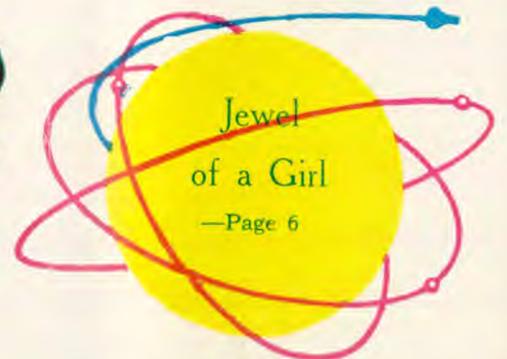


July 1965



OUR TIMES

JULY 1965



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of a Girl
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PACEM IN TERRIS

PEACE ON EARTH

JOHN M. FOWLER

UNDER THE inviting title "The Requirements of Peace," *Time* magazine featured a rather uncommon international conference held in New York last February. Inspired by *Pacem in Terris*, the famous encyclical issued by the late Pope John XXIII, the convocation brought together more than 1,500 philosophers, theologians, statesmen and diplomats from all around the world to discuss and explore any possible formula for peace on earth.

Issued less than two months before his death, Pope John's *Pacem in Terris* is an essay on betterment of human relationships, envisaging a world order based on truth, justice, love, and, above all, freedom and dignity of the individual.

In language that was lucid and logical, the late Pope argued that peace on earth may be realized by nurturing cordial relationships between man and man, man and the state, state and state, and states and the world at large.

The encyclical also called upon Christians to lead the way and become "a spark of light, a centre of love" among their fellow men, so that right and reason may prevail in a society plagued by falsehood and injustice.

At the time of publication, the report was widely acclaimed as one of the most profound documents of our age. At that time, it was hoped that there would be international discussions on the papal pronouncement, setting off a useful dialogue across the changing face of the world.

It was for this purpose the New York meeting was organized. The convocation served as an intellectual workshop, marked by fair and free discussion by Christians, Buddhists, Hindus, agnostics and others on how the lasting vision of peace on earth might be realized.

The U. S. Vice-President Hubert Humphrey called for "prevention of a further proliferation of nuclear weapons" as basic to a world without war. The U. N. Secretary-General U Thant demanded a thorough reform of the world organization, while the U. N. President Alex Quaison-Sackey wanted the nations to "pursue every

reasonable avenue towards agreement" so as to halt the nuclear arms race. Protestant Theologian Paul Tillich pleaded for "communal eros—the love of man for other nations." Most of the delegates seemed to have agreed that peace on earth can be achieved by rule of law, respect to national sovereignty, co-existence, and international co-operation.

These were high ideals indeed. Contrastingly, however, that very week, while the debate on peace was going on in New York, newspaper headlines revealed that peace was as elusive as it was earnestly desired. From Selma to Saigon there was anything but peace. The United Nations, which had earlier designated 1965 as the International Co-operation Year, recessed without transacting any significant business, but with plenty of non-co-operation on record. "The proceedings of the assembly this year," one commentator observed, "had only demonstrated the absurd and sadly precarious condition of the U. N. today." Troubles in Vietnam, West Asia, and Malaysia only highlight how far away peace is, and how close the threat of war is.

Indeed, as the prophet Joel had said, in a time of swords men are dreaming of plowshares. This is a sign of the last days, for the Bible declares: "The day of the Lord so cometh as a thief in the night. *For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*" 1 Thessalonians 5:3, 4.

These prophecies, fulfilled before our very eyes, indicate that the kingdom of peace, which God, not man, will establish, is not far away. The reign of peace will be brought about at the second coming of Christ by Jesus Himself who has promised peace to all those who love His appearing.

"My peace I give unto you," said Jesus while on earth. Ever since, to those who followed Him, "He is . . . peace." (Ephesians 2:14.) Only by, in, and through Him can peace be attained. Where there is no room for Jesus, there is no hope of peace!

Fluency in Heaven's Link Language

LONG BEFORE Sanskrit or Hebrew was invented God gave man the gift of speech. As pointed out in last month's editorial, human language is older than the everlasting hills, antedating historical knowledge of ethnical origins.

Along with the precious talent of speech the Creator gave laws to safeguard it against corruption and abuse by men. He knew, as one of His inspired penmen wrote later, that "death and life are in the power of the tongue." Proverbs 18:21. He knew also that any link language strong enough to bind men's hearts together had to be fraught with love. It had to be pure and kind and true, the outward expression of inward grace.

It is significant that two of God's Ten Commandments deal with speech. No other aspect of moral conduct is singled out in this code for like special emphasis. One, the third, forbids vulgarity, especially in man's relationship with God. The other, the ninth, forbids lying.

Throughout the Bible these basic principles are repeated, magnified and spelled out in practical terms. No corrupt communication, no tale-bearing, no idle talk, no grumbling, no guile. Rather, truth, grace, thanksgiving and the "soft answer that turneth away wrath."

Most people talk too much. We're like someone's description of a swamp bullfrog—"all stomach, except what's head, and that's all mouth." In a two-months' study of the personal communication habits of a select group it was found that the average individual spends 30 per cent of each waking day in speaking.

The rate of speech for most of us is 125 words a minute. Some exceed this, of course. For example, F. D. Roosevelt was clocked on occasions at 200 words per minute and John F. Kennedy at 327.

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Cover: Colour transparency by Vidyavrata

"Our Times" is published monthly by the Oriental Watchman Publishing House, Post Box 35, Poona 1, India.

ANNUAL SUBSCRIPTION:

India, Rs. 4.75; Pakistan, Rs. 4.75; Burma, Ks. 4.75; Ceylon, Rs. 4.75.

Our representatives are authorized to receive cash or cheques for subscriptions and to issue official receipt for the same. Cheques should be crossed. In India, Ceylon and East Pakistan they should be issued in favour of the Oriental Watchman Book Depot in care of the regional office under which the representative is working. For West Pakistan and Burma note the name of the account as given below.

Regional offices: For Mysore—13, Cunningham Road, Box 20, Bangalore 1; for Madras—20/2 Williams Road, Tiruchirappalli Cantt.; for Kerala—Post Box 128, Trivandrum 3; for Andhra—Boulder Road, Box 308, Vijayawada; for Gujarat and Maharashtra—16 Club Road, Bombay 8; for Uttar Pradesh, Punjab, Delhi and adjacent states—27, Barakhamba Road, New Delhi; for Bihar, Orissa and West Bengal—Morabadi Villa, Ranchi; for Assam—Nongthymmai, Shillong; for East Pakistan—130/C Dhanmandi Road, Dacca; for Ceylon—15/2 Alfred House Gardens, Colpetty, Colombo 3; for West Pakistan—Oriental Watchman Publishing House, 32 Mozang Road, Lahore; for Burma—Book & Bible House of Seventh-day Adventists, 68 U Wisara Road, Rangoon.

If orders are sent direct to Poona, please make cheque or money order in the name of THE ORIENTAL WATCHMAN PUBLISHING HOUSE.

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Owned by the General Conference of Seventh-day Adventists (Southern Asia Division), Salisbury Park, Poona. Printed and published by V. Raju and for the Oriental Watchman Publishing House, Salisbury Park, Poona 1, 978-65.

SIEGFRIED H. HORN, Ph. D.

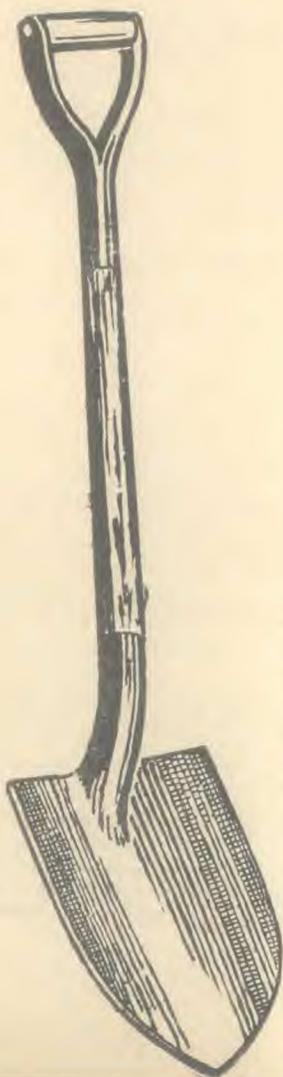
OF GREAT INTEREST to Bible scholars, are certain recent discoveries in Israel. One is a stone inscription which mentions Pontius Pilate. It was found by an Italian archaeological expedition during excavations of Cæsarea in the summer of 1961.

In New Testament times Cæsarea was the capital of Palestine. Founded by Herod the Great and named in honour of Cæsar Augustus, the city possessed a sumptuous palace, theatre, circus, administrative buildings, and large harbour. When Archelaus, Herod's son, was deposed in A. D. 6, Judea, Idumea, and Samaria were placed under the administration of procurators, who continued to use Cæsarea as their official residence, although they stayed also in Jerusalem for short periods of time each year. These visits to Jerusalem were mainly during feasts when their presence was especially needed, since riots frequently broke out during festal seasons when thousands of pilgrims were

in the city and religious fanaticism ran high.

The fifth governor of Palestine during this period was Pontius Pilate, who according to our best available evidence served as procurator from A.D. 26 to A.D. 36. We know comparatively little about Pilate and the other governors of New Testament Palestine. Of some of these men no more than their names are known. Our best sources of historical information for this period are the works of Josephus, the Jewish historian, who wrote toward the end of the first century A.D. However, Josephus is not always reliable, and since all his writings have survived on in manuscripts written by Christian scribes, they are not altogether free from Christian interpolations.

For this reason scholars have sometimes viewed with scepticism the historical events in which Pontius Pilate was involved; yet he is of special interest to Bible readers because of



PILATE and NAZARETH in archaeological inscriptions

the role he played in the death of Jesus Christ as recorded in the Gospels. All four Gospels state that Jesus died under him. So does Josephus, as well as the Roman historian Tacitus; yet some modern scholars have questioned his historicity or the events with which he is connected in the Gospels.

Even a recent published work such as *The Interpreter's Dictionary of the Bible*, issued in 1962, shows in its article on Pontius Pilate a certain amount of scepticism about the Biblical stories connected with Pilate. In volume III, page 811, of this work the following statement is made concerning the evidence Tacitus provides for Pilate's existence and office:

"Since Tacitus wrote ca. 115, and Christian tradition could have supplied this scanty bit of information, we are in effect bereft of sources which are neither Jewish nor Christian."

On the next page the following startling claim is made in this dictionary:

"Modern scholarly judgment holds Pilate's role as depicted in the NT to be largely legendary. . . . Neither the Christian nor the Jewish depiction of Pilate is historical, but each is a product of varied and varying biases." —*Ibid.*, p. 812.

Although the author of this article in the dictionary, Prof. S. Sandmel, finally comes to the conclusion that there is no need to doubt that Pilate was actually procurator of Judea, he nevertheless reminds his readers that they should not forget that we have no factual evidence for Pilate's historical existence.

In view of such scepticism every secular confirmation of Pilate's administrative activities in Palestine is extremely welcome. Such a confirmation is now provided by the discovery of a stone inscription that came to light during the excavations of a theatre in Caesarea during the summer

of 1961. Of the original Latin inscription only three lines are partially preserved. The following letters are readable, while those inserted in brackets have been supplied by the editor of this inscription, Antonio Frova:

[.]STIBERIEVM
[. . . PON]TIVSPILATVS
[. . PRAEF]ECTVSIVDA[EA]E

Of the first line only the letter *s*, the final letter of a lost word, and the word *Tiberieum* is preserved. *Tiberieum* must have been the name of a public structure named in honour of the Emperor Tiberius under whom Pilate served as governor. It was probably built or dedicated by Pilate, whose name appears in the second line. Fortunately, the name *Pilatus* is completely preserved, as also is part of his name [*Pon*]tius. In the third line Pilate's title is mentioned—[*Praef*]ectus *Iuda[ea]e*, "Prefect of Judea."

This is rather unusual, since Tacitus (*Annals* xv. 44) calls him *procurator* while both Josephus (*Ant.* xviii. 3.1) and the New Testament use Greek words that are equivalents of the Latin *procurator*. While it is not yet clear why Pilate carries a different title in the inscription found at Caesarea, the fact that he appears for the first time in a stone inscription in the very city in which he resided for ten years as governor of Judea is of inestimable value, and this should do much to silence sceptics who have considered him a legendary figure.

An Inscription Mentioning Nazareth

Another equally important discovery was made during an excavation at Caesarea in the summer of 1962, just a few weeks before I was privileged to see the inscription involved. It consisted of two stone fragments from a

Hebrew synagogue inscription to which must be added a third fragment belonging to the same inscription, but which had been picked up earlier on the surface of the ruined site of Caesarea. This inscription when complete listed the names and places of domicile of the 24 courses of priests that served for one week each in the Temple of Jerusalem.

Luke 1:5 contains the information that Zacharias, the father of John the Baptist, belonged to the course of Abia, which, as we know from other sources, was the eighth of the 24 priestly courses. The three fragments of the inscription provide information concerning courses 14 to 20. Of utmost interest is the fact that Nazareth is mentioned as the place where priests of the eighteenth course lived.

Why is the mention of Nazareth important? What is extraordinary about it? Haven't we known since childhood from the Gospel stories that Nazareth was the city in Galilee in which Jesus grew up and lived until He began His public ministry? This is all true, but aside from the New Testament record nothing was known of this city. Nazareth is not mentioned in the Old Testament nor in the writings of Josephus, and its name does not occur in Jewish writings such as the Midrash or the Talmud.

The earliest reference to Nazareth outside the New Testament is made by Eusebius (*Ecl. Hist.* i. 7. 6-12), the church historian of the fourth century, who quotes a second-century source mentioning Nazareth. It was thus understandable that critical scholars of the nineteenth century who found fault with many Biblical statements also questioned the historicity of Nazareth.

It can be said to the honour of critical scholars of more recent years that they have not shared this scepticism concerning the existence of Nazareth in the time of Jesus, because contemporary archaeological discoveries have corroborated so many details of Biblical stories that it would be foolish to question the existence of a small Palestinian town merely because it is mentioned nowhere but in the New Testament. Yet the fact remained that belief in the existence of Nazareth was entirely dependent on the trustworthiness of the Gospel writers. Hence, the discovery of a first-century Hebrew stone inscription from Caesarea, mentioning Nazareth, is of the greatest importance and again provides evidence for the veracity and reliability of the Scripture. ●

ETH mentioned



B. Kadne

Jewel of a Girl

"WHAT ARE LITTLE GIRLS made of?" ran the first line of a saucy little song girls at school used to sing. And the answer, cunningly cute, followed thus: "Sugar and spice and all things nice."

Usually another verse, provokingly mischievous, was added about ingredients in the make-up of little boys—"spiders and snails and puppy-dogs' tails."

But Alen Beck's poetic analysis of girls seems more fitting: "Innocence playing in the mud, beauty standing on its head, and motherhood dragging a doll by the foot."

W. G. JOHNSON



This charming description especially appeals to dotting parents. But what think young people? In their estimation what should the ideal girl be like?

In an endeavour to find youth's answer, I once took a survey of opinion among college students. A class of 23, both young men and women, was interviewed. They were asked to choose from a list of 26 items the seven most important characteristics of ideal womanhood. The list was as follows:

Honesty	Patience	Popularity
Good Looks	Industry	Courage
Neatness	High IQ	Joy
Nobility	Courtesy	Conversational ability
Purity	Sense of humour	Friendliness
Health	Unselfishness	Generosity
Spiritual attitudes	Understanding	Humility
Punctuality	Determination	Gracious manners
Kindness	Financial responsibility	

The results were surprising. At the very bottom of the scale with hardly any votes were "Good Looks," "High IQ" and "Popularity." It was obvious that these students preferred character above appearance, the spiritual above the physical. Percentagewise, the ten qualities rating highest ranged as follows:

Spiritual attitudes	74%
Purity	61%
Honesty	57%
Health	52%
Courtesy	52%
Understanding	44%
Unselfishness	30%
Patience	26%
Industry	22%
Kindness	22%

Ages ago, the wise man wrote, "Who can find a virtuous woman? for her price is far above rubies" (Proverbs 31:10). If Solomon's statement was true three thousand years ago, how much more in this modern materialistic, secularistic age! A woman whose spiritual attitudes are keen and vibrant—she is indeed a precious jewel of inestimable value today or any day.

Such a woman was Kasturba, wife of Mahatma Gandhi. She was kindness, loyalty and virtue personified. As Gandhiji sought to emancipate Harijans, she found herself the mother of an ever-widening family. The adjustments both mentally and physically were not easy, but Kasturba's fine spiritual sensibilities and devotion to her husband prevailed, so much so that eventually she legally adopted a Harijan girl. During the Mahatma's long fasts, she chose to suffer with him, restricting herself to fruit juices taken only once each day. On February 22, 1944, in the Aga Khan palace detention camp at Poona, she passed away, her head in Bapu's lap. She died as she had lived—in service.

The good, old-fashioned virtue of purity is becoming increasingly rare these days. The restless, exploring spirit of the Space Age has blasted long-held standards of moral conduct not into orbit, but to smithereens. A great many young people consider it smart to be loose, modern to be promiscuous. A popular film actress boasts, "I'm as pure as the driven slush!" Influenced by mass media, the gay crowd pokes fun at the girl who chooses the path of purity.

Popular mocking notwithstanding, purity is unrivalled as an adornment for any girl. There is something about it that approaches the divine. A pure woman sets the pace for righteousness in society. She is at once a challenge and an inspiration to her age. It is not without significance that in the Holy Scriptures those who are redeemed from this generation are portrayed in white robes, and the true church of God is symbolized by chaste and radiant womanhood.

I was glad to observe that my students listed virtues of honesty, courtesy, understanding and unselfishness close behind spirituality and purity. Reader, think for a moment of the kindest, most consistently unselfish person you ever met on your journey through life. Almost certainly the answer is a woman—either your mother or your wife, or perhaps a sister.

Such desirable qualities come from within. Courtesy may be affected—but in such cases it is merely etiquette, or convention. Kindness may be practised for attention—but then you are a hypocrite, an actor. Honesty is the best policy—but if you hold it only as a policy, you are not an honest woman. It is a lovely, gracious, consistent character that gives expression to acts of true courtesy, unselfishness and honesty.

For expression there will be. Solomon's virtuous woman whose price was far above rubies was an active soul. Kasturba worked hard preparing the food and attending to the needs of her household. Florence Nightingale left the comfortable, genteel society of family and friends for the unsanitary horrors of the Crimean War. Madame Curie worked long and frustrating hours in a leaking laboratory to penetrate the secrets of a new element. There was nothing of the "dumb blonde", fragile, helpless variety about these modern jewels.

The Holy Bible presents two outstanding pictures of womanhood at its best. In the first, we see two widows, one lonely and broken by long sad years of toil and loss in a foreign land—a land that has snatched away her husband and her two sons. Now she is going home, desolate. The other is a young woman. Standing by the side of the older woman, she pleads in immortal words for permission to go along with her to the land she left in her youth: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16-17). And so by the waving fields of Moab does Ruth, the young Moabitess, express her love for her mother-in-law, Naomi.

The second picture is strikingly different. That traveller and preacher extraordinary, Paul, has a problem. He has just completed a letter—a letter that is priceless in its teachings and historic impact—but he is at a loss to find a messenger to deliver it. He is in Greece, and his letter is for Rome, hundreds of miles away to the west. Who will deliver it? Into the limelight steps one of the unsung heroines of the world—Phœbe. We know little about her, except that Paul describes her as a "servant of the church . . . a succourer to many, and of myself also." But Phœbe will take it: she will crown her acts of kindness and of love to many by this supreme service.

So the scroll is sealed and she sets out. We can scarcely imagine the fortitude of this brave woman as she

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A true story of answered prayer

IT WAS THE last picnic: it was to be the last swim of our vacation. Our family had been able to spend nearly a month together on the shore of a large, beautiful lake. We made the most of it, for we loved the water and loved to swim.

Although we'd grown up near the ocean, we now lived inland. Fortunately, however, within driving distance there was this large clear-water quarry lake fed by cold sparkling springs. The water was always fresh and inviting. Enterprising people had hauled in sand and made a wonderful beach in one end of the quarry, installed a water slide and rafts, and provided a lifeguard. During our annual leave, we had enjoyed carefree days at the beach usually equipped with a picnic basket, books, and a blanket.

Our boys, Hari and Binny, were three and five years old, and they had learned to enjoy the water as we did. Raj, my husband, taught the older one to swim, and already Binny was like a small, unafraid fish in the water. Hari was still content to play in the shallows.

Officially the beach was closed that particular day. The lifeguard had gone, but a few persons were swimming just the same. After a good picnic lunch, Raj and I stretched out on the blanket to rest until the necessary time had passed before it was safe for us to go in the water. The boys were gay little chaps, usually obedient and trustworthy, but temporarily we had forgotten that, after all, they were only small children. As for us, we had married so young that we were still scarcely more than heedless children ourselves. Binny and Hari played in the sand with their buckets and spades and other toys, obedient to our usual orders not to go near the water yet.

Raj and I were lulled into a drowsy contentment by the meal we'd eaten, the warm sun, and the rippling sound of the small waves. Perhaps each of us thought the other was watching the children. At any rate, we both slept.

Finally, I awakened and looked about me. Hari played close by me, but there was no sign of the older boy. I cried out in alarm and awakened Raj. As I leaped to my feet my eyes were frantically searching the near-by deserted beach. But Binny was nowhere in sight!



GOD
GUIDED
US

Raj and I questioned Hari but all the little fellow could lisp was, "Binny went in water—that way!"

Then he pointed toward the water. Raj called to some other folk down the beach, and they came running. They quickly understood, and six of us clasped our hands together to form a living line as we waded into the water.

The shore line of the quarry beach was hundreds of feet long. We had no idea into what part of the water Binny had ventured. All we could do was walk slowly forward—and pray.

The tears flowed down my face, my eyes sought and searched the green water in vain, I prayed aloud as I wept. As we walked outward the water deepened. When it reached my waist I staggered, weakened by despair. Raj was on the end of the living line, and I was next to him. He stopped stock-still.

"Wait," he cried. Then he shut his eyes and somehow I knew his heart was reaching out to God; I tried to force from my own mind the realization that our search was a hopeless task; it could not possibly succeed. For how could we ever find a little boy of five, still alive, under the cold, grasping waters? And how long had he been there?

I bowed my head and said aloud: "Thy will be done, O Lord. If this be Thy will, please let us find him."

Then my husband opened his eyes. The lines of pain and doubt and fear in his face smoothed out and the flame of faith glowed in his eyes.

He said clearly, resolutely, "This way."

And, pulling my hand, he led all of us to the right in the water. When it seemed as though the ache in my heart would tear it in two and I could bear no more, a cry broke from Raj's lips and his hand tightened on mine in a grasp that threatened to crush the bones. Then he dropped my hand, swooped downward into the water, brought up the body of our son.

Binny had been floating, bent over double under the surface of the water. Life seemed to have fled from his limp body.

For me the next few minutes stretched into an eternity of pain. The men took turns at artificial respiration on the small form that lay lifeless on the sand. Still I was able to pray: "God's will be done. . . . If it be Thy will . . . bring him back to us . . ."

Never in my life have I known a moment of exultation and gratitude like the one I knew when my little boy choked and breathed. Then his pale eyelids fluttered and a weak cry broke from his lips.

As the men worked, they were able to expel the water from his lungs and small bits of green apple from his stomach. Evidently he had eaten the forbidden fruit earlier in the day. Then when he had ventured into the water he was seized by a cramp and soon lost consciousness. Binny recovered from his ordeal in a few days.

Raj and I grew up that day. We changed from careless children playing at marriage—people who had been inadequately handling and shirking our responsibilities. We grew up spiritually and came to realize the powerful, living force God could and should be in our lives every minute of every day. We were both convinced that God had taken Raj's hand and guided him to the still-living body of our son.

In His infinite wisdom He answered our prayers, and our gratitude for His miracle was to be a part of us forever. ●

JULY 1965

The Shepherd's Psalm

The LORD is my Shepherd,
I shall not want;
He makes me lie down in
green pastures. He leads
me beside still waters;
He restores my soul.
He leads me in paths of
righteousness for His
name's sake.
Even though I walk through
the valley of the shadow
of death, I fear no evil;
For Thou art with me;
Thy rod and Thy staff,
they comfort me,
Thou preparest a table
before me in the pre-
sence of my enemies;
Thou anointest my head
with oil, my cup overflows.
Surely goodness and mercy
shall follow me
all the days of my life;
And I shall dwell in the
house of the LORD
for ever.

— Psalm 23. R.S.V.

A MILLION DOLLARS bet on one turn of a card? Yes, sixty years ago John W. Gates risked that sum on one breathless draw of a card. Imagine! A million dollars on the chance of a moment! No wonder Gates was known along New York's Fifth Avenue as "Bet-a-Million" Gates. How could a man venture so much on such slender grounds?

But did Gates take the greatest risks—make the greatest venture in history? Oh no!

Let us look at a risk taken by no less a one than God Himself.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. "It is appointed unto men once to die, but after this the judgment." Hebrews 9:27. "He hath appointed a day, in which he will judge the world in righteousness." Acts 17:31.

Let us imagine this future judgment. Although the details will not occur just as I outline them, the general pattern is true.

"I beheld till the thrones were cast down, and the Ancient of days did sit, . . . the judgment was set, and the books were opened." Daniel 7:9, 10.

In this judgment I must face my personal record in God's record books. By my acceptance of Jesus as my Saviour, I have made application for citizenship in the kingdom of heaven. Now my application is to be acted upon.

Let us imagine you are a spectator in this most august of courtrooms. The trumpets sound. The divine court is in session.

"First case today: Carrol S. Small!" Shrinking in the brilliance and making sure to stay close to Jesus, my Attorney I stand. God addresses me. "My son, you are applying for admission as a citizen of the kingdom of heaven. You want eternal life, eternal health and happiness, eternal social security. Are you aware of the entrance requirements?"

"Yes," I reply. "If thou wilt enter into life, keep the commandments."

He gives me a long, thoughtful, searching look. "Well, have you kept them?"

What can I say? There is a long, embarrassed downcast pause while I consider my past life. Al-



THE GREATEST RISK IN HISTORY

CARROL S. SMALL, M.D.

though contemplation of Jesus' life has caused me to abhor and abandon sin, my past record is not good.

Satan, the "accuser of the brethren," is present. He pulls out a large book, thumbs through the alphabet to "S," and bursts out, "Commandments, eh? Kept them, has he? Listen to this. I can prove every item by the record book of Small's own guardian angel! On January 14, 1919, he stole thirty-five cents from his mother's purse and lied when she questioned him about it. On August 10,

24, and 31, of 1923, he cheated the Electric Railway Company out of several fares by posing as younger than he really was. On September 22, 1924, he became so angry with a schoolmate that he cursed him, taking Your name in vain. He has frequently been covetous and not at all respectful of his parents on many occasions. And so on. I could relate thousands of instances where this fellow has trampled on Your law, broken Your Sabbath, etc." Satan loves to talk. The more he can prolong the trials, the more he can postpone his own doom.

God glances at the record books and at me and says, "Son, are these accusations true?" With sweaty brow I must admit the facts. "Yes, all true."

The Father, with a look of mingled integrity and love, asks, "In that case, why are you, with such a record, so audacious as to seek entrance to My kingdom 'wherein dwelleth righteousness'? What legal basis can be found for your entrance? I am terribly sorry. I had purposed to make you a pillar in My temple, but I dare not introduce one with a record as yours. In a short time you would contaminate everything, and this time I intend to have perfection for eternity."

What can I say?

He continues, "You know that the 'wages of sin is death' and that murderers, liars et cetera, are to 'have their part in the lake which burneth with fire and brimstone.' To My intense regret I must consign you to the lake of fire."

What is to be done now? I am doomed. I cannot nullify, or object to, the Judge's verdict. All is lost. My own righteousness, I now see, was "as filthy rags." And that lake of fire! Ugh!

But now Jesus steps up. I had expressed my faith by engaging Him as my Advocate, but my record is so damning I feel little hope. But His words catch my ear. "Father, wait a minute. All these accusations are true. But You remember Our pledge of six thousand years ago to bruise Satan's head? We told Our people that 'the eternal God is thy refuge.' We said Our glory consisted in goodness and mercy and long-suffering."

"Yes," answers the Father, "but we told Adam and Eve that if they sinned, they would 'surely die.' And

How can God fill the universe with former sinners of this earth? Is the risk of contaminating the universe too great? Here is the answer as the author in imagination sees himself in judgment.

Ezekiel, at our prompting, wrote, 'The soul that sinneth, it shall die.' And we all heard Small's admission of guilt. Shall we abrogate Our law? Shall we repudiate Our system of government?"

My hopes reach a new, low level. But Jesus' speech raises them a bit. "Father, this man has engaged Me as his Advocate. He has confessed to Me all the sins Satan has enumerated, and many more. We promised in 1 John 1:9 that if people confessed sins, We would forgive them and cleanse them from all

unrighteousness. Those sins are all blotted out of the books."

Here Satan mutters, "They aren't blotted out of my book. How can You do this? You haven't blotted out any of my sins."

Jesus ignores Satan. But the Father asks, "Even with his past record cleared, what guarantee have We of Small's future good behaviour if We admit him to Our kingdom? Is it not taking too much of a risk to let him in?" (A risk, one might add, to make Gate's million-dollar bet look infinitesimal.)

My hopes rise another notch as Jesus replies, "Father, to human minds it would seem so. But We promised to cleanse him from all unrighteousness. Part of My work has been to put new hearts in My sons and daughters."

I now venture for the first time to raise my eyes. The Father is studying me with kindly firmness, and Jesus smiles at me as if to say, "Never fear. I'll see you through this yet."

"But," the Father continues, "how reliable is this man? If we could make sure that his good resolutions would last throughout eternity. . . . But it is well to know how these people have vacillated in the past."

Knowing all too well how true this is I despair again.

Jesus, however, pleads further: "Father, this man is Our son; we accepted him as such. He has given up all his known sins; and others he had not noticed, the Holy Spirit revealed to him, and he repented and renounced them. And I have given him My own robe of righteousness, which he has worn for some time now."

The Father leans forward. "Well, this puts matters in a different light. If he is clothed in Your righteousness, I can see no spots on him. But still You know some have donned that robe only to abandon it later."

Jesus advances one final argument, "Father, behold the sacrifice of My blood! I have forgiven this man's sins. I have cleansed him from unrighteousness; he is now Our son. I will personally vouch for him and will guarantee that for all eternity he will be a good citizen of the kingdom of heaven."

The Father looks at me a long time, and then at Jesus equally long, with a look so full of love and confidence that even heaven glows brighter. My pulse fluctuates wildly. This is the climactic, the critical, moment! As God begins His reply, you may be sure His words have my undivided attention. "Jesus, My beloved Son, if You vouch for this man, he is in. I have infinite confidence in Your loyalty to Our divine principles, in Your knowledge of the future, and in Your ability to produce what You pledge. If You say he is a good risk, I will sign his certificate with You."

Now at last I can hold up my head! And as Jesus invites me forward to receive my certificate of eternal life, my heart leaps, and I am too full of joyful tears to say a word. Think of it! Saved! Saved! SAVED! To the uttermost! For eternity! Privileged to wear the robe of Jesus' righteousness for a million million years, and then eternity beyond that. Jesus Himself has vouched for me. The salvation I could never have achieved alone, He has given me!

Doesn't God take a fearful risk to admit one with my record to His kingdom? But reflect a moment. Will not the whole kingdom be made up of such people? Every one of them has been a confirmed sinner, but through the efforts and sacrifices and ministry of Jesus, all are re-deemed.

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MARRIAGE— LIFE'S MAJOR UNDERTAKING

ELIZABETH MCFADDEN

THE GARDEN WAS LOVELY. Every flower was perfect, and the grass was just the right length, as if newly cropped for some important event. Even the birds seemed hushed, and not a single cricket chirped. Beside the singing brook a man lay sleeping, and all nature seemed to be waiting for him to awaken. At last he did. Sitting up, he brushed his hand across his eyes. Then he stood to his feet, for down the vine-covered pathway floated a vision—a lovely woman. She was the most beautiful woman he had ever seen. In fact, she was the only woman he had ever seen, for this was Adam's wedding day; and Eve, the bride whom God has just created for him, was coming to join him at the altar beneath the Tree of Life. The ceremony was completed in a crescendo of simplicity by the Creator of them both, who in conclusion admonished them,

"Be fruitful and multiply, and replenish the earth" (Genesis 1:28).

"And God saw everything that He had made, and, behold, it was very good" (Genesis 1:31).

If only it could have stayed that way! Can't you just see Adam, delighted with his new companion, showing her everything that God had given them in their new home? Perhaps he explained it all to Eve in somewhat the following way:

Look, dear, this lovely garden is our home. God has given it to us. See how He has draped the jasmine over the limb of this tree to make our bedroom beside the brook where I was sleeping just before our wedding. And see the bougainvillea growing on either side of the door and meeting above. Can you imagine anything more beautiful?"

"No, Adam," Eve might have answered, "We could never have made such a convenient home as our Creator has placed here for us. See? Just beside the bedroom is our kitchen, complete with delicious raspberries and blueberries growing on bushes for our breakfast. And when we tire of them we can walk out into the orchard where that luscious-looking fruit on little trees is growing. What did you name it, Adam?"

"Those," he perhaps answered, "are peaches, just the shade of your lovely cheeks." They both might have smiled at this interesting comparison. And so went the first wedding day on earth, I imagine, and as the sun sank low in the west Eve may have once more turned her questioning eyes toward her husband.

"Where is it going, Adam—that beautiful sun?" For remember it was Eve's first twilight.

"Only around on the other side of the earth, dear. It will be back in the morning. But look!" And perhaps Adam pointed out to her the softer light, the romantic moon as it rose above the tree-tops. No doubt he drew her closer in the cooling shadows.

Then they heard God walking in the garden. Hand in hand, they went to meet Him, and in wonder and praise both bowed at His feet to thank Him for all they had received from His hand on this their wedding day. Then God told them about the coming Sabbath Day, and how He planned to rest in commemoration of His completed work. They were to rest with Him, and to worship.

Thus the new human family was introduced to two of God's great gifts to mankind—marriage and the Sabbath. Since creation they have been handed down to us as a holy heritage. But unfortunately, these are the two treasures which the adversary of God has especially tried to destroy. The devil uses his every wile to mislead us. He would like to cause us to break our marriage vows or to trample on God's holy rest day, telling us that they are not important, for he knows that if he can defeat us on either point he can easily lead us away from God.

Since our main concern in these articles relates to marriage, let us give some thought now to the method of maintaining that happy state of bliss into which every bride and bridegroom enter on their wedding day. Fortunately, in eastern countries most couples have the backing and the blessing of their families on both sides, which gives them a good start in their married life. With arranged marriages, both partners are usually ready for marriage, having completed their education before the

families began to look for a suitable partner for their son or daughter.

Eastern girls, unlike their western cousins, can devote all their time and thought before marriage to their education and to acquiring skills needed in the feminine role of running a household. One eastern girl put it this way during a discussion as to the advantages of arranged marriages versus those in which one chooses his mate, as in western countries:

"In our system, you see, we girls don't have to worry at all. We know we'll get married. When we are old enough our parents will find a suitable boy and everything will be arranged. We don't have to go into competition with each other to win our man."

If you think this is not an advantage, let me cite to you just one case in which competition became unfair, and the wrong girl won out in a western marriage. In a certain school in the United States, a young man who was a well-respected teacher, was corresponding with a girl he had dated quite steadily in college. She also was a teacher, and he asked her if she would consider a call to teach in his school if he could manoeuvre such a thing. In her answering letter, she readily agreed, so he prevailed upon the school board to place the call. Eventually, everything was arranged, and at the beginning of a new school year the girl arrived, eager to begin her work as well as to associate more closely with the young man whom she supposed would eventually ask her to become his wife. As the weeks passed, however, she sensed a loss of interest on the young man's part. At first she tried to brush his growing coldness aside as unimportant but finally she had to admit to herself that he seemed more interested in a senior high school student who sat in his history class than in her. Heavy at heart, the new teacher found herself spending more and more evenings alone in her apartment. Unavoidably, she finally had to listen to her friend's stumbled apologies and his explanation that he had fallen in love with his student, who was nearly ten years his junior, and was planning to marry her after her graduation in the spring.

From the standpoint of older and wiser people, the young man made a mistake. The girl nearer his own age who had shared his college days would have been far better suited to him than the young girl just out of high school. But according to western customs, no one interferes with a mature man's choice of a wife. He is given advice only if he asks for it, and this man did not ask. So the matter was closed, and the new teacher had to carry on in this awkward situation for the next few years, associated professionally with her erstwhile suitor who was now married to another girl.

Granted that you are fortunate in having had a suitable marriage partner chosen for you by your elders, we now come to the challenging question as to how you are going to make a happy and lasting marriage out of the good start your parents have given you.

First of all, tradition has instilled into you the idea of permanence in a marriage. This is in your favour. A concept like this is good. Treasure it, young people, and build upon it.

On your wedding day you will promise to love and cherish each other "until death do us part." Let the words ring true. The guests sitting in the church will know that you intend to fulfil those vows and that your chances for doing so are excellent. In spite of this, however, many marriages thus consummated do not flower into real love. The partners only tolerate each other. Whether yours is one of them or a truly happy one depends upon both of you. From the moment you exchange those marriage vows you should begin to work together toward true harmony and affection.

How can you achieve this? First of all, by making your marriage a three-way partnership instead of only a two-way one. Oh, no! you cry. We do not want a third party in our marriage. Well, yes, and no. It is true you do not want any other human being to share your innermost secrets, or to live in your private quarters, but there is one Friend whom I am sure you will not hesitate to invite into your hearts and home from the wedding day forward. God-fearing young people should make a sincere effort to include their heavenly Father in all of their plans; seeking His advice in all decisions.

Begin doing this as did Adam and Eve, on the very evening of your wedding day. Set up your family altar by having family worship and inviting God to be the unseen guest at every meal and your constant companion. Should differences arise between you, try not to raise your voices, remembering that you have invited a divine Guest to share your home.

Turning to Him for help, try saying something like this to your companion, "Let's not quarrel. Let's kneel and ask God to help us find a satisfactory solution to our misunderstanding."

An old saying assures us that "the family that prays together, stays together." Many families having proved this slogan true, recommend its adoption by every new couple. Then when children come along they also can be drawn into the circle of prayer. Nothing much can go wrong with such a marriage thus strengthened and sweetened by family worship. Following in the Master's footsteps, each partner will seek to unselfishly serve the other. Blending their lives by mutual effort, they gradually will become one. As the Bible puts it, "they twain shall be one flesh."

"Let each give love rather than exact it." This excellent counsel by a successful wife and mother penetrates the secret of successful marriage. The wife who can lose herself in trying to make her husband comfortable and happy need never worry about whether he still loves her or not. Of course he does! What man could resist such unselfish love? "Men and women" our author goes on to say, "can reach God's ideal for them if they will take Christ as their helper. . . . His providence can unite hearts in bonds that are of heavenly origin. . . . Heart will be bound to heart in the golden bonds of a love that is enduring."

In conclusion then, if you wish to have true happiness throughout all of your life together, why not determine on your wedding day to establish the "eternal triangle"? Invite the "Wonderful Counsellor" to be the head of your home. Then each in your own private devotions draw nearer to Him and at the same time share this heavenly Friend together in your worship periods as a family.

There is a surprising yet expected, sequence in this programme. You will notice that as you draw nearer to God you are also drawing nearer to each other. In geometrical terms, when the arms of a triangle are shortened and the angle of the vertex becomes smaller, the base is also shortened accordingly. In this case the arms are the husband and wife, while the vertex is God our heavenly Father, the One who ordained that "a man shall leave his father and mother and cleave unto his wife" in the happy state of matrimony. •



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 1, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only in India.) Anonymous questions cannot be answered.

Meaning of "Amen"

What is the meaning of "amen," and why does Christ call Himself "the Amen"? Revelation 3:14.

Amen is a Hebrew word brought into English by way of the Greek and Latin versions of the Bible. It means to be firm, true, faithful, or established. Many times it is not translated in the English Bible, but sometimes English equivalents are given, as "so be it" (Jeremiah 11:5) and "truth" (twice in Isaiah 65:16). In the Gospels the familiar "verily, verily," is the translation of "amen, amen," meaning "truly, truly." Thus, when Christ calls Himself "the Amen," He is declaring Himself to be the One who is always faithful and true.

Woman's Appearance in Public

Will you kindly comment on 1 Corinthians 11:5, 6, 10, 13, and also on 1 Corinthians 14:34, 35?

If we could place ourselves in Corinth in the time of the apostle, we should see much reason for his instruction which does not exist now. Corinth was one of the wickedest cities, if not the wickedest, in the apostle's day. Its position and commerce brought to it every form of idolatry and corruption. Also licentious men and wanton women from all the world. In the language of that time, to "Corinthianize" was to play the wanton. There were idolatrous women, priestesses, devoted religiously to lives of abandon. They appeared in public with dishevelled hair and frantic actions. The best class of women, Jewish, Roman, and Greek, appeared in public veiled.

It is a fact that God's Spirit rested upon women in all ages, and they prophesied, talked, witnessed sang, for Him. See Ex. 15:20, 21; Judges 4:4, 5; 5:1; 2 Kings 22:14-20; Joel 2:28, 29; Luke 2:36-38; Acts 18:26; 21:9. It was therefore perfectly right for women to speak in a proper way in public.

What the apostle taught was that the women in the

Corinthian church should not go uncovered, like the shameless women of the world, or do anything that would not show due regard for the Lord's order. Some of them seem to have failed in this respect, and disorder was rampant. Different countries and different customs would have demanded different instruction. We may be sure that if the apostle were talking to unwise women living in a city or country where the shameless ones and wantons wore veils and respectable women went unveiled, save in native and becoming modesty, he would give different instruction.

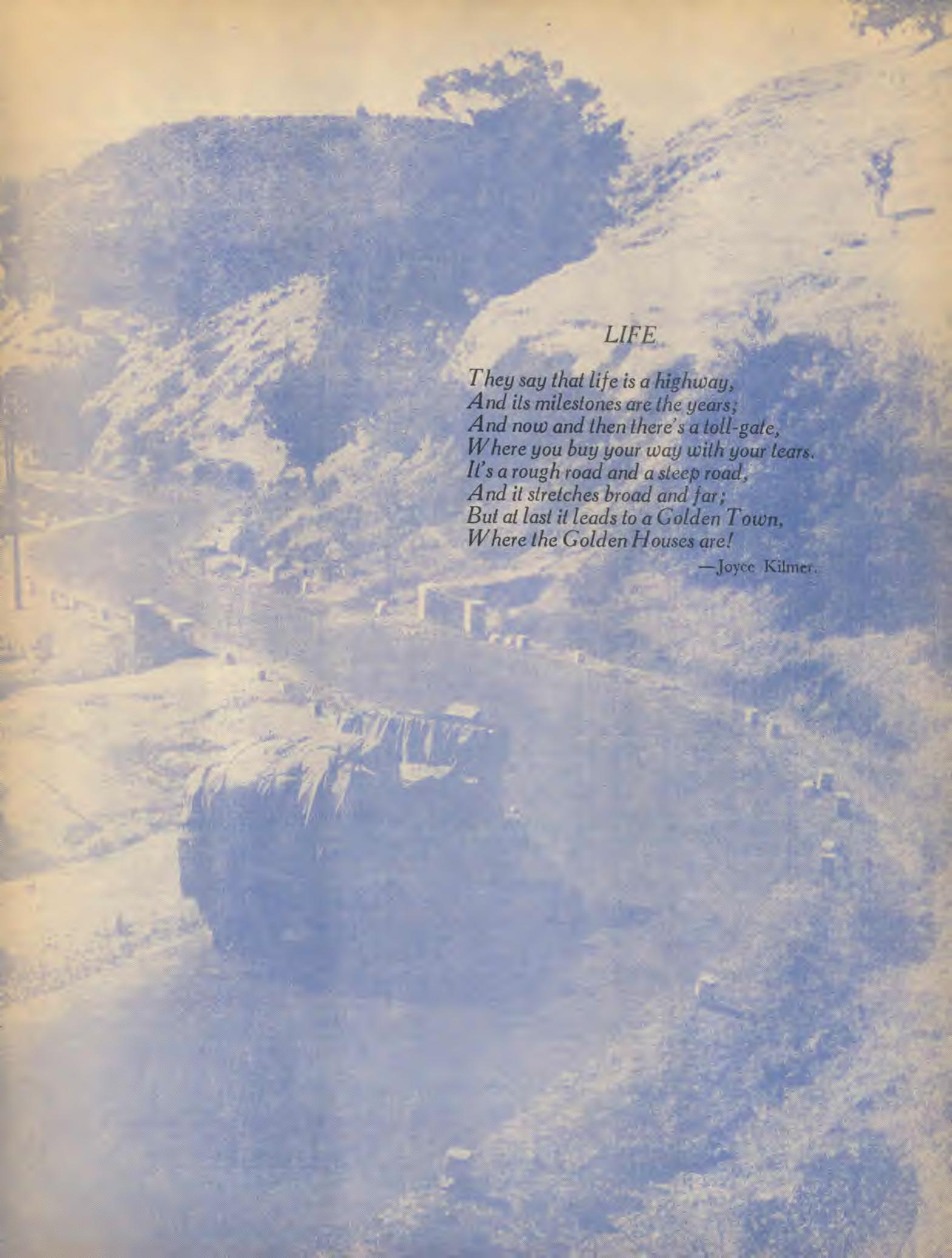
The basis of all his instruction is found just before in his letter (there were no chapters or divisions in it till modern times): "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. In all things, Christian women should by their modesty and deportment commend the gospel of Christ.

Regarding 1 Corinthians 14:34, 35 there is help in the suggestion that the apostle is answering an objector who has uttered verses 34, 35. The apostle answers this objection: "What? came the word of God out from *you*? or came it unto *you only*?" Surely he would not forbid women to speak when he had just before given instructions as to how they should appear in public.

What is Usury?

What is usury? Nowadays I understand that it is unlawful interest; but does not the Bible teach us, in Exodus 22:25; Psalm 15:5; Ezekiel 18:8, and parallel passages, that it is increase?

The word itself means compensation for use. When God gave His people the land of Canaan, all had sufficient. They were dependent upon the land for their existence, not upon loaning money. They were therefore forbidden to loan money to their poor brethren, and charge for the use of it. But when a person is dependent upon his money for his living, and has but a limited amount of it, it seems to us perfectly proper that those who borrow his money in order to get increase should pay the owner of the money a reasonable interest. Conditions now are vastly different from those in Palestine under the Lord's rule. Yet, according to God's word, a well-to-do or rich man should never charge a poor and worthy brother interest, nor should he charge anyone exorbitant interest. The same principle of just and generous dealings exists now as then.



LIFE

*They say that life is a highway,
And its milestones are the years;
And now and then there's a toll-gate,
Where you buy your way with your tears.
It's a rough road and a sleep road,
And it stretches broad and far;
But at last it leads to a Golden Town,
Where the Golden Houses are!*

—Joyce Kilmer.



The Fly-away Balloon

VIOLA PAYNE

ARUN LIKED TO SHOP for groceries with mother.

One day when they were shopping, Arun saw something which was not food. It was a cart piled high with balloons of all colours—red ones and green ones, and yellow and blue ones. These balloons were filled with air and had animal faces painted on them.

Arun laughed out loud when he saw them. "Oh, mother, may I have one?" he asked.

Mother smiled and answered, "I suppose so. Which one do you want?"

"This funny kitten one." Arun's hand closed over the string tied to a red balloon with a saucy kitten face. The face had shiny eyes and black whiskers.

Mother helped Arun carefully pull the balloon away from the others. She then paid for it.

When the balloon was paid for, Arun clutched the string in his hand and watched the balloon bob around in the air.

A breeze danced around the footpath. It scattered dust and stray bits of paper across the busy street. Arun walked carefully along the footpath. He held his balloon high and felt very proud. But after a while, his fingers loosened on the string for the tiniest bit of a moment, and his precious balloon slipped out of his hands and bobbed across the street. It darted in front of a huge petrol truck.

Arun started to follow it, but mother grabbed him by the collar.

"You stay right here, Arun! To run after that balloon would be dangerous."

As they watched with wide eyes, the balloon dodged around the wheels of the truck. It sailed above the tops of moving cars and above a man walking along the opposite footpath. Then it dropped downward and skimmed across a vacant lot.

Arun began to cry. "I will never see my balloon again. Never!" he sobbed.

"Now don't be so sure," mother soothed. "We'll see if we can follow it. You watch where it goes."

"There it goes, mother!" Arun jumped up and down. "It is bouncing around the petrol pump there on the corner!"

"Why doesn't it burst?" mother said with wonder.

People turned to watch the balloon as it swooped through the air. In an instant the breeze turned it toward some back streets and a machine shop. It bobbed around a side door of the shop while Arun watched breathlessly.

"Wait here, mother! I believe I can run and catch it now!"

Arun leaped forward and ran down the little street. He went through a gate. He looked at the spot where his balloon had been bobbing gaily a moment before. It was not there. It was not in the air anymore.

A little boy was standing beside a garbage can, and he was holding it. He was as tall as Arun, but he was thin. His clothes were patched in many places. He started rubbing his grimy little hands over the smooth face of the balloon, laughing softly.

"Look!" he said to Arun. "See what a pretty balloon I just found." His eyes sparkled with joy.

Arun started to say, "That isn't your balloon; it's mine." But something stopped him. He noticed that the boy's face was sort of pinched, although his eyes had grown gay and sparkling.

"I never had one before," the little boy added. "Isn't it a fine one? And it came flying toward me—just like it came from heaven."

Arun had a queer feeling, but he managed to answer the boy. "It is a nice balloon," he slowly agreed.

"Do you live somewhere around here?" the boy asked.

"No—I was only—passing by. I hope you have a nice time with the balloon." Arun turned away. Once he glanced back to look at the red balloon, but all he could see was the happy smile of the boy. Arun gave the boy a smile and a wave which was as gay as any painted kitten face could ever be and ran happily back to his mother.

THE GREATEST RISK

From page 11

Jesus personally vouches for each one and guarantees him for eternity. What a responsibility to assume! While Satan storms and shouts, "You shut *me* out, but You take *them* in"—forgetting the difference between repentant trust in Jesus and his own defiant attitude—Jesus calmly and joyfully fills the New Jerusalem with regenerated, sanctified, redeemed former sinners.

How could the gamble of a million dollars compare with assuming such a risk as the one God makes? But Jesus' sanctifying power is such that the risk is safe and the venture justified. And God the Father is filled with joy at the sight of His Holy City at last full of redeemed, holy saints. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." Revelation 22:3, 4.

And now that my trial is over, what do I say or do? Now I can look Jesus full in the face, and while at the moment I have no words to express my appreciation, I

fall at His feet in silent adoration. What I had heard about volcanoes had given me a terrible fear of the lake of fire. My experience as a pathologist had taught me how bleak and hopeless death can appear. And I had shrunk from them both. But beyond these, my brief acquaintance with Jesus had made unbearable the thought of eternal separation from Him, and my knowledge of His Holy City made exclusion from it the greatest imaginable loss.

Now if my case turns out as I have depicted, who do you think will be my favourite hero during all eternity and the prime topic of my conversation? Jesus, of course! Will I tell about my great exploits, how many years I was a professor, how many charity patients I treated? Oh, no! Jesus only "will be my chief joy." Surely, we Christians will exclaim over the tangible beauties of the new earth and revel in the taste treats of the tree of life, and gasp at the beauty of "suns, and stars, and systems, all in their appointed order circling the throne of Deity." We shall be privileged to study the secrets of atoms and molecules and living creatures to our hearts' content and will talk freely about them. But over and behind and through all these created things will be the knowledge that without Jesus we would never have gotten near them.

"As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise."—Ellen G. White, *The Great Controversy*, p. 678. How could I, how could you, do otherwise than praise Him eternally?

When Jesus came to earth, He risked His life. On the cold stones of Gethsemane, He risked His kingdom. But by vouching for me and you as citizens of the New Jerusalem, He risks, for eternity, His reputation! Thank God it is not an impossible risk! Thank Jesus the risk will pay off. ●

JEWEL OF A GIRL

From page 7

travels by sea and by land, clutching the precious letter close to her heart. If Phoebe had been waylaid by brigands—what an irrevocable loss to the world! If Phoebe's ship had been wrecked on the coasts of Italy or Greece—what a different course religious history might have taken! If Phoebe had been careless and lost the scroll—how unforgivable would have been her sloth!

But Phoebe was faithful to her task: the letter to the Romans arrived at its destination. The world owes a debt to Phoebe.

Indeed, the world owes a debt to all its noble women. For a thousand heroines, day by day, in routine, unsung tasks in the home, in hospital, office or school are shedding abroad their fragrance like flowers in the desert. Blessed by them, a thousand heroes, acclaimed by the world, will when the applause dies down, turn to a woman—perhaps mother, wife, sister—and say: "All that I am I owe to you. You are the jewel of my life." ●

EDITORIAL

From page 3

But here again, it's not how fast but how pure. Not what dialect but how true and kind. It's what we say that's important. This is what affects human relations, also spiritual destinies. These and other moral aspects of the language problem bring this controversial topic within the scope of religious journalism.

Holy Writ endorses speech characterized by quality as opposed to quantity. Brief and exact will be the diction of the pious. Said Jesus on this point, "Let your communication be, Yea, yea; Nay, nay, for whatsoever is more than these cometh of evil." Matthew 5:37.

"Lying lips are an abomination to the Lord," said the ancient sage of Israel. Proverbs 12:22. Thus he underscored the principle of strict honesty embodied in the ninth commandment. This emphasis needs constant repetition. Unfortunately, it is no longer true, as formerly, that a man loses his standing by lying. He is considered clever if he gets by with it, and pitied if he doesn't. Even respected members of society often condone exaggeration, false pretence, distortion of facts, and half-truths.

And what about purity? Motivated by high ideals, speakers striving for fluency in the language of heaven will avoid the ribald joke, the smutty story, even expressions suggestive of lewdness.

Kindness is the crown jewel of virtuous speech. What a lot of gossip, tale-bearing, criticism, slander and harsh censure would go unspoken if the law of kindness controlled our lips.

A unique regulation observed in the English House of Lords relates to asperity of speech: ". . . It is, for honour sake, thought fit, and so ordered, that all personal, sharp or taxing speeches be forborne." Approaches pretty close to what we mean by "link language of heaven."

"Let's see your tongue," the doctor says when he examines you. Why? Because to his trained eye it tells a lot about the condition of your body. Likewise, spiritually speaking, speech is an index to character. This is precisely why Jesus said, "Out of the abundance of the heart the mouth speaketh." Matthew 12:34. And then He went on to declare the corollary to this basic observation: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Verse 37.

After the moral fall centuries ago, God promised penitent man victory over all debasing habits, including wrong speaking. Some despairing of success, however, say the only way to control wagging tongues is to amputate them. But God has a better way. He tames them. How? By the introduction of a divine element in human nature. Then, as Jesus puts it, "it is not ye that speak, but the Spirit of your Father which speaketh in you." Matthew 10:20.

Thus any man, if he will, can develop fluency in the language of love, the link language of heaven. Why not you? T.R.T.

"There are three kinds of people in this world—the WILLS, the WONT'S and the CANT'S. The first accomplish everything. The second oppose everything. The third fail in everything."

(Note: That this study might be of permanent value, readers are invited to underline all the texts and to follow a simple plan of annotating alongside each text in the margin of their Bibles the next text in the study. Begin by entering the following information about the study on the flyleaf of your Bible as tabled below: serial number, title, first text, code letters, and total number of texts used. Then turn to the first text and write in the margin alongside it the second text with code letters and so on in chain reference fashion to the end.)

2. S W
2 Tim 3:16
29 Jē -sūs answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by

MARK YOUR BIBLE

Conducted by Bernard Pinghe

No.	Title	First Text	Code	No. of Texts
10	Truth vs. Tradition	John 8:31, 32	TT	13

BIBLE TRUTH has often been overshadowed by tradition. At times people give greater credence to tradition than to the written truth. Joseph Faa di Bruno states, "Though these two divine streams (Bible and tradition) are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two TRADITION is to us more clear and safe." Catholic Beliefs rev. by L. A. Lambert.

1. To what source did Jesus direct seekers for truth?

John 8:31, 32 "... If ye continue in My word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free." (2 TT Matt. 15:9)

TRUTH VERSUS TRADITION

2. In what words did Jesus depreciate tradition as a reliable basis for doctrine and worship?

Matthew 15:9 "But in vain they do worship Me, teaching for doctrines the commandments of men." (3 TT Dan. 7:25)

"Even among Christians are found institutions and usages that have no better foundation than the tradition of the fathers. ... In place of the authority of the so-called fathers of the church, God bids us accept the word of the eternal Father, the Lord of heaven and earth. Here alone is truth unmixed with error." E. G. White, *The Desire of Ages*, p. 398.

3. What intimation did Daniel give of the rise of a certain power that would attempt to change God's commandments?

Daniel 7:25 "And he shall speak great words against the most High, ... and think to change times and laws; ..." (4 TT Job 31:26, 28)

Daniel earlier ascribes to God the prerogative to change times. The power mentioned here made a deliberate attempt to exercise God's prerogative. The most auda-

cious change was in the weekly day of worship. The admission of this change is quoted: "But the Church of God has in her wisdom ordained that the celebration of the Sabbath Day should be transferred to the Lord's Day." *Catechism of the Council of Trent*, 1829 ed., 358.

4. To what ancient idolatrous worship can we trace the origin of traditional Sunday worship?

Job 31:26, 28 "If I beheld the sun when it shined, or the moon walking in brightness; ... This also were an iniquity to be punished by the judge: for I should have denied the God that is above." (5 TT Eze. 8:16)

"When the gospel came to our ancestors in Europe, it found them paying homage to the sun on the day on which the Christian worshipped most devoutly the God of heaven. The day was all right, and when the Sun of Righteousness displaced the solar sun, the idolater became a Christian and worshipped God in the beauty of holiness." D. B. Byers, in *The Christian Sabbath*, Cleveland 1879, p. 99, quoted by Andrews and Conradi in *History of the Sabbath*, p. 322.

5. To what great extent had some in Ezekiel's day turned away from God to worship the sun?

Ezekiel 8:16 "... between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." (6 TT Acts 20:29, 30)

"Many ancient nations worshipped the sun personified as one or more of their gods, but God warned His people against sun worship, and idolatry with which they came in contact in Egypt and among the heathen nations of Canaan and Syria. Despite the warnings Israel followed after these heathen sun-gods." *S. D. A. Bible Commentary*, vol. 8, p. 1052.

6. What fears and concern did Paul express regarding possible infiltration of pagan doctrine into the early Christian Church?

Acts 20:29, 30 "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (7 TT 2 Thess. 2:3)

"The retention of the old pagan name *Dies Solis*, or Sunday, for the weekly festival, is, in a great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.'" *History of the Eastern Church* Lecture 6, par. 5.

7. What accurate prophetic statement did Paul make regarding the gradual adulteration of the primitive Christian faith?

2 Thessalonians 2:3 "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; . . ." (8 TT Ps. 40:8)

The falling away from the truth of the Sabbath day to the traditional Sunday is very clear. "The Church made a sacred day of Sunday . . . largely because it was the weekly festival of the sun; for it was a definite Christian policy to take over the pagan festivals endeared to the people by tradition, and to give them a Christian significance." *The Paganism in Our Christianity*, p. 1145.

8. To what should we adhere closely to be certain that we are doing God's will?

Psalms 40:8 "I delight to do Thy will, O my God: yea, Thy law is within my heart." (9 TT Matt. 15:13)

"To know the divineness of Jesus' teachings, we must do His will with definite intention." Dr. M. D. Babcock, *Thoughts of Everyday Living*.

9. How vain is man's attempt to supplant God's truth with traditional beliefs?

Matthew 15:13 " . . . Every plant, which My heavenly Father hath not planted, shall be rooted up." (11 TT Rev. 22:18, 19)

In time God will vindicate His holy law of which man should not attempt even to change a "jot or tittle." God's truth regarding the true Sabbath will again shine out with the splendour and lustre of Edenic beauty. By every conceivable means God is today proclaiming this truth. It is the prayer of many that each one who studies this lesson will accept the truth of God and reject traditional Sunday worship in favour of Sabbath worship as enjoined in the fourth commandment of the decalogue.

10. On what Scriptural basis do protagonists of Sunday worship attempt to justify their position and how indefensible is it?

The only texts that mention the first day of the week are: Genesis 1:5; Matthew 28:1; Mark 16:1, 2; Mark 16:9; Luke 24:1; John 20:1, 9; Acts 20:7-11; and 1 Corinthians 16:1-3.

There is not even an inference in these texts that the sacredness of God's holy time has been passed on to the first day of the week. Four times prime minister of Britain, William E. Gladstone in *Later Gleanings*, p. 342 observes: "The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first; under no direct precept of Scripture."

Quoting James Cardinal Gibbons, *The Faith of Our Fathers*, 92 ed. rev., p. 89: "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

11. How grave is the offence of interpolating God's word?

Revelation 22:18, 19 " . . . If any man shall add unto these things God shall add unto him the plagues . . . and if any man shall take away from these words of the book of this prophecy, God shall take away his part out of the book of life." (12 TT Col. 2:8)

"It is not lawful for men, nor even for angels, to add to it, or to change it. Whence it follows that no authority, whether of antiquity or custom, or numbers, or human wisdom, or judgments, . . . or councils, or visions, or miracles, should be opposed to these Holy Scriptures." The French Protestant Confession of Faith (1559) art. 5, trans. in Philip Schaff, *The Creeds of Christendom*, vol. 3, p. 362.

12. What word of caution does Paul throw out against following the traditions of men?

Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (13 TT 1 Peter 1:18)

"The Bible which Protestants claim to obey exclusively, gives no authorization for the substitution of the first day of the week for the seventh. On what authority, therefore, have they done so? Plainly on the authority of that very Catholic Church which they abandoned, and whose traditions they condemn." John L. Stoddard, *Rebuilding a Lost Faith*, p. 80.

13. How does Peter contrast the efficacy of tradition with Christ's blood as a saving agency from sin?

1 Peter 1:18, 19 "Forasmuch . . . ye were not redeemed . . . from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Christ's blood affirms the immutability of God's truth. Tradition that is not attested by God's word will not stand the test of God's law. On what do you base your faith? Are you building on transient tradition? May God help you construct your spiritual house on Christ's saving truth, a sure and tried foundation.

May your victory over tradition be so complete that you could say as Nelson wrote after the Battle of the Nile, "Victory is not a name strong enough for such a success as this."

Have faith in God
To His words of love give attention,
Have faith in God
In Him you will find consolation,
Have faith in God,
His precious truth, not in tradition,
Have faith, dear friend, in God.

"FOR THINE IS THE KINGDOM"

ELLEN G. WHITE

"FOR THINE is the kingdom, and
the glory, and the glory, for ever.
(Matthew 6:13.)

The last like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named. The Saviour beheld the years that stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honour, but dark with the tempests of human hatred and Satanic wrath. Amid national strife and ruin the steps of the disciples would be beset with perils and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said: "Ye shall hear of wars and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matthew 24:6-8.) Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken the earth. The power and the glory belong unto Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil, unto the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend.

The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfilment in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom ruleth over all. The programme of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plans, as He said to Cyrus, "I girded thee, though thou has not known Me" (Isaiah 45:5.)

In the vision of the prophet Ezekiel, there was the appearance of a hand beneath the wings of the cherubim. This is to teach His servants that it is divine power which gives them success. Those whom God employs as His messengers are not to feel that His work is dependent upon them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His own work. He will thwart the purposes of wicked men, and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amid the strife and tumult of nations He guards His children still. He who ruleth in the heavens is our Saviour. He measures every trial, He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. . . . In Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all" (1 Chronicles 29:11, 12).

(Series concluded)



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