPLICATION

How is it that some passages of Scripture occur twice, word for word? C.

Some writers of Scripture books figure also in the historical records of the Bible. This is true, for example, of David and Isaiah. Psalm 18 should be compared with 2 Samuel 22, and Isaiah chapters 36-39 with 2 Kings 18:13-20:19. It was natural that David should incorporate among his psalms many of the songs which sprang forth from his earlier experiences as recorded in the historical books. Similarly, it was natural for Isaiah to include in his book of prophecy some facts of historical importance which gave perspective to his predictions.

LORD'S PRAYER

Why does not the church say the Lord's Prayer every Sabbath in obedience to our Lord's command? E.C.

Christ counselled us as follows: "After this manner therefore pray ye: Our Father." Matthew 6:9. Just prior to this He had warned: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them." Matthew 6:7, 8. Thus Christ is setting forth the Lord's Prayer not as a stereotyped form but as a pattern upon which we shall model our spontaneous petitions. True prayer will ever include the recognition of God as a loving heavenly Father and of all men as brethren. Furthermore, all acceptable prayer seeks for the ultimate hallowing (glorifying) of God's name, and the establishment of His will upon earth through the setting up of Christ's kingdom. The other items of the model prayer remind us that it is right to seek God for His provision of our material needs, as well as for forgiveness and victory over sin.

SAUL'S DEATH

How did Saul die? One Scripture seems to say that he was killed by an enemy, and yet is he not often spoken of as a suicide? E.F.

Saul took his own life as recorded in the last chapter of the First Book of Samuel. The first chapter of Second Samuel records the claim of an Amalekite to have slain David's enemy. This lie was told in the hope of securing a reward, but instead execution was the result, as David's indignation was aroused by the arrogant presumption of the heathen soldier.

REFERENCE PLEASE

Where in the Bible is it written that some of the disciples made application through their mother for prominent positions such as prime minister and treasurer in Christ's anticipated kingdom? S.K.

See Matthew 20:20-28.

SEVEN WONDERS

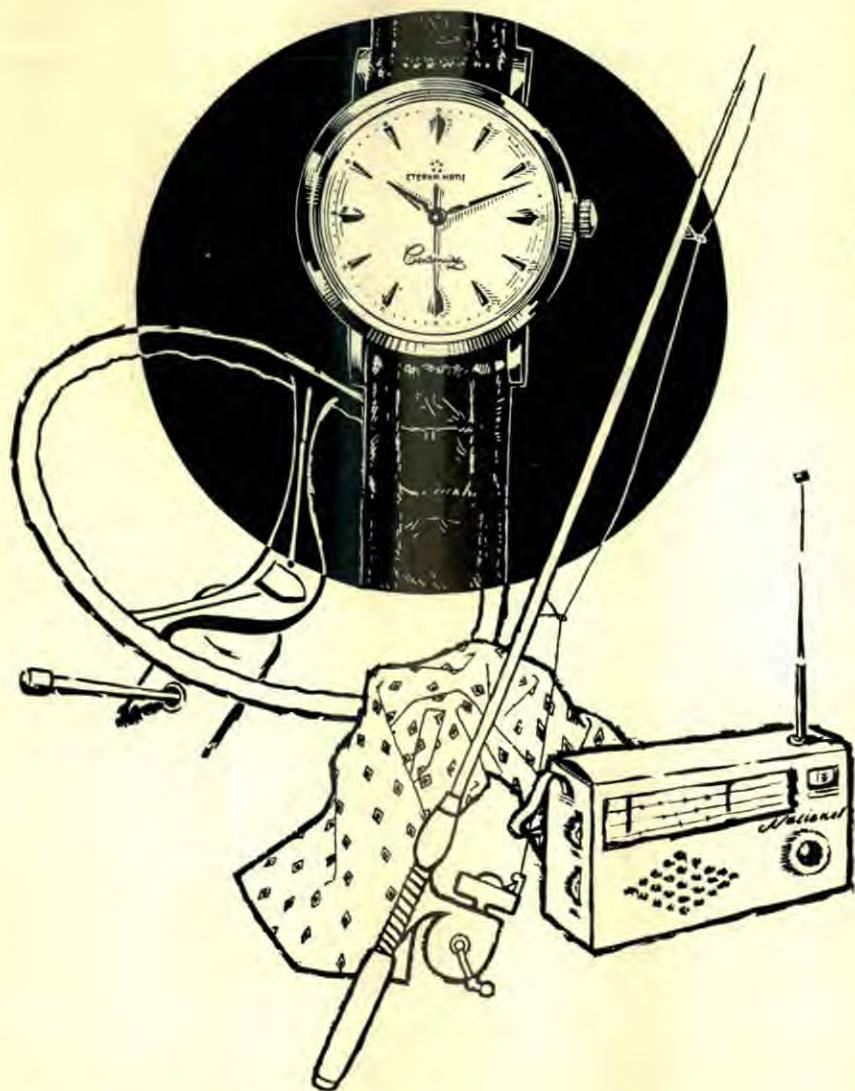
Can you tell me where I can find the Seven Wonders of the World in the Bible? V.S.

The purpose of the Bible is summed up by the Apostle John as follows: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. Thus the Bible is not an "Enquire Within" upon everything, but it is an "Enquire Within" upon the way of salvation. It is, therefore, not to be expected that the worldly wonders of which we learned at school should be accounted of sufficient worth by inspired men for them to refer to such. Knowledge regarding the Pyramids, the Hanging Gardens of Babylon, the Temple of Diana at Ephesus, the Mausoleum (Halicarnassus), the Colossus of Rhodes, the statue of Olympian Zeus by Pheidias, and the Pharos (lighthouse) of Alexandria, may incite our admiration but it cannot help us towards eternal life. The purpose of the Bible is as follows: "The holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 15-17. Seven wonders of salvation mentioned in Scripture are: The incarnation of Christ, His atoning death, His resurrection, His ascension, His heavenly intercession, His second advent, His promised restoration of "new heavens and a new earth, wherein dwelleth righteousness."

MOSES A PROPHET?

Is it correct to refer to Moses as a prophet? W.K.S.

Foretelling the advent of Christ, Moses spoke to Israel as follows: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deuteronomy 18:14.



Time...

FOR EVERYTHING EXCEPT
THE THINGS THAT LINK US
WITH THE ETERNAL.

...but wait!

TUNE IN EVERY SUNDAY

NEW SOUTH WALES	VICTORIA	NORTH QUEENSLAND	TASMANIA
2UE 10.05 p.m.	3BO 8.05 a.m.	4TO 9.15 a.m.	7AD 10.00 a.m.
2KY 8.05 p.m.		4MK 9.00 p.m.	7SD 8.40 a.m.
Wednesday	SOUTH AUST.	4LM 9.40 a.m.	7BU 8.40 a.m.
2KA 6.15 p.m.	5DN 7.05 a.m.	4CA 8.30 a.m.	7EX 8.30 a.m.
2LM 8.40 a.m.			7QT 7.45 p.m.
2NX 9.00 p.m.			
In relay to		WEST. AUST.	NORTHERN TERRITORY
2NM 9.00 p.m.	SOUTH QUEENSLAND	6PM 5.30 p.m.	8DN 9.30 a.m.
2TM 5.30 p.m.	4SB 9.10 a.m.	In relay to	
2NZ 5.30 p.m.	4RO 7.00 a.m.	6AM 5.30 p.m.	TONGA
2GF 8.10 a.m.	4ZR 5.00 p.m.	6KG 6.00 p.m.	ZCO 6.30 p.m.
2KM 1.00 p.m.	4MB 8.00 a.m.	6GE 6.00 p.m.	Wednesday
2RE 8.30 a.m.	4BU 7.45 a.m.	6VA 6.00 p.m.	
2VM 8.40 a.m.	4WK 8.30 a.m.	6TZ 7.45 a.m.	SAMOA
2GZ 5.10 p.m.	4NA 8.00 a.m.	In relay to	2AP 10.00 p.m.
2AY 8.05 a.m.	4KQ 9.00 p.m.	6CI 7.45 a.m.	Thursday
2GN 7.40 a.m.			
2BE 9.00 p.m.		NEW ZEALAND	NORFOLK ISLAND
2CA 8.00 a.m.	Tuesday	4XD 11.00 a.m.	VR2NI 9.20 a.m.
			Tuesday

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