

OUR TIMES

Chasing
Rainbows
for
Happiness?

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JULY 1967



Prophecy interprets



HEADLINES



Homo habilis, a missing link?

R. E. Hoen,
Ph.D.

A RECENT NEWS RELEASE

reported the discovery of fossil remains of what the renowned British palaeontologist, Dr. L. S. B. Leakey, and other scientists think is one of the most ancient near-human beings. *Homo habilis*, they have called him, the capable man. He is supposed to have lived nearly two million years ago.

Evolutionists were elated over this "find". Appraising the discovery of *habilis* as revolutionary, they declared that now anthropological textbooks will have to be re-written.

What makes the unearthing of such a fossil so significant to these scholars? It supplies, they think, support for the theory of evolution, without doubt desperately needed.

This theory as commonly held teaches that evolution is a process of continuous change from lower, simple or worse conditions to higher, more complex or better states. An essential feature of the theory is uniformitarianism. This means that "essential uniformity in causes and effects, forces and phenomena, has prevailed in all ages of the world's history, and that the activities of the past were similar in mode and intensity to those of the present. . . ."

Applied to the development of man, the theory of evolution calls for an age-old process which gradually produced modern *Homo sapiens* from humble one-celled beginnings. In between, theoretically there should be links in the chain, clearly demonstrating various stages of advancement. The conspicuous absence of such links has been for proponents of evolution an admitted source of embarrassment. Even George Gaylord Simpson, the present-day chief apostle of evolution, refers to this phenomenon as "not only the most puzzling feature of the whole fossil record but also its greatest apparent inadequacy." (*The Evolution of Life*, Chicago, 1960, p. 144.)

Joy over discovery of *habilis* is therefore understandable. He is hailed as a link in a chain that up to now has proved to be mostly rattle with very little substance.

One of the strange phenomena of our times is the almost universal unquestioned acceptance of evolution as the valid explanation of origins. It is particularly strange that modern scholars, uncompromisingly committed to the ethic that truth must stand the test of scientific research, should so consistently have embraced the unproven hypothesis of evolution. Belief in an all-powerful God as Creator has been almost totally replaced by a theory based on blind chance and uniformitarianism. Young and old alike are urged to believe that there is no higher Being, no design nor plan in the universe.

Philosophers who sincerely believe and teach these ideas are prejudiced—voluntarily ignorant—of the contradictions and fallacies of such materialistic doctrines. While teaching that matter and/or energy are eternal, they fondly contradict themselves by estimating the age of the universe at some 500 crores of years, thus tacitly admitting a beginning in the remote past.

Why, we ask, should learned men become involved in endorsing such contradictory philosophies? There are, no doubt, reasons, or rather perhaps, rationalizations. But the significant point for the purpose of this column is that Bible prophecy reveals that when such a trend should prevail in intellectual circles, it would indicate that "the last days" had come. The text doesn't use the modern word "uniformitarianism" but the widespread promulgation of this concept is definitely singled out and set forth as a sign. Note the exact words as penned by Saint Peter:

"First of all you must understand this, that scoffers will come in the last days with scoffing, following their own passions and saying, Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation. They deliberately ignore this fact, that by the word of God heavens existed long ago, and an earth formed out of water and by means of water, through which the world that then existed was deluged with water and perished. . . ." 2 Peter 3:3-6 R.S.V.

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Tribute to Greatness

WITH THE PASSING away of Jawaharlal Nehru on May 27, an epoch in the history of India came to an end. With the exception of Mahatma Gandhi, no one in modern India has been held in such high esteem and affection by the Indian people as the late prime minister.

Mr. Nehru's service to the cause of freedom can find few parallels in the history of the world. For a quarter of a century he was one of the foremost leaders of the Indian struggle for independence. He also championed this cause for all colonial people in Africa and South-east Asia.

A relentless crusader for peace in a world torn between political ideologies, racial discrimination and economic inequalities, Mr. Nehru was a mighty force for reconciliation and goodwill. The import of his endeavour was felt especially in such places as Korea, Laos, Viet Nam and the Congo. He played a prominent role in the efforts of world statesmen to bring about disarmament, to ban atomic weapons and warfare, and to reduce cold war tensions. In all this he worked with, and was a staunch supporter of, the United Nations Organization.

India's late prime minister will be remembered by his countrymen and the world-at-large for his unceasing labour for the betterment of humanity. His great heart went out to the poor and the needy. The five-year plans he initiated in India were an attempt to raise the economic and social standards of his people. He attached great importance to education and health. The economic emancipation of the under-developed nations of the world was a constant burden with him. As President Radhakrishnan said, "To the weak and the frustrated, his heart went out in profound sympathy."

Nehru gave "steadfast loyalty to

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Harold W. Clark

*Marvels which science
cannot explain declare
the wisdom
and power of
the Creator*

JOYCE KILMER WROTE, "BUT ONLY God can make a tree," and we sing his words with fervour. Yet how many of us grasp the profound meaning in that simple expression? The making of a tree embodies many mysteries that perplex the greatest scientific minds. As we study this problem, let us imagine ourselves in a class-room, where we shall discuss the processes that go on from the time we plant the tiny seed until the tree is grown to maturity.

First, however, by way of illustration of our first point, we shall take, not a tree seed—because that might be difficult to control in the experiment we wish to perform—but a common garden pea. Over a glass of water we shall stretch a piece of netting, upon which we will place the pea. A piece of cardboard laid over the pea will keep it moist with the evaporation from the water beneath.

A few days later we notice that a tiny sprout has started. Looking closely we see a spot, just where the sprout emerges from the seed, where growth is taking place in two directions. On one side a tiny root is growing downward; on the other a little stem is growing upward.

Perhaps you may think this is merely a chance reaction. So let us remove the pea from the netting and turn it over. In a few hours the root will turn back down and the stem will turn back up. If we allow growth to take place until the root and stem are about an inch long, then take the seedling up and lay it on its side, the tip of the stem will soon turn up and the tip of the root will turn down again.

Let us try another experiment. If we rig up a flat plate, say of soft wood, to which we can fasten the pea, then place this plate on the end of a horizontal spindle connected to a motor mechanism and turn the plate at such a speed that, as the pea grows upwards, it is continually being carried downward, it will grow in a circle. Likewise the root, acting in exactly the opposite way, will grow in a circle, but it will grow downward while the stem grows upward.

Now, let us go back to the time when the first tiny sprout came out of the seed. At a certain spot is a cell or a group of cells that are neutral to gravitation. But as these divide, the new cells on one side respond positively to gravity, whereas the ones on the other side respond negatively. Growth on one side makes the root, that on the other, the stem.

How? Why? These are pertinent questions. Yet no one knows the answers. How the change takes place, from a neutral state to one of either positive or negative reaction to gravity, science



S. R. Sh

The Making of a Tree

cannot explain. It is true that we have learned much about the growth processes of cells, and the action of plant hormones. But how the property of reaction originates from cells that do not possess it, and at just the right time, is an unsolved puzzle. It certainly looks as if an intelligent Providence was giving the orders and the cells were reacting. If not, then what does happen? How else can it be explained?

We shall now take a seedling, say of a fir tree, that has grown an inch or two, and is about as big as the lead in your pencil. A few tiny leaves are to be seen here and there, but for the present we shall neglect them and concentrate our attention on the stem. If we cut the stem into thin slices and examine its tissues with a microscope, we will find a very interesting arrangement. It consists largely of soft, pithy cells, with some of them flattened and somewhat hardened around the circumference of the stem, forming a thin epidermis. At the end of the growing tip we will find a cap of cells that are actively dividing and producing elongation of the stem. The new cells enlarge and produce a certain amount of sideways expansion of the stem. This growth region at the tip consists of a type of cells known as cambium.

Now, as growth proceeds, it is obvious that something must be done more than to produce masses of soft pith cells. Otherwise no tree could ever be produced. So, what happens? Tiny strands of the cambium remain behind, forming a circle of strands around the circumference a little way beneath the epidermis. Each strand is only one cell thick, but may be several cells wide. These cambium cells proceed to develop new cells, and as they do so, they produce cells both inside, outside, and laterally to the thin strand. The lateral cells eventually form a complete ring of cambium around the stem.

Here is where we discover another mystery. Let us take one cell in this thin cambium ring. It divides, and becomes two cells. One of these remains as cambium, but the other forms something else. If it is on the inside, it proceeds to change into a woody cell. The next division will be on the opposite side, and will form a cortex cell on the outside of the cambium. This will develop into a different type of cell than the woody cell on the inside. Thus it goes on, alternate divisions producing wood and cortex. The cells on the inside become firm and hard, with much cellulose and mineral matter, whereas the cells on the outside form masses of fibrous tissue.

Again we are confronted with an unanswered puzzle. We cannot even guess how the division of soft, primitive cambium cells can alternately produce cells with such differing characteristics. Yet there is something at work that governs the intricate process. I am just naive enough to believe that Kilmer was right when he said that "only God can make a tree."

Let us go on. So far, up to a year or two of age, the tree consists of a woody cylinder surrounded by a fibrous cortex, with a thin epidermis over it. But that will not be sufficient protection for a great tree. What is to be done about this situation?

When the proper stage of development is reached, cells in the outer part of the cortex assume new properties. They become cambium again, and begin to divide rapidly. This time, though, they do not split alternately on both sides, as did the cambium that formed the woody cylinder and the cortex. They divide only one way, throwing off new cells only on the outer side. These new cells form a solid ring of tough, corky substance, filled with a water-



D. K. Stuede

Every blade of grass, every leaf, and every flower reveals the marvellous power of the Creator.

proof material. This new growth is the bark. The thin, delicate, now useless epidermis dies and falls off.

As the diameter of the tree increases, of course the circumference of the bark cylinder increases; and inasmuch as it eventually becomes largely dead tissue, it is incapable of expansion, and breaks up into sections, with grooves between. The increase in circumference of the trunk is taken care of by the bark cambium, which not only produces new bark for adding to the thickness, but also expands sideways, filling in the increasing circumference. Thus when we look at an old tree, we can see the dead, rough bark on the outside, and the fresh, new, live bark deep in the bottom of the cracks.

Some trees have peculiar modes of development of the bark. The madrone tree of the Pacific Coast of the United States is a large tree belonging to the heath family, and therefore related to the heather, azalea, rhododendron, and trailing arbutus. Every summer the outer layers of the cortex peel off, revealing the bright, fresh, orange-coloured live material. No heavy bark ever develops except in patches close to the bottom of the trunk or on the under sides of some of the larger limbs.

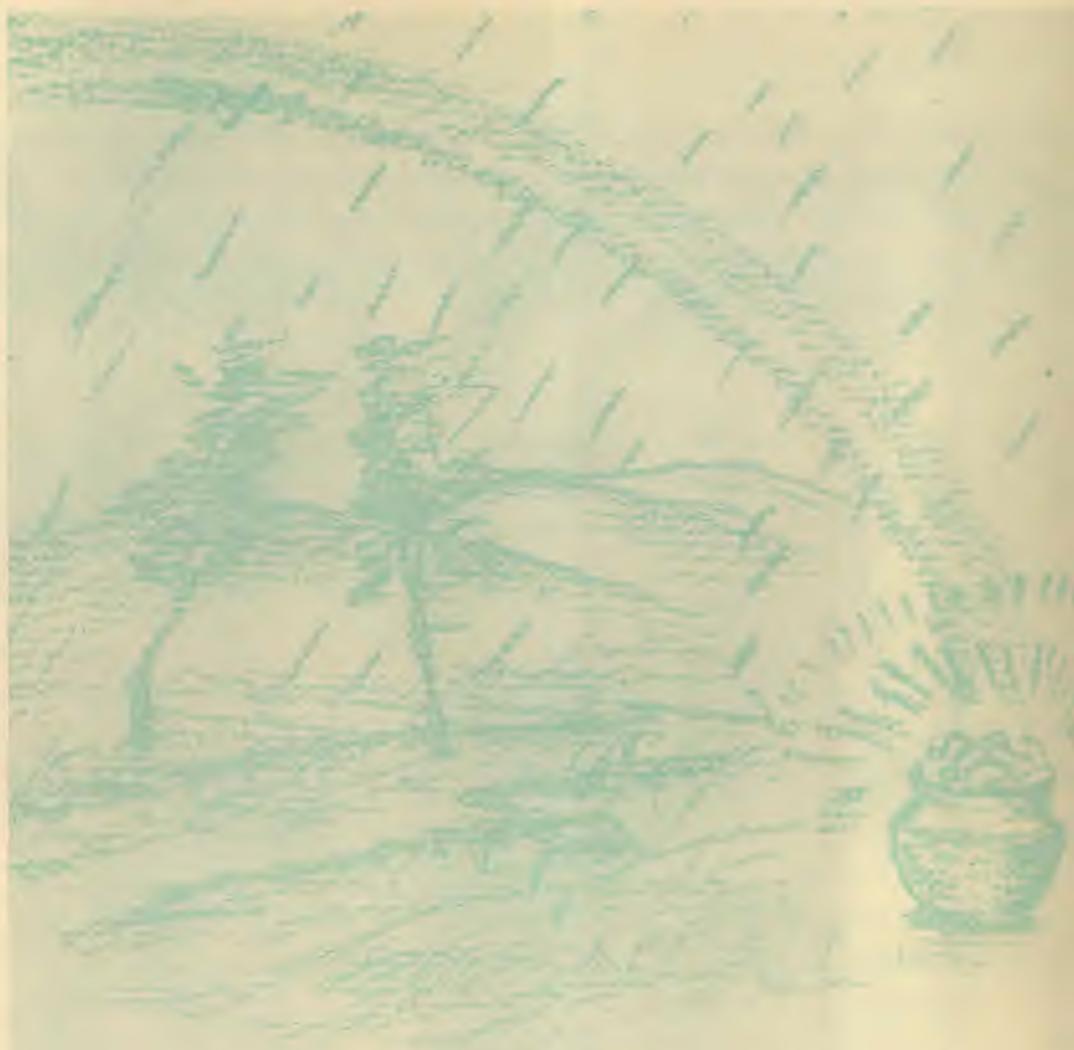
Somewhat similar to this is the manzanita, a small tree or large shrub of the same family. Its dark reddish-brown "bark" is shed in midsummer, revealing new, bright-red colour beneath. But it never develops anything more, except for a few bits of stringy material at the bottom of the stems.

In the cork oak, native to the Mediterranean region, the bark becomes very thick and spongy, and is a light, tawny colour. It is peeled off, and from it the corks of commerce are manufactured. It is also ground up and used for insulating material.

Redwood bark is remarkable for its resistance to fire. It does not burn readily, but only chars on the surface, and is highly heat resistant. It is, therefore, almost impossible to kill a redwood tree by fire. Even if all the branches are burned off, new sprouts will come out all

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C. B. Guild



"YOU WILL FIND A pot of gold at the end of the rainbow." So our elders used to playfully tell us when we were children. Half believing them, we were distressed to see the beautiful colours fade from view before our search could even begin. But even when the rainbow remained a while, the place where it touched the horizon was always tantalizingly out of reach.

Just as elusive is happiness—apparently. Men's quest for this most coveted blessing is as wide as the world and as old as history. Kings have left palaces to seek it. The poor, vainly imagining that wealth cures all life's ills, have bartered peace, contentment and even integrity to obtain it.

A famous television programme is entitled, "Queen for a Day." Women go to the studio to watch and listen. A few fortunate ones are selected to be a part of the cast. Each contestant is asked to write out what she wants most. Seldom is there a woman who cannot think of something she wants very much. Nearly all of us in fact could say, "If I had this or that I would be happier."

Teenagers want pleasure, friends, a matric pass or a B.A., tasty food, beautiful clothes, money to spend. Young people look forward to a happy home with children, and a good job with a high salary. Business men want prosperity. Politicians want power, farmers want a

*Chasing
Rainbows
for
Happiness
?*

good harvest. The poor want food and clothing and a house. The rich want more. The unemployed want work, the busy want rest.

The Search Often Fails

For many the search does not end as they had hoped. The young start out with high ambitions—good ones, generally. But, alas, capabilities sometimes do not match ambitions. The promised gold turns out to be lead. The B. Com. aspirant opens a food stall and stays there. The would-be surgeon has to settle for a career as a pharmacist. Fluctuating conditions reduce riches to poverty, change free to bond. Thousands who sleep in the streets could tell stories of former prosperity. That which started out as a tiger's head, ended up like a snake's tail.

A rich man's estate produced an abundant harvest. So he debated, "What am I to do? I have no room to store my crops." And he said, "This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say to my soul [self], '... you have ample stores laid up for many a year; take your ease, eat, drink and be merry.'" (Luke 12:16-20, Moffatt's translation.)

This man looked forward to a ripe, happy old age, but his plans in one vital respect went suddenly awry. He died that night.

A young man outstanding for his physical ability would not listen to his parents' advice as to what woman he should marry. They wanted him to marry a quiet home-town girl, but he wanted someone quite different. When they tried to reason with him, he only said, "Get her, get her for me; I like her!" In the end, she betrayed him to her townspeople, and when he went off in a rage, she was married to another. His fleeting rainbow of happiness led him a merry chase which ended finally in a debacle, with life literally tumbling down around his ears.

The fulfilling of superficial desires often slips down the throat like a pleasant drink at first, but the end result is poison to the one who inbibes. Looking back over his life experiences, a renowned old man confirmed how bitterly disappointing pleasure sought for its own sake can be. Seeking happiness as a wealthy king he decided to try everything. Here in his own words is what he did:

"I set myself to study and survey thoughtfully all that goes on under heaven. . . . Said I to myself, 'Come, try pleasure and enjoy yourself.' . . . I searched my mind how to pamper my body with wine (keeping control of myself wisely all the time), how to come by folly, till I could see how best the sons of men might fare under the sun during the few days of their life. I went in for great works, I built mansions, planted vineyards, laid out gardens and parks in which I planted all manner of fruit-trees, making pools to water the trees in my plantations; I bought slaves, both men and women, and had slaves born within my household; I had large herds and flocks (of sheep and cattle), larger than any before me . . . ; I amassed silver and gold, right royal treasures.

"I secured singers, both men and women, and many a mistress, man's delight.

"Richer and richer I grew, more than any before me in Jerusalem, nor did my wisdom leave me. Nothing I coveted did I refuse myself; I denied my heart no joy—for my heart did feel joy in all this toil; so much I did

get from all my efforts.

"Then I turned to look into wisdom and mad folly . . . said I to myself, 'The wise man is no more remembered than the fool, for in days to come both alike will have been long forgotten. Alas, the wise man dies like the fool!'

"I hated all that I had toiled at under the sun, knowing that I must leave it to the man who follows me. And who knows whether he will be a wise man or a fool? I have seen all that goes on in this world; it is a vain, futile business." (Selections from Ecclesiastes 1 and 2 by King Solomon, Moffatt's translation.)

Some may be saying, "We have chased many of these rainbows too, but never found happiness. What do we do next?"

Cheer up, friend. For you there is hope, even as there was for old king Solomon. For those who definitely feel their need the Bible offers a sure way to happiness.

This treasure which the Bible reveals is not an imaginary pot of gold at the end of some rainbow. In fact it is only remotely related to tangible things or outward situations. It is, according to the Word, a condition of the mind. Christ pointed this out by His assuring words in John 14:27: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." A well-known writer has said, "A man at peace with God and his fellowmen cannot be made miserable." It is for this reason that Paul and Silas could sing in jail at midnight after having been wrongfully accused and beaten. It is for this same reason that there are men and women in the world today who carry shadows in their eyes and agonies in their hearts but who smiling through it all pour comforting grace into the lives of others.

The Bible not only defines but offers the *basis* for happiness. Solomon, who was quoted above, said, "Let us hear the conclusion of the whole matter. Fear God and keep His commandments: for this is the whole duty of man." Another writer said, "Great peace have they which love Thy law: and nothing shall offend them." When there is understanding on both God's side and ours and we meet the requirements He has laid down, there will be no cause for unhappiness or dissatisfaction.

The Bible directs the seeker to the *source* of harmony and happiness. This is found in Christ, who alone is able to remove guilt and to give strength for keeping the law, which is the basis of harmony. He alone was able to say, "The Son of man hath power to forgive sins." He is able also to keep you from falling. He even spoke to the troubled sea, saying, "Peace, be still."

The Bible offers many *illustrations* of happiness even in the midst of unfavourable circumstances. Isaiah summarized his experience: "Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back."

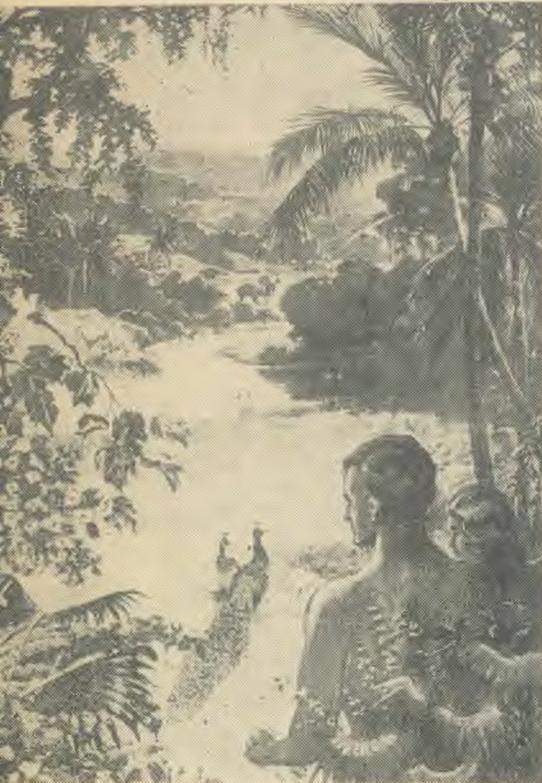
After experiencing futility and frustration in a dead-end search for life's true happiness many have been overjoyed to discover provision in God's plan not only for eternal bliss beyond and above, but also for satisfying delights in the here and now. Their hope is expressed in these words: "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." Psalm 16:11. ●

SCENE I: A tall man and a beautiful woman are absorbed in their pleasant, invigorating occupation. Colourful birds flit about them as they care for graceful shrubs and delicate flowers. Loving companionship with each other and with the birds and animals of the garden yields total delight to the happy pair. Their names are Adam and Eve. Obedience, perfect and perpetual, is the condition on which they may continue to enjoy eternal happiness. They can choose otherwise, however. They can obey the Creator's law and live, or disobey and die. The scene takes place about six thousand years ago.

SCENE II: A murder is in progress. Hands of an innocent Man are being fastened with nails to the instrument of torture. Strong men lift the cross and with intense violence drop it into the place prepared. The face of the Man remains calm, but His brow is bathed in perspiration. The One who had come to save the sinful race from eternal ruin is dying. Enemies abuse and mock Him. He suffers inexpressibly from the knowledge that through familiarity with sin, man is blind to its enormity; millions will perish within reach of abundant help. The scene is fearful, desperate. Complete darkness envelops the cross. Lightning flashes. His heart breaks. The Man dies. But He has lived a sinless life. He has earned the right to save mankind from their sins. Three days later He triumphantly rises from the dead. The scene takes place about two thousand years ago.

SCENE III: A husband and wife are seated in a home, wondering what to do next. Dinner has been unappealing. Difficulties torment them. Despair, with the strength of a bullock, has ploughed furrows in their foreheads. One of them picks up the current newspaper, reads that half the world continues to be hungry, that Indonesia and Malaysia are tense, that hundreds have lost all their

After Copeland, © R. & H.



Drama in real life—

THE SINNER'S LOSS and CALVARY'S CROSS

Alexander S. Job

possessions in a national disaster, or perhaps that the local banker has just been found dead. "Why is life this way?" the couple muse. This scene took place just yesterday.

All three of these scenes were enacted on our planet, Earth. Why are they so different? Let's look first for the root of all trouble and unhappiness, in other words, the . . .

Origin of Sin.

Sin's origin can be traced back to a mighty angel, Lucifer. He was the anointed cherub and was perfect

from the day he was created until the time that iniquity was found in him. (Ezekiel 28:12-15, 17.) But like all the angels, Lucifer was not a machine. He could choose to love God supremely or he could choose to rebel against divine authority. Because of his pride, he was lifted up by selfish desires. And he said, "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isaiah 14:13, 14.

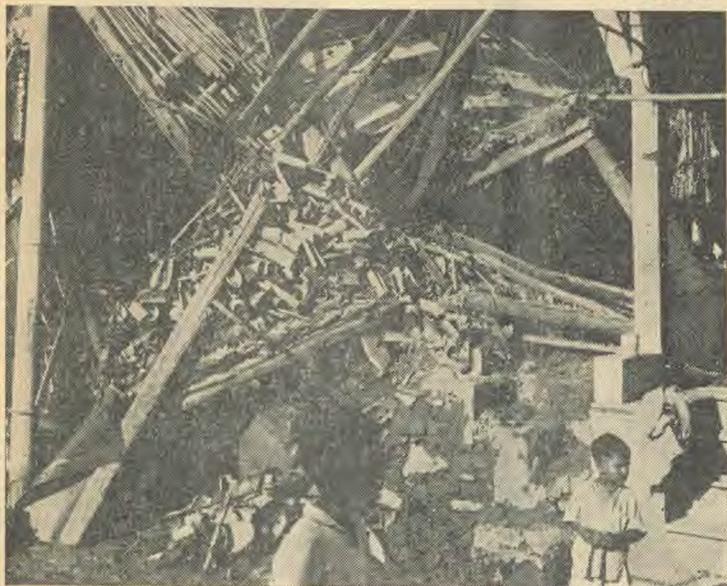
Because of Lucifer's "I" trouble, revolt spread and "there was war in heaven: Michael [Christ] and His angels fought against the dragon [Lucifer or Satan]; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." (Revelation 12:7, 8.) But the infinitely wise God did not immediately destroy Satan, for some would then have served Him from fear and not from love. This instead of eradicating evil would have perpetuated it. Only the service of love can be acceptable to God, for His rule is love and His character is love.

How does this relate to Scene I? The two happy people in the garden at first served God from hearts overflowing with love. They chose to do so. Satan, whose place was no longer in heaven, came to visit this earth one day and . . .

Man Fell.

In the beautiful garden of Eden (Genesis 2:8), Adam and Eve were privileged to eat fruit from all the trees except one which was in the middle of the garden, the "tree of the knowledge of good and evil." This test of their allegiance was not a severe one. And only at that forbidden tree could Satan tempt them, God had warned them to stay away. Eve wandered near, however, and saw that the fruit looked lovely. Using the serpent as his medium Satan tempted Eve to try the forbidden fruit. "Ye shall not surely die," he said. "She took of the fruit thereof and did eat, and gave also to her husband; and he did eat." (Genesis 3:6.) Eve believed the lie Satan told her, but worse still, she disbelieved the words of God. The moment they failed the test of fidelity and love, they became subject to death, "for the wages of sin is death." (Romans 6:23.) Peace died in their hearts. Guilt and

B. Bhansali



terror, grief and disappointment, darkened their souls. They were without excuse. To have any hope at all, our world was in . . .

Need of a Saviour.

Satan had conquered humanity by leading Adam and Eve to choose evil. The human family had become a fallen race, a defeated people. Their doom was misery and death. The broken law of God demanded the life of the sinner. Christ, the Son of God, offered to take upon Himself the guilt and shame of sin, to die and give His life as a ransom for many. "While we were yet sinners, Christ died for us." (Romans 5:8.) This is where Scene II fits in.

Because of God's infallible love and perfect unchangeable law, "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His." These descriptive words are from *The Desire of Ages*, by Ellen G. White, page 25.

Think about it, the Creator of the world lowering Himself to become a human on this sin-ridden planet. What mercy and unselfishness! Christ lived a perfect life in our world. We, on the other hand, have all disobeyed God's law of love countless times. So what does this mean for you? For me? Our own sins and sins of others have made us unhappy so many times. Scene III is repeated, with variations, millions of times and places each day. Now shall we look at . . .

SCENE IV: Christ, in a calm, loving voice, is speaking to you. He is saying, "I came to seek and to save that which was lost." (Luke 19:10.) "Neither is there salvation in any other." (Acts 4:12.) But there is hope for anyone who humbles his soul with confession and repentance. "Him that cometh to Me I will in no wise cast out." (John 6:37.) Whoever in faith accepts God's promises will find pardon. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isaiah 55:7.) Christ triumphantly assures you that a life surrendered daily to Him will be a strong protection against the fiery darts of Satan, and "sin shall not have dominion over you." (Romans 6:14.)

Whatever your rupees, whatever your rags, whatever your sin, whatever your pride, whatever your habits, whatever your hunger, Christ is promising that by faith you may embrace Him as your personal Saviour. Then "being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1.)

When you receive Christ by faith, you become one with Him. His strength to resist temptation He will share with you. His joy will overflow into your heart. Your despair and guilt will be gone. Love will replace selfishness. Your finding of the "Pearl of great price" is the greatest gain possible on earth. Everlasting life in an earth restored to Edenic beauty is promised to those who choose to love their Saviour and to accept His freely offered gift of salvation. (John 3:16.)

Through Calvary's cross, the sinner's loss can be regained. Life need not be the way it is. Surrender to Christ brings peace and rest. God gave us the ability to choose. Exercising it, why not accept Him today? ●

SHECHEM WAS ONE OF the most important cities in Palestine. It occupied a favourable geographical position in a strategic mountain pass in the centre of the country, and has played an important part in Biblical history. It is the first city of Canaan mentioned in the Bible, for Abraham, when he came to that country, pitched his tent first at Shechem. (Genesis 12:6.) Jacob did the same when he returned to Palestine from Haran (Genesis 33:18) and procured there a piece of property which he later deeded to his son Joseph. (Genesis 33:19; John 4:5.)

In the time of Joshua a great rally of the tribes took place there, and a solemn covenant between the people and God was made. (Joshua 24:1-28.) During the judges' period Shechem was the capital of the short-lived kingdom of Abimelech (Judges 9:1-49), and it served as capital of the northern kingdom of Israel for a brief time under Jeroboam I (1 Kings 12:25). In the New Testament it appears again in the story of Jesus' discussion with the Samaritan woman at Jacob's well. (John 4:5-26.)

Excavations at Shechem have intermittently been carried out since 1913, first by an Austrian expedition, later by German expeditions, and since 1956 by an American archaeological team of which I have been a staff member. In the course of this work spread over many years, the principal structures of the city have come to light. A tremendous city wall, fourteen feet thick, has been excavated in parts. Remains of it are still standing to a height of thirty and more feet. Two city gates of gigantic dimensions have been uncovered as well as the foundations of a Canaanite temple which in size has no peer among those so far discovered in



The Mound of *Dier Alla* with the excavation trench in the centre.

tered. A study of the Biblical data leads to the years 1171-1168 B.C. for the rule of Abimelech. This date agrees remarkably well with that obtained from the archaeological evidence which came to light during the 1960 Shechem campaign. It showed that the city, together with its temple, had been destroyed about 1150 B.C.

In the summer of 1962, while our latest excavations were in progress, some sensational reports appeared in newspapers of many lands. It was claimed that at

RECENT

EXCAVATIONS IN THE HOLY LAND-II

Siegfried H. Horn, Ph.D.

Palestine. This large and strong temple of Ba'al-berith, known to us from the Bible story of Judges 9, had walls seventeen feet thick and could truly be called a fortress, or "tower," as the Hebrew Bible text says. Also, the palace of Shechem's Canaanite prince has been excavated, as well as parts of the residential sections of the city.

One of the most important results of these excavations, from the standpoint of the student of the Bible, has been ascertaining of the date of the destruction of Shechem by King Abimelech. This wicked son of the Judge Gideon, had, after his father's death, killed his brothers, and with the help of the Shechemites made himself king. His rule lasted no longer than three years because his tyrannical reign caused his former supporters to rise up against him. This resulted in civil war, in which Shechem was burned and its inhabitants slaugh-

tered. Shechem we had discovered an altar which Abraham had erected when he came to Canaan. (Genesis 12:6, 7.) However, this was a distortion of facts, for we had merely excavated the site of an early Canaanite sanctuary. Underneath the platform on which the later altar of the temple of Ba'al-berith had stood, we found evidence that this spot had been a sacred site during the early history of Shechem for several centuries, and that it was a place of worship in the time of Abraham. However, it lay inside the city of Shechem and was most probably used only by its citizens. Abraham, on the other hand, who did not worship a Canaanite god, would hardly have used a sacred place dedicated to a pagan deity, and presumably erected his altar for the worship of the true God outside the city where his camp was located.

As we peeled off from the ruin mound one layer of occupation after another in the course of our excavations,

we made many interesting discoveries. We found the archaeological history of the city to be in full agreement with what was known of Shechem from Biblical and other literary records before the spade of the excavator touched it, but the excavations provided much additional knowledge about the city previously unknown.

As in every excavation of a Palestinian site we recovered many interesting objects, such as seals of various shapes and designs, tools and weapons, household vessels and jewellery. Sensational was the discovery of a fragment of a cuneiform tablet containing a religious text praising a Mesopotamian god, probably the sun-god Shamash. Since cuneiform tablets are very rarely found in Palestine, this discovery was an extraordinary experience, and once more gave cause to newspaper writers to make unwarranted claims and publish distorted reports by saying that we had found the correspondence between the kings of Shechem and a Pharaoh of Egypt.

Pub. Assn.



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Excavations in Transjordan

Excavations were also carried out in 1962 in a number of places in Transjordan. Space forbids giving detailed reports about this work, and only a few brief remarks will be made with regard to these excavations.

An expedition from the Netherlands under the direction of Professor H. J. Franken excavated at Deir 'Alla in the Jordan Valley. This rather conspicuous tell



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JULY 1964

Remains of the castle of the Tobiah family at 'Araq el-Emir.

Shechem: Overlooking the excavated East Gate of the ancient city.

has been identified with the Biblical city of Succoth, first mentioned in connection with the stories of Jacob (Genesis 33:17), and later as the city which because of its hostility toward Gideon during his war against the Midianites was severely punished (Judges 8:5-16). Though no clear evidence has yet come to light which proves that the identification of Deir 'Alla with Succoth is correct, many remains found during the excavations show that metal-smelting activities on a large scale were carried out at that place. This fact reminds us of certain Biblical statements which claim that Solomon cast bronze vessels and other objects for his Temple "in the plain of Jordan, . . . in the clay ground between Succoth and Zarthan." (1 Kings 7:45, 46; 2 Chronicles 4:16, 17.)

Another site where some excavations were carried out in 1962 is *Tell Ramith*, which most probably is the site of ancient Ramoth-Gilead. This work was directed by Paul Lapp of the American School of Oriental Research in Jerusalem. Ramoth-Gilead was an important city on the north-eastern border of the Kingdom of Israel and was therefore frequently an apple of contention between that kingdom and its neighbour, the Kingdom of Damascus; for both countries were eager to possess this strategic city. (1 Kings 22:3-36; 2 Kings 8:28, 29.) The trial excavations have brought to light evidence which seems to support the identification of *Tell Ramith* with Ramoth-Gilead, and give promise that future work on that site will be most instructive and rewarding.

Some interesting excavations were also carried out by Dr. Lapp at 'Araq el-Emir some fourteen miles west of Amman. At that place are found the impressive ruins of a fortress-like structure erected during the pre-Christian era. According to the Jewish historian Josephus it was the castle of the Tobiah family, of whom one ancestor is well known to students of the Bible as a bitter enemy of Nehemiah, (Nehemiah 2:10, 19.) During the 1962 excavations, a well-preserved large stone relief of a panther came to light. This relief, together with the already known reliefs of lions which decorate the visible part of an outside wall of the old castle, gives us a good idea of the art and craftsmanship of the pre-Christian era in that part of Palestine.

Last but not least, archaeological work at Petra should be mentioned. Petra, located south of the Dead Sea in an almost inaccessible mountain area, was the capital of the Nabateans in the New Testament era. That city was the successor of the capital of the ancient Edomites, and its site is still one of the most picturesque places existing in the Near East. Its hundreds of tombs and other structures hewn out from the multicoloured rocky mountains are a never-ending attraction to any visitor of Palestine. Professor P. Hammond of Princeton University has worked for several years at Petra and has recently cleared the ancient theatre of that city.

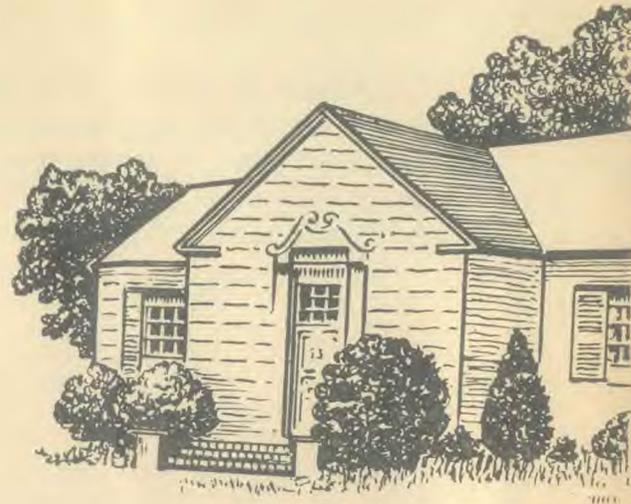
From this brief summary the reader can see that archaeological work of a great variety is carried out at many sites in that part of Palestine which comprises the Kingdom of Jordan. Biblical history is thus being recovered, and much has been found which illustrates and supports the Scriptures.

Next month's article will survey some of the archaeological work which has been carried out in Israel.



"TRAIN UP A CHILD in the way he should go; and when he is old, he will not depart from it." This oft-repeated maxim was recorded by the wisest man that ever lived. In this proverb Solomon clearly points out to parents their duty. That this training must begin early is clearly indicated by the word "child."

Guiding inexperienced little feet into paths of useful living is basic to successful parenthood. Children need to develop healthful habits, obedience, love, humility, cleanliness, kindness and other qualities that contribute to life's success. Is constant preachment the key to such



SILENT INFLUENCES OF THE HOME

Ralluui Chawngthu

training? Lectures, threats, advice, stories of naughty boys who were stolen away by robbers because they disobeyed? Will these influence a child to become a sensible, happy adult? Hardly.

We cannot forget the importance of a mother's controlled voice, a father's tactful advice. But the spoken words that bounce from lips in a home are only a few rice grains in the pulao of home influences. Silent influences include discipline, example, facial expression, home environment, books, home management and unspoken attitudes. Some of these are often blended so well that they become inseparable. A father's example of truthfulness could reveal an unspoken attitude, be revealed on his face, and affect the discipline he administers.

Discipline as a useful home influence must be executed sensibly. A calm, understanding parent will punish only when correction is needed. He will never leave promises or threats dangling unperformed. Nor will he punish in angry haste. He will often explain reasons for requests and prohibitions but sometimes he will expect the young child to obey even without knowing the "why."

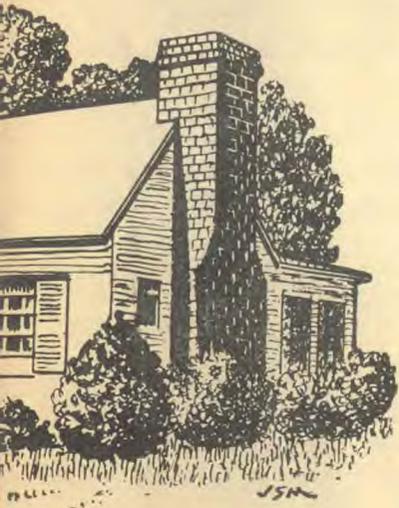
Example exerts a tremendous influence upon youngsters, especially during the toddler-age. Parents should continually remind themselves that children copy the way oldsters do and say things. Sometimes parents expect children not to do the wrong things they themselves are guilty of, telling them not to be greedy, perhaps, while they themselves are selfish at mealtime—and between meals as well. These parents forget the proverb, "Actions speak louder than words." Children's eyes somehow seem to be more alert than their ears!

Facial expressions tell more than most parents

realize. Patience, trust, approval, appreciation, honesty, love, hope, purposefulness—are these what your child sees registered in your eyes and around your mouth? Or could disinterest, impatience, demand, anger, apathy, carelessness, disgust or ridicule crowd off all else from your face? Your child will know even if he has not yet learned to talk. And your reactions to life's joy and sorrow, its work and duties, are likely to be re-enacted in his home some twenty years from now.

Home environment exerts a good influence on young minds by its cleanliness, attractive decorations, simple but well-arranged furnishings and functional play equipment. Surroundings are an efficient teacher, but the parent can help control what is taught. The mother can choose informative toys for her child. The child can be taught to help with home duties. However humble or elaborate the home, it can be clean and neat, a place where the child can enjoy his first years of life and learn what the world is like.

A sailor's wife one day heard the sad news every sailor's wife dreads. Her husband's ship had gone down. Raising their three young sons was now her lone responsibility.



"Son, what you grow up to be is your own decision. You can choose your line of occupation," she would tell each one as occasion arose. "But I have one thing to ask: Do not become a sailor."

Time went on. The oldest boy decided he would be like his father—and went off to sea.

When the second son grew old enough to leave school and enter the world on his own—he also chose the navy as his future.

"Mom, sorry to disappoint you," announced No. 3 on the verge of turning twenty, "but it's life on the sea for me, too."

The baffled mother was stunned. What could have led her boys to love ships and distant places and the salty spray? Why should they have all responded to the call of the deep, which while they were still young had become the tomb of their father?

A discerning neighbour woman tactfully pointed to the wall above the table in that widow's home. There the boys had eaten thousands of meals. For growing hungry boys, this had been a popular area of the house. Decked out in rigged splendour, sails billowing, flags full-flown, was the central figure in a beautifully framed picture—a ship on a restless sea. Silent influence? Well, what do you think?

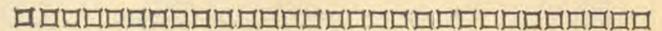
Even before a child learns to read, books may be a powerful influence upon him. He will see them and look at them. Pictures in them will teach him a great deal. Books can afford him many opportunities to learn care in handling things. The child will learn to read the books around him. Intermingled is the idea of imitation. Parents who often find pleasure in worthwhile reading and who exercise discretion in choosing books will set a silent example which will not go unnoticed. Books are the bricks of education. Choose the finest quality. You will not be sorry.

Home management involves family habits and the way in which living patterns are formed and followed. Parents who are forever "behind schedule," late to rise,

late to work, late to appointments, will cause their children to be the same way—unless the offspring get so embarrassed over it that they determine not to be like mother and father! If the parents find beauty and pleasure in simple things—a budding flower, a hard task well done, a cool drink, an evening sunset, an unexpected kindness, a crude picture drawn by little daughter and presented as a surprise, the children will look for the beautiful and good around them without hearing a series of ten lectures on the subject! Habits of healthful living—exercising, washing, eating, drinking, sleeping—will also be learned silently for the most part.

Unspoken attitudes involve more than example and facial expression. A young child is very sensitive. Doctors who specialize in treating babies and little children tell us that even a nursing infant senses an upset mother and, on the other hand, knows when the mother is content and glad. Uneasy bitter parents need to analyse their weaknesses, study how to make them into strengths, and set to work to make the home secure and happy. Love—a willingness to give more than will be repaid—can be the strongest and best influence upon the children. And it will sometimes amaze you how quickly and strongly this will be reflected back upon you. Your children, if exposed to genuine love, are sure to catch it.

Love is the one *medicine* which can be caught! It will cure most wounds and weaknesses of any home. And it will silently guide you in guarding every home influence.



BOOK REVIEW

Bible Translation in India, Pakistan and Ceylon, by J. S. M. Hooper, M.A. (Oxon), D.D. (Serampore); second edition revised by W. J. Culshaw, B.A., B.D., (London). Oxford University Press, Apollo Bunder, Bombay 1. Pp. xi, 226. Price: Rs. 6.

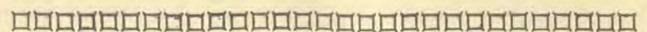
The Bible is God's message to every man in every land. This is the principal thought that emerges from the book, *Bible Translation in India, Pakistan, and Ceylon*, wherein the author unfolds the marvellous story of Bible translation into the many languages of India, Pakistan, and Ceylon.

In giving this historic account, the author has taken care to make the story one of interest and challenge to Christians who live in today's sophisticated world. This story of Bible translation is not a mere account of statistics, names and dates, but rather an illuminating portrayal of the patient and accurate scholarship of missionaries and laymen who strove to safeguard the integrity and purpose of God's message while making it available in the numerous languages and dialects of the sub-continent.

A language-wise treatment of the subject makes the book especially appealing to any reader who wishes to know how he received the Bible in his own tongue.

The book deals mainly with origins. In this the author has developed a remarkable chronicle of Christian love and service as he enumerates the heroism of pioneers—William Carey, Nathan Brown, Fabricius, Ziegenbalg, Schultze and countless others who have sacrificed to bring the Word of God to millions.

For readers of *Our Times* who have appreciated our recent serial on the history of Christianity in India, this book will be of special interest, as it unfolds the drama of "Bible for Everyone"—the very agency by which Christianity has become rooted in these lands.





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

your questions answered FROM THE BOOK



Readers are invited to send questions related to Bible subjects or personal spiritual problems. Address them to "From the Book," Box 35, Poona-2, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only to India.) Anonymous questions cannot be answered.

Christ's Enduring Words

Please explain, "Heaven and earth shall pass away but My words shall not pass away." Matthew 24:35.

In the text quoted, Christ claimed for His words the same enduring nature that He had already declared belongs to God's law: "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18; Luke 16:17. Old Testament writers likewise attributed perpetuity to the word of God: "The grass withereth, the flower fadeth: but the word of our God shall stand forever." Isaiah 40:8; Psalm 119:89.

The transitional character of heaven and earth has been set forth in the Scriptures (Psalm 102:25-27; 2 Peter 3:10; Revelation 21:1), but this is not true of the words of Christ. Contrariwise, none of them will ever pass away unfulfilled.

Seeing God

Please explain Exodus 24:9-11. I had always thought from Exodus 33:20, that no one could see God and live.

The first passage which says that Moses and the men with him saw God should be understood in the light of other texts that refer to this experience. In verse 15 we read that a cloud covered the mount and in verse 16 that the glory of Jehovah abode upon it. Verse 17 tells us that "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." From this it would seem that while the presence of Jehovah was manifested with more distinctness and glory than men had ever before been privileged to see, no bodily form was visible. Similarly, when Moses saw God at the burning bush, it was only as He was manifested in the fire. (See Exodus 3:1-6.)

"Minds are like parachutes: they won't work unless they're open."

When Moses asked to see God's glory, and the divine Presence had passed by (Exodus 33:18-23), Moses was permitted to look out of the cleft of the rock in which God had put him and see as much of God's glory as he was able to bear.

Christ's Will

Someone said that Christ left a will. Will you tell me what it was and where I can find it in the Bible?

Yes, Christ made a will. Perhaps you have not thought of it in that way; but if you are in the kingdom, it will be because Christ remembered you in His will. First, He willed His body to Joseph of Arimathea. He willed His mother to John, the apostle. He willed His spirit back to His Father. And to His disciples, He said; My peace I leave with you. That's My legacy, My joy—I give that to you. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. And so, my friend, with such a legacy, how can we fail?

David

How could David, a man who committed some grievous sins, be called a man after God's own heart?

The words concerning David were spoken by the prophet Samuel to King Saul after God had rejected Saul as king of Israel. "But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart." 1 Samuel 13:14.

If only David's sins were recorded, there would be "great occasion to the enemies of the Lord to blaspheme" (2 Samuel 12:14), but there is another side to David's character that should be taken into account. When he sinned, he accepted reproof and repented of his sins. "I have sinned against the Lord," he confessed when he was reproved by the prophet Nathan for his great sin. Verse 13. He prayed not only for forgiveness but for purity of heart: "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

David's life purpose was to honour and obey God. This is what made him a man after God's own heart, not his sins.

Photo opposite: B. Kadne

OUR TIMES



IMMEASURABLY MORE

*"We can only see a little of the ocean,
Just a few miles distant from the rocky shore,
But out there—far beyond our eyes' horizon—
There's more—immeasurably more.*

*"We can only see a little of God's loving—
A few rich treasures from His Mighty Store;
But out there—far beyond our eyes' horizon—
There's more—immeasurably more."*

—Author Unknown.

FOR JUNIORS



Mohan's Mountain

Rosemary Brown

"ONE—TWO—THREE."

Mohan slowly counted the days on the calendar until Thursday. Mohan was only four years old, so he couldn't count very well yet. But he tried hard to keep track of the days until his uncle would come to visit them.

"Mother, isn't it only three more days until Uncle John comes?" Mohan asked.

"That's right," mother said, smiling at Mohan. "In Uncle John's last letter from Darjeeling, he said he would arrive here Thursday afternoon."

"Oh, goody!" Mohan hopped up and down with excitement. "I can hardly wait!"

Mohan had never seen his uncle, but for a long time he had received letters from him. Even though

Mohan couldn't read the letters, he liked to open the envelopes and look at all the funny pictures Uncle John had drawn. Uncle John was a mountain climber. His job was to help reach people who were lost or hurt. So most of his pictures were of mountains. Some of them were of Uncle John tumbling down the mountains.

"Uncle John can draw me some more pictures of him falling down the mountains," Mohan told mother.

Mother laughed. "I'm sure your uncle climbs more mountains than he falls down," she said, giving Mohan a big hug.

At last it was Thursday and time for Uncle John to come. Mohan kept running to watch out the front window. "I'm going to meet Uncle John as soon as I see the taxi stop," he said.

"Well, be sure it is Uncle John that you are meeting," warned mother with a smile. "Don't be running to hug some strange man."

"Oh, I'll know Uncle John!" answered Mohan. He didn't know exactly how he would know his uncle, but somehow he thought he would. And he did.

The minute he saw the tall, smiling man get out of the taxi, Mohan was out the door. "Hallo, uncle," he called.

"Hallo," answered Uncle John, scooping Mohan up in his arms. "I believe your name is Mr. Mohan Kumar, isn't it?"

"Oh, yes!" Mohan giggled. He liked being called Mister even though he knew he wasn't really old enough to be called that.

"Will you draw me some more pictures of mountains?" Mohan asked Uncle John as soon as they were inside the house.

"I certainly will," answered Uncle John. "And I'll tell you all about climbing mountains, too."

Mohan had so much fun listening to Uncle John's mountain stories that when worship time came he asked his uncle to read a verse from the Bible about a mountain.

"I will," said Uncle John. He began reading from

J. S. Moses, artist



the book of Matthew, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place . . ."

Mohan was thoughtful all during worship time. When his uncle had put the Bible down, he said, "Jesus helped you climb the mountains, didn't He?"

Uncle John nodded. "I climb all my mountains for Jesus," he answered. "Jesus has always helped me with everything I've ever done. And each time before I attempt to climb a mountain, I pray and ask for His guidance."

Mohan was quiet for a moment. Then he said, "When I grow up, I'm going to climb mountains for Jesus, too."

There was a happy twinkle in Uncle John's eyes as he tousled Mohan's hair. "Did you know you can climb a small mountain for Jesus every day right now?" he asked.

Mohan was surprised. "No-o," he said slowly. "How can I do that?"

"By being the kind of boy Jesus wants you to be," answered Uncle John. "You can mind your mother and daddy and share your toys with your playmates. And remember to pray to Jesus every day."

"I do all these things most of the time," said Mohan. "But from now on I'll try harder to do them all the time."

"That's my boy!" exclaimed Uncle John. "From now on you'll be climbing a mountain for Jesus every day!" And Mohan knew that he would. ●

THE MAKING OF A TREE

From page 5

along the trunk, clear to the top. Because of this, redwood trees are among our oldest living plants.

Many other highly interesting facts might be cited as examples of the wonderful lessons we could learn about tree growth. A few outstanding questions face us as we ponder these plain facts.

How does the cambium cap at the growing stem "happen" to leave strands of growing cells behind to form the cambium ring? And how does this ring "happen" to produce wood on one side and cortex on the other? What causes the outer part of the cortex, at just the right time, to turn again into cambium and start producing bark cells?

Science has no answer for these questions. Personally, I can see no other possible answer than that the guiding hand of the Creator governs the growth processes. I can conceive of no "natural" causes for such systematic and orderly procedures.

Some of my readers will doubtless say, at this juncture, "Well, may there not be enzymes or some chemical substances released at the right time to stimulate these new phases of growth?"

Possibly so, in some cases at least. But even if we should find some medium by which the various changes are initiated, how much better off are we? What caused the enzymes, or what-have-you, to be produced at just the right time? Suppose they were set in action by some preceding chemical state, then what? What determined that

just the right chemical should be released at the proper time to produce the desired results?

Look at it any way you wish, such an intricate and elaborate series of developmental changes requires not only exact planning, but superhuman knowledge of chemicals and their effect on the growth processes. No amount of random production of these chemicals could ever create a state of affairs necessary to cause the growth of cells in the complex tissues of a tree.

"Only God can make a tree." ●

EDITORIAL

From page 3

certain fundamental principles of liberalism" and he tried to educate "our people to an appreciation of these principles.

In pursuance of this objective, his greatest achievement lies in the foundation he laid to establish a nation dedicated to the principles of secular democracy. Mr. Nehru lived and laboured for an India where every citizen should enjoy the privileges of liberty and where one may follow the dictates of his own conscience without fear or pressure. He was a devoted champion of the rights of minorities and his heart was great enough to accept as brother every man without reference to his caste, colour or creed. By his liberal political thought, progressive economic and social ideas, unflinching faith in a democratic society, and great concern for the welfare of all mankind, he has obtained the stature of a towering international statesman. Thus even today the world still weeps over the death of one of its noblest sons.

For over a decade, political pundits have debated the question "after Nehru—what?" Some have entertained feelings of apprehension and concern. Will national unity survive and secularism flourish? Will the tempo of progress be kept up and leadership continue to be strong and steady?

We hold that Jawaharlal Nehru has not lived and laboured in vain and that those principles which were so dear to his heart will not be rejected by those who gave him so much affection. Let us remind ourselves that it will be our adherence to those principles that will keep India an enlightened democracy and a nation highly esteemed in the eyes of the world.

At a time like this, it is the duty of every loyal citizen to dedicate himself afresh to the high ideals and noble traditions for which the late prime minister so staunchly stood. To give our best to our country, to hold high the torch of liberty and freedom, to do our utmost to alleviate human misery and suffering, to raise the mental and moral standards of the nation; to these objectives let us dedicate ourselves. In so doing we shall honour the one who for so many years was our nation's noble standard-bearer.

We shall also not face the future with dismay because we believe in God and we know that "the most High ruleth in the kingdom of men." Times such as this direct anew our thoughts to that day and that country where there will be no death and sorrow and where all shall dwell in peace and tranquillity. With our ultimate aim fixed on it, we commit the destiny of our nation and its teeming millions to the One "who shall have all men saved."

—M.E.C.



What JESUS said about Heaven

WHEN GOD MADE this earth, "He created it not in vain, He formed it to be inhabited." Isaiah 45:18. In creating the world, God was motivated by love. It was His plan that it should be peopled by holy beings. There was to be perfect happiness and peace in all their relationships. But instead what do we find? Unrest, fear, wickedness, troubles, sorrow and death. All this makes some wonder whether there is a God at all and if there is, why He does not put an end to all these miseries.

Friend, let us be assured that God is not silent about what has taken place. His plans have really not failed; they will eventually come to pass. Sin and sinners will finally be destroyed. "Then affliction shall not rise up the second time." But God says in His infallible Word, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Where else do we find the promise of God for this new heaven and new earth? In many places. Turn for example to Revelation 21:5: "And He that sat upon the throne said, Behold, I make all things new." This old earth of ours will one day be melted with fire (fervent heat) and God in a miraculous way will restore it to the condition in which it was originally created.

If we are anxious to enter paradise, where God Himself will dwell with the redeemed, we should acquaint ourselves with as many details about it as are revealed in the Holy Scriptures. Let us note particularly some statements made by Jesus during His earthly ministry.

1. For what definite purpose did Jesus say He had come to this earth?

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

NOTE: Jesus came to this earth to recover for man his lost possession. Man had suffered a fourfold loss when he became a sinner:

- a. *He lost his life:* The wages of sin is death. Romans 6:23.
- b. *He lost his righteous character:* All unrighteousness is sin. When man yielded to Satan he became carnal, selfish and impure in nature.
- c. *He lost his beautiful home:* Adam and Eve were driven from the garden of Eden. Genesis 3:23. The

angels of the Lord guarded the gates with swords, lest sinners should eat from the tree of life and live on in their fallen condition throughout eternity.

- d. *He lost his dominion:* Man was the crowning act of God's creation. He was given dominion over the earth. With the entrance of sin that privilege was forfeited.

When Jesus came He made it possible for mankind to regain all that had been lost. In Christ man may again have the gift of eternal life. Also included in the provisions of divine grace is a righteous character and eventually a beautiful home and dominion over the earth and its creatures.

2. When will Jesus thus reward the righteous?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31.

"And behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

NOTE: The righteous will be taken to heaven at the second coming of Christ. Here they will spend a thousand years in the beautiful city, New Jerusalem. This will be a temporary home of the saved. After the millennium, planet Earth, purified and restored to Edenic perfection, will become the abode of the redeemed. See Revelation 20 and 21.

3. What precious promise made by Christ will be fulfilled when the righteous are taken to their eternal home?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you, unto Myself; that where I am, there ye may be also." John 14:1-3.

4. What kind of character will human beings need in order to inherit the new earth?

"Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

NOTE. "Meekness toward God," as one commentator

puts it, "means that we accept His will and His dealing with us as good, that we submit to Him in all things without hesitation."

Another has said, "A meek man has self under complete control. Through self-exaltation our first parents lost the kingdom entrusted to them; through meekness it may be regained."

5. Will the righteous who gain entrance to the new earth ever see death again?

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life. Matthew 19:29.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. 21:4.

6. Into whose hand will the rulership of the new earth be given?

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. Matthew 25:31.

7. What prayer of the saved will then be fully answered?

Thy kingdom come, Thy will be done in earth, as it is in heaven. Matthew 6:10.

8. What blessed privilege or experience will the righteous have throughout eternity?

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Matthew 13:43.

NOTE:—The glories of the new earth are described by Isaiah, the gospel prophet, in various chapters of his book. Read especially chapters 11, 35, 65 and 66. The precious privileges of being with Jesus and enjoying the pleasures of sinless existence throughout eternal ages is beyond human imagination. The apostle Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of



Clyde Provonsha, artist, © R & H

Rising respectfully, the young university student asked,
"Can you tell us, sir, what is the meaning of life?"

He spoke for the whole class. He speaks likewise, for a whole confused generation. His professor didn't have a ready answer. But God does.

You will find it in His Book, the Holy Bible.
Enrol today in the world's largest
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man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. But, friend, our major concern should not be how the new earth will look or what advantages it will offer, but rather whether we will be there or not.

Realizing the seriousness and shortness of the time, we should, in the words of the apostle Paul, "lay aside every weight, and the sin which doth so easily beset us." Hebrews 12:1. Let us not set our minds on things earthly, but with courage, faith and single-mindedness prepare to inherit the eternal home of the righteous. Let us remember the apostle's counsel in 2 Corinthians 4:17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

J. W. Popowich

A YOUNG MAN WAS MAKING

a journey by rail. Next to him in the coach was seated a youth who seemed very downhearted. For some time each remained busy with his own thoughts. But after a while the depressed youth broke the silence and introduced himself as an ex-convict. He further confided that he was now on his way home after being released from a distant prison. His life, of course, had brought shame upon his family. Of this he was painfully aware. While he had been in prison, none of his people had ever visited him nor written a letter. He hoped they had forgiven him, but he couldn't be sure. Though free at last, he was haunted by fear—a fear that perhaps he would not be welcome at home.

To make it easy for his family to indicate their feelings, he had written them in advance to put up a signal which he would be able to see when the train passed their little farm on its way into the station. If they had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they didn't want him back, they were to put nothing there. In that case he would understand and would not even get off the train. Whatever the outcome, the experience was packed with emotion.

As the train neared the outskirts of the little town, the youth's suspense became so great he could not bear to look out the window. His seat mate changed places with him, offering to watch for the sign in the apple tree. This made the ordeal easier.

In a minute the watcher spotted it. Trying to conceal his excitement, he nudged the young ex-convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right, friend, the whole tree is white with ribbons, and a couple bed-sheets for good measure."

The message was abundantly clear. The wayward lad's family had risked no chance that he might misread the signal, had left no room for him to doubt their love and forgiveness.

Sad to say, it isn't always that way in human relationships. How many times we err in this matter. Perhaps we have been injured by someone, and we say, "All right, I forgive you," but in our hearts we say, "But I won't forget."

How natural it is, when we have been injured by someone, to retaliate rather than demonstrate an attitude of forgiveness.

"But," you may say, "I find it hard to forgive someone who has wronged me." If that is your experience, catch a closer glimpse of Jesus during His agony on the cross. With His dying breath He asked God to pardon His murderers. If yet you find it hard to forgive, step closer, in under the shadow of the cross. Look upon the rabble crowd who crucified Him, the crowd of which you and I, in a sense, are a part. Jesus in those last moments is saying, "Father, forgive them."

If we cultivate a forgiving spirit, we are cultivating a grace which is divine. To demonstrate forgiveness toward others is to clear the way for our Heavenly Father to forgive us.

Remember, dear reader, Jesus teaches that we can receive forgiveness from God only as we forgive others. To you Jesus says: "Forgive, and ye shall be forgiven." Luke 6:37. ●

To Err Is Human—

To Forgive Is Divine

D. Kasbekar

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