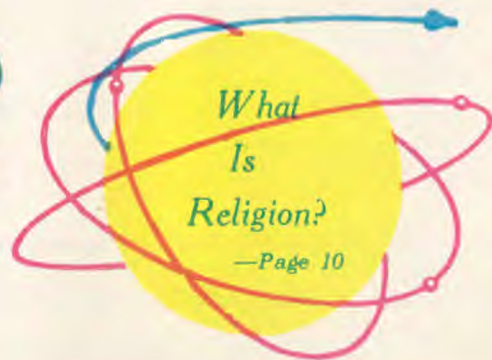




OUR TIMES

SEPTEMBER 1965



*What
Is
Religion?*

—Page 10

BLESSINGS OF FORGIVENESS

by E. B. Phillips

OUT OF HIS OWN personal experience of the forgiveness of God, David wrote: "Blessed is he whose transgression is forgiven, whose sin is covered." He also said, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Ps. 32:1, 2).

The story of David's fall, and subsequent repentance and forgiveness underlines the great mercy and long-suffering of God toward the truly penitent. We may think that we would never have sinned as he did, but God knows us better than we know ourselves. The Lord takes notice not merely of the sin, but the severity of the temptation that led up to it, and the sincerity of the repentance which follows. David was an Oriental monarch, and in those days, and even today, an absolute ruler could do almost anything without any danger of investigation or punishment. The marvel is, not that David yielded to temptation, but that he immediately responded when God showed him his wickedness, and repented from his heart. His genuine repentance is recorded in Psalm 51: "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgression." There is no attempt to cover up, or excuse his sin. He realized that he must be washed thoroughly, and cleansed from the evil.

It was not only that he had stolen the property of another, and then cruelly taken that man's life. According to the ethics of that far-away age, a king might make a money payment to atone for such a crime. But David saw beyond the injury done to a fellow-being, terrible as that was. "Against Thee, Thee only, have I sinned, and done this evil in Thy sight," he told God. Perhaps today we are apt to think of adultery and murder as crimes against individuals, or the state, more than as sins against an Almighty God. Some seem to have no qualms if they can break the seventh or the eighth, or even the sixth commandment, and "get away with it." But we all need to realize that the Eternal is watching us, beholding the evil and the good, and that a record is being kept of all that we do, and even of our desires and thoughts.

David had an intense longing for the return of that sweet communion with his Lord which had been destroyed by his wickedness, and so he cried "Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. . . . Restore unto me the joy of Thy salvation" (Psalm 51:8-12). Not only did he crave pardon of his sin, but he wanted to make a new start. He abhorred the sin itself, apart from the fearful consequences. He longed for his innermost being to be made pure, for his will and desires to be made right. "Create in me a clean heart, O God," he cried; "and renew a right spirit within me" (Psalm 51:10). He realized that the outward forms and

ceremonies of penitence are of no avail unless the heart is right.

Jesus set forth the same principle in His Sermon on the Mount. Vain repetition of prayers alone is abhorrent to God.

What does God value above all else in the penitent soul? "For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psalm 51:16, 17). The same conditions for obtaining forgiveness apply today. God has not changed. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). In the case of David, we see that his confession was genuine and heartfelt. He abhorred himself, and turned away from the horrid past.

Despite the enormity of his transgression, the son of Jesse was restored to God's favour. We see this in Psalm thirty-seven, verse 24, composed in his old age. Speaking of a good man, he says, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." Solomon similarly wrote, "A just man falleth seven times, and riseth up again" (Proverbs 24:16). This is a most comforting truth. Our heavenly Father knows our frame, and remembers that we are dust. There is no person who has an unblemished record; it is vain to try to excuse ourselves, or compare our lives favourably with others. If we hope for pardon, and final acceptance, we must come like David to the foot of the cross, and plead the merits of the divine Substitute. We must say, as he said of old, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Then, like the psalmist, we shall be made to hear joy and gladness; new life will flow through our beings, and the joy of the Lord's salvation will be restored to us.

There is no blessedness like the joy of knowing that we are forgiven, that we are once again in tune with God. We might liken it to the joy of a captive released from prison. This supreme happiness may be ours for the asking. Not only does our gracious Father, through Jesus, pardon our sins but He is prepared to look on us as though we had never sinned. He forgives, and He forgets. Salvation is full and free. God has promised to cast all our follies into the depths of the sea; and He wants us likewise to bury the unseemly past, with all its regrets and unfulfilled longings, and, like Paul, "forgetting those things which are behind, and reaching forth unto those things which are before," to "press toward the mark for the prize of the high calling of God in Christ Jesus." Praise be to the Lord for full and free forgiveness. •

Smashing Mirrors—And Other Things

AN AFRICAN QUEEN, as the story goes, believed that she was very beautiful. Now, the point of the story derives from the fact that she had no way of verifying her opinion, for at that time in her country there were no mirrors. Then, one day she heard of a trader who was selling shiny things in which she could see herself. Immediately she sent a servant to buy one of those wonderful gadgets by which she expected to gaze upon and gloat over her fabulous beauty. I suppose that no one but a woman could imagine the frightful shock she received upon looking expectantly into the mirror, only to discover that she was ugly in the extreme. In frustrated anger and dismay she smashed the revealing mirror—and then gave orders that every other mirror that other women in her dominion might have bought, be broken also.

The reaction of that queen was, of course, ridiculous and very immature. And yet some of us may get the uncomfortable feeling that that disillusioned woman was but doing, in a primitive manner, what we are doing in more subtle ways day after day. She wasn't willing to face the facts with regard to her lack of physical beauty. But how about us? Are there not more important things about us—matters of character—that are something less than beautiful, and yet that we are loath to recognize or admit? Let us think about this for a moment.

How often, when a fault or weakness or vice of ours is exposed to view, do we seek to justify it, or excuse it, or explain it away in some manner or other? We say, "That's me. That's just the way I am," as though that were any real excuse. Or we may seek to explain it away on the basis of heredity or environment, as though we

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AMID THE WHISPERING pines and murmuring streams of the U. S. Northland was my dream home, the fair fairyland where I was born. Often had I pictured the scenes of my childhood, those happy, carefree days when life was at its best. To this land of enchantment I recently returned. The trees were there; the streams were there. Still standing was the house in which I was cradled; still standing was grandfather's house, looking strangely old and odd.

But this was not the land of my dreams. Gone were my friends of the long-ago—the grandfather who fashioned whistles and built kites; the grandmother who made the best cookies and doughnuts and jam a boy ever ate; the blacksmith who made the sparks fly and the anvil ring; the children who made life merry for me in my play. Where were my friends of yesterday—where?

We visited the silent city of the dead. The markers told the story, but only part of the story. The sorrow, the suffering, the tears that were shed; the sad good-byes; the broken hearts and broken homes—none of these were recorded. "At rest," said the markers. "Asleep in Jesus"

scribes the illimitable beauty of this City of Light, tells us how to find it and enter through its gates, tells us how to secure a title-deed to one of its mansions.

An air castle? No, indeed! The City is real—real streets, real homes, real people. Of the patriarch Abraham it was said, "He looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). An air castle has no foundations, but this City Celestial has twelve foundations, all of precious stones—jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, amethyst. There is life—everlasting life—in this City Celestial. No pesilence "that walketh in darkness," no destruction "that wasteth at noonday," to mar the beauty or destroy the harmony of the City of Life and Light.

The streets of the City are paved with gold. "The street of the city was pure gold, as it were transparent glass." In this present evil world men sell their souls for gold. Health, honour, hearts—all are sacrificed on the golden altar. In the New Jerusalem gold is used for paving brick. In this world that which glitters may be "fool's

WANTED --A CITY

appeared on some of them. The murmuring streams of the Northland still flowed on and on. But a river of tears, ever widening, ever deepening, was there. The gateway into the valley of dark shadows, opening and closing in endless rhythm, was there. Some of my childhood chums were still there to greet me, but these were now old and grey, with toil and trouble and tears their lot in life. No, this was not my dream home. I must needs look for a city without a cemetery.

We journeyed from state to state, from city to city, across "America, the beautiful." We crossed majestic mountains, passed through fruited plains. There were cities throbbing with activity—monuments to the glory of man; there were fields of waving grain, trees of surpassing glory, flowers fashioned in wondrous beauty—monuments to the glory of God. But by the side of every city, on the edge of every village, there was a silent city with marble monuments for those who once were alive but now are dead.

Where, oh, where, is the city without a cemetery? If there were such a place it would be the most popular and the most populous city in all the world. Multitudes would sell all they possess to live in such a city. The fountain of life was sought but never found. There is a city, however, which men may seek and find, where tears have all been wiped away, where death is not even a memory. The river of life is there, flowing from the throne of God. The tree of life is there, and the leaves of the tree are for the healing of the nations. Moreover, there is a guide-book which de-

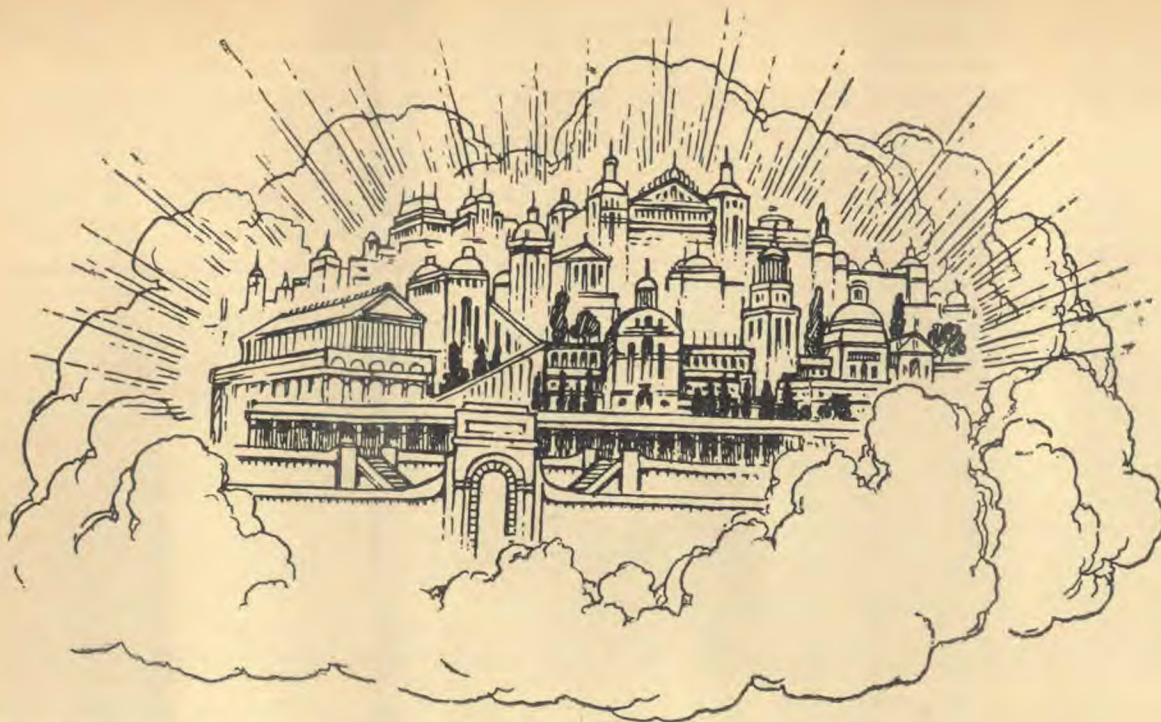
by Varner J. Johns

gold." The greed for gold may make a fool out of a wise man. There is "pure gold," not fool's gold, in the City Beautiful.

The gates of the City are of pearl. "The twelve gates were twelve pearls." The pearl is an emblem of suffering. Some foreign substance is introduced between the mantle of the mollusk and its shell. Because of the pain and suffering, a substance is thrown out and about the stone, and a pearl is formed.

The story of redemption is a story of suffering. The Son of God bore the weight of the sins of the world to Calvary's cross. He suffered and died that we might live. We, too, must suffer if we would win the crown of everlasting life. It takes our all to purchase the "pearl of great price." Crucified with Christ, walking with Him along the "Via Dolorosa," we suffer with Him that we may reign with Him. Is your heart torn with anguish, your head bowed down with grief? Through gates of pearl, gates of suffering, you enter your palace of light.

There are twelve gates to the City Beautiful, all opened wide that all who will may enter. Over the twelve gates to the City are inscribed the names of the twelve tribes of Israel. A Jewish city? No, for men of "every kindred, tongue, and tribe and people" enter through its gates. An Israelite, as God measures him, is a "God-ruled



WITHOUT A CEMETERY

man." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). The gates are gates of character. Money cannot buy a mansion in the heavenly city. "Without money and without price"—except the price that was paid on Calvary's cross—men may drink of the water of the river of life and eat of the fruit of the tree of life. To all men everywhere, "the Spirit and the bride say, Come. . . Let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

The gates are gates of hope. Are you as weak as Reuben, "unstable as water"? Through the One who is the Strength of Israel your character may be changed. There is a gate for you. Is your temper like that of Simeon and Levi, whose "anger" was "fierce," whose "wrath" was "cruel"? There is hope and a gate for you. Through the transforming power of the gospel, your character may be fashioned after the character of the Christ. You may be numbered with those of whom it is said, "Blessed are the meek: for they shall inherit the earth." Has the sin of impurity fastened itself upon your life? Is your prayer the prayer of the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me"? The God who put the whiteness in the lily and the beauty in the rose will so transform your thought that you may be numbered with those of whom it is said, "Blessed are the pure in heart: for they shall see God."

The New Jerusalem is the capital city of the kingdom of the great King. To enter the City of Light we must be

enrolled as citizens of the kingdom of heaven. The book of registry is called the "book of life." The most important decision a man will ever make is his choice of citizenship. It would seem that all would choose to enter the City without a cemetery, for there is life, everlasting life, in this heavenly City. The fact is: The way is so narrow that leads upward to the City, the gate is so strait that opens into the City, that "few there be that find it."

First, there must be a new birth, a birth from above. Call it conversion or a "new birth" or a life from above, it means a complete transformation of character. "Except a man be born again, he cannot see the kingdom of God." The new life which marks a man as a citizen of the kingdom of heaven is not a modification of the old life or an improvement over the old life—it is a new life, with new thoughts, new aspirations, new principles, new hopes. Moreover, after conversion there is the daily walk with God along life's way. Battles must be fought; victories must be gained; the character must be formed and regulated according to the divine pattern.

Citizenship cannot be bought. A man may make pilgrimages and do penance and be as far from the kingdom as the vilest sinner. He may "give his body to be burned" or "bestow all his goods to feed the poor," and it may "profit him nothing." He must surrender his will to God, and let God control and fashion his life. There are certain characteristics of the citizens of the kingdom which can be developed only by divine interposition. Righteousness, meekness, unselfishness, purity, and peacefulness are the

marks of a Spirit-filled, Spirit-controlled man. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To "live in the Spirit" and to "walk in the Spirit" a man must "crucify the flesh with the affections and lusts." This many are unwilling to do. They prefer citizenship in the world of sin rather than in the kingdom of heaven.

Long years ago the Lord said to the people, "I call heaven and earth to record this day against you, that I have set before you life and death . . . Therefore choose life." In this present world there is fear and perplexity, anxiety and uncertainty, with death at the end of the way and the close of the day. For the citizen of the kingdom of heaven there is faith and hope and love today, and everlasting life in the land of tomorrow.

All creation moves forward toward the day of redemption when the kingdoms of this world become the kingdom of our Lord. At the second coming of Christ "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." No more the bitter tears and the wasted years. No more the shades of sadness drawn over the windows and the drapes of darkness hung upon the walls. No more the tolling of the bells. Death is the gateway to the grave, but the second coming of Christ is the gateway to glory. "One word of command, one shout from the archangel, one blast from the trumpet of God and the Lord Himself will come down from Heaven! Those who have died in Christ will be the first to rise, and then we who are still living on the earth will be swept up with them into the clouds to meet the Lord in the air. And after that we shall be with Him for ever" (1 Thessalonians 4:16, 17, Phillips).

A city without a cemetery? Yes, in the land that is fairer than day. The resurrection hope is the "blessed hope." Resurrection, translation, redemption—these are certainties, the certainties of citizenship. The One who said, "I am the resurrection and the life" tells us to "choose life." The One who declared, "I am the way, the truth, and the life," tells us in these days of "distress of nations with perplexity" to "look up, and lift up your heads: for your redemption draweth nigh." To enter through the gates into the City is our hope. •

Salvation

FAR MORE FASCINATING than the latest discoveries in outer space are the results of recent explorations into the mysteries of the human brain. Scientists are now convinced that the brain "is the most highly organized apparatus in the universe . . . a fabulous machine that receives, digests, and gives meaning to all experience." *Life* magazine, March 8, 1963.

After centuries of conjecture as to the source of human emotions and behaviour and endless debate as to the supposed separate functions of "heart," "mind," and "soul," it is now admitted that "the human personality is an entity—an incredibly complex blending of many elements," all centred in the brain.

Painstaking research has established the fact that this remarkable organ "consists essentially of ten billion or so nerve cells or neurons, together with masses of supporting glia cells. Each neuron has a white, threadlike fibre extending from either end, and each such fibre connects with fibres from one or more other nerve cells, creating a communications network that reaches out finally to every part of the body.

"Messages—'nerve impulses'—flash around this network, within the brain, from brain to body, from body to brain. Every living moment, even during sleep, nerve cells fire a barrage of millions of such impulses toward the brain, which would be added by too much information if there were no system for filtering and condensing them. This is done partly in the nerve cells and partly at the synapses, the millions of junction points where the nerve fibres meet. Synapses not only block irrelevant messages but shuttle others to the right route and add to them pertinent information coming in from other fibres." *Ibid.*

What keeps this amazing machine working? Electricity.

"Asleep or awake, sane or insane, an adult-size brain operates on about twenty watts of electric energy. The source is the individual nerve cells, each of which is in effect a tiny dynamo."

What feeds the infinitesimal dynamos? "A chemical fuel of glucose and oxygen." From this "the cell generates within itself an electrical charge or 'potential,' and when this charge builds to a certain level the cell discharges. Usually the greater the stimulus (danger, sex, hunger, etc.) the greater the rate of charge and discharge. The burst of electrical energy from each discharge is the nerve impulse that speeds down the fibre, carrying a minute message. . . . If enough adjoining or related cells fire, the result is a sensation, a pain, a thought, a feeling." *Ibid.*

Employing the most delicate instruments, scientists have subjected various portions of the brains of animals to electric current of varying voltages. As a result, cats and monkeys performed "like electrical toys." A normally peaceful cat "became a bundle of fury," but reverted to its peaceful ways when the current was turned off. A fight between two cats was started and stopped by the flick of a switch.

With such evidence before them it is no wonder that more and more scientists are coming to believe that human behaviour may also be controlled by electricity.

As an outgrowth of this research another intriguing possibility presented itself: If the brain is activated by electricity, and if the electricity arises from a chemical process, which in turn finds its source in the food or drug intake of the body, why not try to control human behaviour by chemistry?

"The process is not only electrical," says *Life* magazine (March 15, 1963), "it is electrochemical—and the chemical side of the matter is even more fundamental."

by Chemistry

Already many "chemical mind-changers" have been discovered and "the next few decades may well bring 'pharmaceuticals which change and maintain human personality at any desired level.'"

Nature produces a number of these drugs, the most potent yet discovered being LSD 25, which is derived from ergot, a black fungus that grows on rye heads. So powerful is this "psycho-chemical" that one tiny, tasteless, odourless speck of it, weighing 1/200,000 of an ounce, causes fantastic mental aberrations, the most common being "a tremendous intensification of visual perception," everything becoming "clearer, brighter, sharper," and "endowed with dimensions and qualities never before realized."

This drug is already being used in psychotherapy to facilitate bringing back old memories and enabling patients to relive them with all their original emotional content.

Other drugs that affect the electrochemistry of the brain are now so numerous, they have been classified under various titles. Some are known as "disinhibitors," because they "weaken the controls that normally keep behaviour on a fairly even keel." Alcohol is in this category. Others are called "confusants," because they "cause the victim to lose track of all relationships." Still others are "chronoleptogenics," because they completely distort the sense of time.

Tranquillizers also do their work through the brain, as do certain common stimulants such as those in tea and coffee. Recently an anti-TB drug was found to be anti-depressant of great potency, instantly banishing gloom.

With such facts established it would seem but a step to the manipulation of human behaviour by pills containing "properly calculated blends" of various chemicals.

With becoming modesty the author of the two *Life* articles referred to above admits that "science is still a long way from understanding those subtle and interwoven processes that enter into the very highest functions of thought and feeling—the things we call 'conscience,' 'wisdom,' 'spirituality,' 'integrity,' and, certainly not least, 'independence.'" At the same time, however, he declares his conviction that "in the not too far distant future the motivational and emotional conditions of normal daily life will probably be maintained in any desired state through the use of drugs."

We doubt it, and for good reason. For one thing, the religious consequences of such a development would be catastrophic. All religion would become superfluous. What need would there be for preachers, prayer, or worship, if it were possible to change men's lives by chemicals?

If drugs could be found to eliminate men's leanings toward lawlessness, including theft, adultery, and murder, would not the functions of the church be pre-empted by those of the laboratory? Would not salvation become a matter of pills and potions rather than of personal surrender to Jesus Christ?

As a matter of fact only the Creator of the human brain knows how to mend it. Scientists may devise partial, temporary help by use of chemicals, but only God can provide total and permanent healing.

There was profound truth in Christ's counsel to Nicodemus, "Unless a person is born from above he cannot see the kingdom of God" (John 3:3, Berkeley). Only the inflow of God's Holy Spirit into the human brain can transform this infinitely complicated mechanism and restore it to its pristine purity and power. As the apostle Peter said long ago, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).



Scientists may devise partial, temporary help for the mind, but only God can provide total and permanent healing.

by A. S. Maxwell

ALL TRUE SCIENCE is from God; the Creator has not abdicated or retired. He is still in full control of all the details of the universe He has created. He either acts directly or permits every event that takes place. A cosmic rebellion is in progress, and the rebels have taken possession of many strategic points. Hence, to prevent His loyal people from being misled, God has given us elaborately written instructions on the issues involved; and we have only ourselves to blame if we do not use these instructions as our guide in all the cases where modern science and the Holy Scriptures seem to be in conflict.

There are many areas of our modern life where natural science and the Scriptures seem to be in direct conflict. Yet many of the writings that attempt to deal with these subjects leave the reader worse off than before. Often trivial side-issues are all that are discussed. Here, however, I purpose to deal with only one of the most basic ideas involved, one in which the modern scientific view of the world is directly contrary to the instruction given in the Bible.

What is called natural law lies at the basis of our modern ways of living and thinking. Artificial satellites have been sent into orbit because men have learned many of the ways in which the parts of nature behave when manipulated by intelligent efforts to control them; and trained men of science have also learned that the ways of nature are absolutely reliable. We can depend upon nature to act tomorrow as it acted yesterday or today, if we are careful to keep the conditions always the same.

This gives us what is termed the law of uniformity, and that is that we are living in a cosmos where rigid and unchangeable physical law prevails. We cannot escape this all-pervading uniformity of nature by tricks or hocus-pocus.

But this is a good thing, for it is the only way in which we can develop a righteous character. Life has many uncertainties as it is, but what a horrible state of affairs would result if we could not depend upon such laws as gravitation or cohesion or chemical action! Yes, thank God we live in an orderly cosmos, not a crazy chaos.

One of the mistakes, however, that scientists make at this point, is to assume that these present-day natural laws have always prevailed in the past. They attempt to project these present-acting laws backward and try to explain how the earth and plants and animals upon it originated. This attempt to explain origins, or beginnings, by the present-acting processes of nature is the very foundation of the evolution philosophy.

But the Bible is dead set against such an idea. The record is plain that God created the world and its inhabitants by methods of His activity, which are not now going on. When God finished the work of creating, He

"rested," or ceased that method, and immediately instituted the Sabbath as an official memorial of the *difference* between His work of creating and His subsequent activity in maintaining or conducting the affairs of the world in accord with what we call natural law.

This is a subject that deserves our most careful attention; it will need to be explained more fully. But before we deal further with creation and the Sabbath, another minor subject needs to be mentioned which refers to how the modern scientific principle of uniformity fails when projected into the past. This minor subject is the world disaster of the Flood, as recorded in Genesis 6 to 9. The Flood was a decided break in the uniform behaviour of the atmosphere, of the ocean, and of the earth itself. The Scriptures show that no rain had ever fallen before the days of Noah, neither had the water of the ocean ever broken loose to inundate the land. After the Flood was over, God promised at the time of the first rainbow that no such break in the uniform processes of nature would occur again (Genesis 9:8-17).

It is interesting to note how the apostle Peter deals with this subject in his prophecy concerning the second coming and the end of the world. He foretells that scoffers would come in the last days, saying that "all things continue as they were from the beginning of the creation" (2 Peter 3:4). He made this an excuse for disbelieving any such future event as the second advent of Christ. Then Peter quotes the record of the Flood to show that scientific uniformity was interrupted once in the past by waters of the universal deluge and that it will again be broken in the future, this next time by fire instead of by water.

The principle of the uniformity of nature, past, present, and future, first came into prominence as a scientific dogma as a result of the teaching of Charles Lyell (1797-1875), geologist and predecessor and exemplar of Charles Darwin in the theory of evolution. From Lyell and the geologists the dogma of scientific uniformity rapidly spread to all the other areas of scientific thinking.

But previous to Lyell's day, or from about 1700 to 1800, the educated men of England—and of most of the civilized world—had believed in the reality of Noah's Flood and that this world disaster was the explanation of the stratified rocks and the fossils. In this view they had been led by Dr. John Woodward (1663-1722), the first important writer in a scientific manner on these subjects. He was a physician at the court of Charles II and a friend of Sir Isaac Newton. He was buried near Newton in Westminster Abbey. His books had a wide influence, so much so that for about

*The hand of the Creator is still in
full control of the universe*

Do the

by George McCready Price

a century afterward the Flood was quite generally regarded as the cause of the fossils and of the present configuration of land and water. He deserves far more credit than he has received.

In books and previous articles I have shown how the geologists of a century and a half ago made the mistake of ignoring or denying the reality of the Flood. They thereby prepared the way for those biologists led by Charles Darwin to foist upon a credulous world their theory of organic development from the protozoan to man. This is a burlesque of the sublime record of Genesis. That record is that God created the first man directly from the dust of the ground, or from the inorganic elements, without the long intermediate steps of animal ancestry which has been stained by blood and by every imaginable cruelty during a thousand million years.

As we return now to the subject of creation, we need to remember



that the Sabbath was planned by God to be vastly more than a weekly holiday. It was meant to keep ever before us the important truth—so profoundly important in this age of false science—that the present-day processes of nature were *not* those by which the world was created. The two are entirely different; they are antagonistic; they are incommensurable. And the Sabbath was designed to keep this important truth before the human race to the very end of time.

The Sabbath tells us every seventh day that creation was a method of divine activity entirely different from that under which we now live and which we call natural law. Indeed it tells this important truth every day of the week to those who truly “remember” to keep it holy. And when we observe the Sabbath in an age like this, we proclaim to the world that we believe the Genesis record and that we protest against those false theories about the origin of the world which are having such a degrading and baleful influence upon much of the world.

Consider the present anti-Genesis apostasy, for which the Sabbath has been planned and timed by God as a protest and an antidote. From Ireland to Singapore, from Hammerfest to Tasmania, from Maine to California, young men and women pass through grade school, high school, or college—Protestant, Catholic, or secular—and they are surrounded by one uniform testimony from textbooks, teachers, newspapers, and radios, which says the world is millions of years old, that plants and animals have existed on the earth for many millions of years in a definite sequence which scientists have studied and know accurately; and that human beings have existed for a hundred thousand years, perhaps a million.

In many big cities every so often the children are taken in class formation by their teachers to the museum to see the skeletons and other relics of prehistoric animals that are arranged in what is said to be the true historical order. They see also the weird effigies of fossil man, the like of which is arranged in an evolutionary series. All these are carefully explained by the teachers.

This has been going on for nearly three generations. And if there are still any intelligent young people of high school or college age who have not been browbeaten by this perpetual propaganda, we have to assume it is something like a miracle. All this adds

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Laws of

NATURE *and* **CREATION**

Conflict?



THERE ARE AS MANY answers to this question as there are people to give them. In Scripture, the apostle James, who was close to the Master throughout His ministry, gives a very simple answer,—it is careful speech, compassion to one's fellow men, and refusal to be influenced by the corruptions of the world (see James 1:26, 27).

It is natural that we should draw our conclusions with relation to that "which we have looked upon, and our hands have handled," so religion in its final analysis is what is seen in the lives of its adherents, those with whom we have closely associated.

Religion then is "Aunt" Leela whose motto was "Jesus, Others, Myself," in that order, who gave so freely of herself for a lifetime of ministry to everyone who crossed her path and needed help. How untiringly she worked and prayed for others!

Religion is the missionaries in Ethiopia who wrote in their Christmas letter of the death of their three-year-old Kathy early in 1964, in that far-away land, "I think that at this Christmas we are able to understand just a little better the great, great sacrifice God made in giving His Son. Our loss is so small compared with the gift He gave!!!"

Religion is the young doctor in a hospital in southern Asia, who took into his own small room an out-patient who was in need of a place to stay and had no money. The patient had a cancer of the jaw which gave off a very foul odour. Dr. John said that on one occasion when he came off duty at midnight after a hard day's work, he had to stand outside of his door for several minutes praying for

grace to enter his little room and endure the stench. One is reminded of the words of the poet "Not what we give, but what we share." His willingness to share his room under such circumstances sounds to me like real religion.

Religion is a nurse supervisor in the same hospital. Day after day she would go from her hours of duty to another ward and special-nurse a dying patient whose wife was worn out with caring for him. More sharing of self!

Religion is a humble shoe repair man who, with more than the usual allotment of difficulties and disappointments to cope with, is always kind, courteous, and obliging. One day in one of the best shoe stores in a near-by city, I was asked who had done some special work on my shoes. The salesman remarked that it was the work of an artist. I wonder if we really appreciate the skill of the repair man as he has served us year after year.

Religion is the doctor in southern Asia whose wife was brutally murdered just over a year ago. He wrote a few weeks later: "To look ahead without Ruby is too dark to see. All I can do in passing through this deep, dark, valley of the shadow is to trust in the guidance of Him who said, 'I will guide thee with Mine eye.' I just live one moment at a time and leave it all to my Lord who has been with me every day."

Religion is the teacher whose special interest for years has been the boys and girls in her room who couldn't seem to keep up. After school hours she gave unstintingly of her time and herself to help them improve their lessons and their lives.



N. T. Royan

RELIGION what is it ?

by Lucile Joy Small

Religion is the doctor who was dying of cancer. His concern for his family led him to ask that he not be stupefied with drugs during his last hours. He spent those hours in a way that will be a precious memory to his loved ones as long as they live. When he knew that the end was near, he called his family together, spoke words of courage to each member, joined them in singing a hymn and in prayer before he lost consciousness. Is it surprising that his family accepted their loss courageously?

Religion is the widow who, at her husband's graveside, led in singing "O, we see the gleams of the golden morning piercing through this night of gloom!"

Religion is the gentle 85-year-old lady whom I visit in room 134 at the hospital. She came to India from the U.S.A. to marry a young minister. After about eighteen months he was stricken with cholera and died. She chose to remain at the work they had started together and in the more than forty years of her mission service, she went home twice. At retirement she chose to live among the people she had spent her life in helping. Her days of active service long since ended, the peace of heaven shining in her face continues to witness for the Lord she loves.

Thus I could go on—but take another look at our subject. Is religion a system of theology? an order of service? formal prayers? a set of rules? church membership? These may all be a part of the answer, but let us not imitate the blind man who felt of an elephant's trunk and pronounced that an elephant looks like a tree.

Is religion a costly burden?

Ask Tino whose life changed from that of a bitter, defeated, belligerent criminal to a life of service for other bitter, defeated, belligerent criminals. Ask his children who saw their father change from a brutal, selfish tyrant, to a kind and loving parent interested in *their* welfare.

Ask the law enforcement officers who used to have the unpleasant task of trying to keep up with Tino.

Ask Lorraine if this is so. She wanted "freedom." After some ten years of skid row life as an alcoholic, she found in the grace of God, strength to rebuild her life after Christ's plan. Now she too is working to save other miserable outcasts from the penalty of their "freedom."

Ask Helen, who some fifteen years ago was a domineering, self-centred, loud, uncouth person, and today is a living demonstration of the gradual refining process that comes with the transforming grace of Christ.

Ask her husband, who by the same grace has found strength to be patient with his wife and help her to grow

from crudeness to refinement. It all adds up to a happy home where their children can form noble characters.

Religion then is personal friendship with Jesus Christ.

Religion is peace of mind in an unsettled world. It is going to bed at night with all sins forgiven, and trusting God for the future.

Religion is certainty in the midst of chaos.

Religion is comfort in sorrow.

Religion is facing death without fear.

Religion is love for God and one's fellow men.

Religion is bringing one's life into harmony with God. It gives health to the body, soundness to the mind, strength to the spiritual life—character.

Religion is the small boy confessing to his mother "I took some money from your purse." It is mother and son praying together for grace to make the boy into an honest man, and it is realizing the answer to that prayer.

Religion is the man of mature years who is humble enough to say, "God brought me back after fifteen years of preaching, to the foot of the cross, and there came to me the realization of the awful fact that I had been preaching for fifteen years and yet was an unconverted man."

Religion is Jesus Christ in the desert, suffering intense hunger, and fighting the battle with the desires of the flesh for you and for me. Religious experience is measured by man's willingness to accept the victory thus gained.

What has religion meant in my own home?

Religion has meant mutual confidence. When I hear

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IN THE HOLY BIBLE, towards the end of the book of Revelation, God has recorded a list of qualities that are not acceptable in the kingdom of heaven. Surprisingly enough it is cowardice that heads the list.

That must come as a jolt to many Christians. After all, some of us are apt to think that courage is a necessary quality of the tougher citizens of this world. In the Christian it seems incidental, but perhaps we place too much reliance on statements like: "My yoke is easy, and My burden is light"; or, "I can do all things through Christ which strengtheneth me"; or, "Him that cometh to Me I will in no wise cast out." In any case, we tend very easily to the conviction that the Christian has no need of any particular qualities of his own, for everything is to be supplied. And surely courage is not one of the indispensables!

But that is what the Book says: "But the fearful, and unbelieving, and the abominable, the murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

So we had better begin to equip ourselves with courage.

What Is Courage?

Courage is the quality that enables a man to move steadily forward to meet his fears. Jesus had superb courage. All His life He must have lived in the shadow of His last hours. We have evidence that He feared the darkness of His destiny. But He had the courage to face down these fears.

Is It



Harry Anderson, artist © Rev & Her.

COURAGE *We Need?*

by Lionel H. Turner

After three and a half years of ministry, He became acutely aware of a destiny that was waiting impatiently for Him on a hill outside Jerusalem. But He did not falter. Up to this time He had travelled from village to village as invitation or need directed. But now we read, "He steadfastly set His face to go to Jerusalem." He did not panic or rush forward because the interval of waiting was unendurable. But He did not procrastinate either. There is something quite magnificent in that phrase, "He steadfastly set His face." It has become a motto for faltering humanity, a definition of courage, a historical inscription.

There is no doubt that Jesus experienced the urge to flee. It is probable that He suffered the anguish of all the soul-distressing emotions usually associated with fear. In the garden of Gethsemane the anguish of these emotions wrung from Him great drops of sweat like blood. He shrank from the dreadful suffering that was waiting for

Him just outside the gates of the garden, for He pleaded with God, "If it be possible, let this cup pass from Me." But He made no backward step. It was the will of God that marked the road for Him to tread, and so long as the sign said "Onward" He would go forward. So His prayer for deliverance destroyed itself in that magnificent final phrase, "Nevertheless not My will, but Thine, be done." Morning found Him still facing His destiny. He had endured the brutal court scenes with all the lying malevolence of the state and the church united against Him, the thrashings that channelled their way deep into the kingdom of pain and robbed Him of strength, the awful sense of aloneness that comes with the knowledge that friends have all deserted you and you are left to tread the winepress alone. Yet He knew that He had much worse to meet; but He kept moving forward to the very end.

If we want to become familiar with the concept of

courage, we cannot do better than follow His footsteps from the moment when He threw down His gauntlet at the feet of Satan at Jordan till He cried in tired triumph, "It is finished." He had the courage to forgo the approbation of the national leaders. When He knew that He must cry out against the iniquities of His day, He did so in the most devastating fashion. He had the courage to condemn the foolishness of His dearest friends when they were loudest in His praise. He had the courage to proclaim liberal views in the presence of narrowness and haughty self-righteousness, and the courage to uncover the most hypocritical motives when it would have been easier to connive at these things.

By contrast most of us exhibit a pitiful brand of courage. Indeed, there are few without guilty memories that start at the sound of a cock crowing. And the pronouncement of the revelator, "But the fearful ..." sounds like a note of doom, for measured against the standard of Christ we are pitiful cowards.

What makes a man act in cowardly fashion?

The habit of turning our back on difficulties while we look for a way of escape is a habit that often is built up from early childhood in numberless experiences, none of which is by itself of great consequence. One feels convinced that Jonah had become an inveterate escape artist long before God directed him to undertake the rather frightening mission to Nineveh. Before he had time to consider the commission he had begun to run. The very act of running became at once an expression of fear and a spur to it. It set off a chain of familiar emotions that cut an irresistible path through his consciousness. His behaviour was quite illogical because he was willing to endure much more in the service of his master, Fear, than he was for his God.

If we would retrace our steps to the fork in the road from which we may storm the castle of courage, we must take the time to build up the habit of facing the things we fear, mild and inconsequential though they may be.

But even a bold man may find himself headlong in unreasoning flight in circumstances that are new to him. It happened like that with Peter. We have little doubt that Peter was a steady man in any emergency on the lake. No doubt his boastful confidence was based on some knowledge of himself. He had reassuring memories of having given a good account of himself when others had frozen with fear. And in the garden of Gethsemane he had been bold enough to draw a truculent sword against heavy odds.

But Pilate's hall brought an entirely new experience to him. He felt the awful menace of a hostile mob, the inimical face of civil authority. He saw his Master, a Man whose person had hitherto been inviolate, being slowly bent back from the position of an authoritative teacher to that of a prisoner before the bar of justice. He felt a guilty gratitude that it was his Master and not he who was in the grip of the enemy. The sudden question caught him as his spirit was already quailing. Before he knew it, he had turned his back and begun to retreat. Thereafter Peter was vanquished by the awful discovery that he had crumpled in the hour of trial.

A man cannot afford to build a confidence in his courage that is based on a superficial survey of the situation. Those who pass through the gates into the city of

God will have faced in spirit all the consequences of following their Master.

History is full of warnings that even the boldest of us may be caught off guard. There is no more impressive example of this fact than that provided by the story of Elijah. After a day of almost incredible courage and faith, in which he stood alone in a bold determination to vindicate his God against Baal, he slew the priests of Baal and ran twenty miles before the chariot of the king. If ever there was a man of magnificent courage, it was Elijah. But as he lay completely relaxed under the walls of the city that night, there came a sibilant whisper full of the threats of death from the ruthless Jezebel, and Elijah rose startled midway between the kingdom of sleep and a land of grimmer reality, and he began to run. Seemingly his terror and despair was as gigantic as his courage, for he ran for three days and nights.

The lesson is frighteningly clear. Courage is held by no man as a possession free from assault. Eternal vigilance is the price of our daily supply.

It is comforting to know, that for all the implacability that sounds in the proclamation of Revelation, God does not despise the coward. Indeed, there is no story so touching as the story of God's search after the defeated soul when he stumbles off alone with the bitter memories of his cowardice. God performed a miracle to deliver Jonah. He sent angels to catch up with Elijah and to serve him with food without a word of reproof. Jesus Himself went in search of Peter and found him on the lake, very much as He found him and called him years before. He had a warm fire awaiting him and a meal ready.

But God freed none of these men from the future they so much feared. Jonah's face was turned inexorably to Nineveh where the dreaded task awaited him. Elijah was sent back to the land ruled over by the fiendish Jezebel to do more exploits for God. Peter was forced to look with concentration upon the face of fear. Three times he had to answer the question about his intentions, and he emerged from the experience with no reward other than a conviction of ultimate martyrdom.

But all of these men had felt for a moment the firm hand of omnipotence in theirs, and the memory of that moment stayed with them. And therein is the ultimate source of courage: "I can do all things through Christ which strengtheneth me" (Philippians 4:13). •

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Meaning of Nahum 1:9

Can you please explain the statement in Nahum 1:9, "Affliction shall not rise up the second time"?

The complete verse in which this statement appears reads: "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time."

The book of Nahum in the Old Testament foretells the destruction of Nineveh, the capital city of Assyria, a prophecy which met its fulfilment in 612 B.C. The "affliction" refers to Nineveh's oppression of Israel. God said, "Though I have afflicted thee, I will afflict thee no more." The instrument of affliction that He allowed and used at that time was Nineveh.

When the prophet says that "affliction shall not rise up the second time," he is saying that when God will have punished Nineveh the destruction will be so complete that Nineveh will not be able a "second time" to afflict Israel. He will make an "utter end." Verse 8 and 9.

Some commentators consider the downfall of Nineveh a type of the final destruction of the wicked, who also will never arise again to afflict God's people, an interpretation which could be broadened to assure complete eradication of sin from the universe.

Formula for Peace

What is the best way to real happiness and peace?

True happiness and peace is found in being good and doing good. Our first proof text is Psalm 1:1, 2: "Blessed [happy] is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in His law doth he meditate day and night." Our second text is Psalm 119:165: "Great peace have they which love Thy law; and nothing shall offend them." With this could be combined Isaiah 48:18: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

In the New Testament, Jesus' Sermon on the Mount (Matthew 5) gives a list of qualifications necessary for happiness and blessedness in what are known as the "beatitudes" and this is unsurpassed wisdom. Another basic element in the formula: reconciliation with God through forgiveness of sin (Romans 5:1). No one can be happy or at peace while carrying a load of sin. Pardon and cleansing by the blood of Jesus is the true way of peace and happiness.

New Birth Vs. Transmigration

Does the statement in John 3:7 "Ye must be born again" teach the transmigration of the soul and successions of existence?

No! It certainly does not. Nothing is further from the teaching of Jesus than such an interpretation. Read this verse in its context and no mistake can be made. Jesus taught that man must be born "from above." This is the alternative translation of "again." This is further emphasized by Jesus' words, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." Jesus is here setting forth His basic doctrine of spiritual re-birth that transforms a man's character from sin to righteousness and transfers his allegiance from Satan and the things of this world to God, thus preparing himself for eternity in heaven.

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.

THE WEDDING DAY had ended. The shadows of evening fell upon the newly united couple, and they found themselves in their room, alone for the first time. Turning to his beautiful young wife, the husband asked,

"Dear, would you care to join me in asking God to bless the home we are about to establish?"

Shyly, the girl pushed aside her wedding veil and smiled, her eyes lowered discreetly.

"Yes, my husband," she whispered. He could see that she was pleased at his suggestion. His parents had chosen well, he thought, secretly congratulating himself on his good fortune. Of course, he had met Sosan before, but only once and there was little he could say to her on that occasion with all of his family and most of hers present.

Side by side the two young people knelt while each, according to the training he had received in his childhood home, prayed that God would join them and become the Unseen Guest at all times in their new home. The contract was sealed. It now included a third party, and a most essential Partner to the marriage contract. Rising from his knees, Abdul smiled at his bride and was at peace with all mankind. Life promised to be good.

Fortunate are the young couples who thus set up their homes, and who faithfully follow through on this programme by making it a habit to seek God in the early morning and each night before retiring to rest. In the early days of marriage, when romantic love binds the couple to each other, this inclusion of God in their daily programme will mould the marriage into an unbreakable tie. Then if troubles come to the couple in later life, as they do to most of us, they will have something tangible to cling to which will help them weather the storm.

In these articles through the past few months we have been studying about love and the important part it plays in making our homes happy. We have learned that love comes from God, and that we understand the love of God better by experiencing love between husband and wife, as well as between parents and children. If God, then, is the source of love, what a privilege is ours to be able to invite His presence into the very heart of our homes, and to set up, on our wedding day if possible, a Christian home with the family altar as its centre.

In due time, if God sees fit, the crowning act of love will culminate in an entirely new love-experience when a new little life is created, husband, wife and God all working together to make it. One of the most joyous occasions of life is when the newly married couple discover that they are to become parents for the first time. This is always happy news, but especially so here in the East, for no matter what religion the family may be following, their most fervent prayer is, "Above all, give us children." Mace, Dr. David and Vera, *Marriage, East and West*, p. 289.

"The purpose of marriage is creation. No matter how blessed with happiness the man and woman are in their relation, the marriage is a failure if it is childless." Waln, Nora, *The House of Exile*, p. 130.



Brahm Dev.

It is with great joy that the announcement of the expected arrival of the first child is given out to the entire family. Grandmother, grandfather, aunts and uncles all rejoice together, and anxiously await the coming event, and the pregnant woman is treated with deep respect up to the moment of confinement.

The Christian father-to-be and his wife should begin preparation for the training of the expected child even before he arrives. When God sends a helpless infant into the home He expects the parents not only to feed and clothe the child, but also to give him spiritual nourishment. A very small baby can learn about love from his parents if they are gentle and loving toward him. As he begins to toddle he can learn to feel the reverence felt by his parents as they urge him to be quiet in church. In family worship he will soon follow his mother's motions as she shows him a finger play or rocks him in her arms while singing a song about Jesus.

"Let the dear children be brought to Jesus. In simple language speak the words of truth to them. Sing to them pleasant, attractive songs which reveal the love of Christ. Bring your children to Jesus, for He loves little children." White, Ellen G., *The Adventist Home*, p. 350.

"It is a boy!" is probably one of the most welcome announcements to fathers the world around. Especially is this so of the first child, and it is doubly so in Eastern

by Elizabeth McFadden

... and Lived Happily Ever After

homes, for it means that now the father has an heir to carry on his name. In Bible times if a man died without having sired a son his brother or the next of kin would take up the duty for him, and would go in unto his wife for the express purpose of raising up a son unto his dead brother. The modern mother, too, at the birth of her first son is proud to present him to her husband. In some mysterious way she seems to feel that she has fulfilled her purpose.

As a paternal parent gazes for the first time into the red and wrinkled face of his first-born child, be it boy or girl, his heart will swell with gratitude and wonder. Slowly there will dawn in his heart an ever-brightening glimmer of the realization and meaning of love as it comes from God. A new conception of love fills his soul; he thinks back to the time when he was a child and remembers the love he felt for his mother. Then he will reflect for a few seconds upon his deeper love for his wife, and as he continues to gaze upon this small miracle, his tiny son or daughter, suddenly it will burst upon him like a glorious vision. Love is now complete! It has made the circle from God to man and back again, and now in this helpless infant it once more lies dormant waiting to be awakened, planted there by the hand of God. No other moment in life can be so meaningful; no other experience so sublime as the one when the parent looks upon the face of the first-born child and sees there the work of God—a bundle of love from heaven to earth!

As one child after another is added to the family it becomes the sacred duty of the father and the mother to "train them up in the way they should go" (Proverbs 22:6). The promise given in the Bible is that if we do this, when that child is old he will not depart from the good training we have given him.

Family worship is a must for the Christian home if the children are so to be trained. Stories geared to their level can be read to older children, and the baby will soon pick up fingerplays and songs taught to him. Even small children can learn to sit quietly in worship. If this special time which has been set aside for the Unseen Guest of the home is made interesting, a child will often remind his parents that "it is almost time for worship—see, Mommie, the sun is going down!" A child thus trained from his babyhood will go forth from his home strong to do right for God. Like Daniel in the Bible story, who prayed three times daily regardless of the King's order to stop, and was cast into the lion's den to test his faith, your child can also be faithful to his beliefs if you have given him the right foundation.

Faithfulness in family worship, kindness and love in the home, a partnership and not a dictatorship between husband and wife, can make of your home a little heaven on earth—a home where you and your children will be happy and content and sheltered from the buffeting storms of this world. Love can surround you all and love is the most powerful force in the world. It can fill your home if you ask God to dwell there with you, and to guide you in all the decisions and problems of life.

"God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object lesson of what families who love God and keep His commandments may be. Christ will be glorified; His peace and grace and love will pervade the family circle like a precious perfume." White, Ellen G., *The Adventist Home*, p. 17. •



Varun's Revenge

by Pamela M. Weston

"I'LL PAY HIM back again," threatened Varun angrily, as he strode into the kitchen where his mother was cooking.

Mrs. Dev looked very thoughtful, as she flattened out another chapati.

"At last, supper is almost ready," she said. "Now, Son, suppose you tell me what all the fuss is about. It isn't like you to be so angry."

"Well, it's that mean Pushparaj again, Mum," sighed Varun. "He's just a regular nuisance. None of the boys like him. He seems to enjoy spoiling everybody's fun. But this time he's gone too far. Today he took my cycle without so much as asking, and now there's a puncture in one of the tyres, so I had to walk home from school. Some of the paint's chipped, too!"

Mother knew just how badly Varun felt. He was proud of his shiny blue cycle. Hadn't he saved hard and helped to pay for it by doing jobs for the neighbours?

"It really is too bad," agreed Mrs. Dev. "However, you may have forgotten that Pushparaj's own cycle is ready for the scrap heap, and there is little chance of his getting another. You see, his father wastes a lot of money, and so there is very little money to spend on Pushparaj. But he needs to be taught a lesson, and I believe I know the very thing."

"You do, Mum?" said Varun gleefully, as he took the glass of juice which his mother handed to him. It tasted good and cool. He certainly needed something to cool him off right now!

"How about putting some coals of fire on his head?" suggested Mrs. Dev.

Varun's mouth fell open. He was too surprised to speak. Was Mother joking?

"Yes, I mean just that, Varun. It's the Bible way, you know. Romans chapter twelve and verse twenty says: 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.'

"That is, being kind to someone who is mean to you, makes him feel sorry for what he has done. But, paying back by unkindness would only cause him to think up fresh ways of getting even with you.

"You have so many things that Pushparaj never had,"

continued Varun's mother. "Why not offer to share some of them with him?"

While Mother had been talking, Varun had been doing some hard thinking. Mother's plans were good ones. She could be right again this time.

After a while he said: "I think I'll visit Pushparaj, Mum. I've just had an idea."

"Hello," began Varun, quite cheerfully when Pushparaj came to the door.

Pushparaj wished Varun couldn't see him. His face began to redden. Had Varun seen his cycle yet?

But Varun's voice was friendly as he said: "I've been thinking about that road safety test we're taking at school tomorrow. I wonder if you'd like to use my cycle?"

Pushparaj spluttered his thanks and Varun left. Pushparaj couldn't make it out at all. Not a word had been said about the damaged cycle. No one had tried to be friendly with him before this. Was there a catch in it?

After supper, Varun went along to the school-house to repair his cycle. But he found that Pushparaj was there before him, and was busily patching the tyre. A pot of blue paint stood near-by.

He looked up as Varun came near. "Say, Varun," he mumbled. "I hoped to get this done before you arrived. I felt ashamed when you came and offered to lend me your cycle, especially as I had borrowed it, and been careless with it, too. Your visit made me think, though. I want to tell you I'm sorry."

It cost Pushparaj a lot to say he was sorry, but Varun was anxious to forgive him. Slapping Pushparaj on the shoulder he said, with a twinkle in his eye: "I believe we are going to share a lot of interests from now on, and not only a cycle!"

And, as the two boys bent over the cycle, newly touched up with blue paint, and looking as good as new again, Varun thought of his mother's good advice. "Won't Mum be glad when I tell her how well the coals burned?" he chuckled to himself. •

WHAT IS RELIGION?

From page 11

of women who feel that they must compete with another woman for their husband's love, it is beyond my comprehension. When my husband prom-

ised before God to love me for better or worse, he meant it and has never given me any reason to doubt his sincerity.

Religion meant teaching rules of conduct to our children in their early years. It meant discipline, but it also meant prayer for forgiveness and strength to do right, and it meant some special loving to go with the discipline. It meant the cultivation of habits of honesty, integrity, responsibility. It meant that in the teen-years they were co-operative. It meant that we were spared much of the agony that many parents suffer during those years. It means that we can leave our children in God's hands as we go to the "ends of the earth" and trust Him to protect them from sin and from harm, while we are loving and working for the children of strangers.

It means that daily, and especially on the sacred hours of the Sabbath, we can talk over our loneliness with the God we serve, knowing that "like as a father pitieth his children, so the Lord pitieth them that fear Him." He missed His Son when Jesus came to earth. He has not asked us to do anything like what He has done for us, yet He daily gives us reminders of His care for us.

Religion means that when I read the weekly news magazine with its accounts of the confusion in which the human race finds itself, I recall the words of Jesus, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When all else fails, the word of God stands sure, the final authority for the solution of all the problems that surround us.

Religion means that Jesus is coming back to this earth, and soon! It means that the most important consideration which faces me is to be ready for His coming. It will be a joyous event for those who are ready, for it will mean eternal life in a perfect world. It will not be my own righteousness that will prepare me for His coming. It is His righteousness which He offers to give me free.

We serve a wonderful God!

Have I partially answered the question "What is religion?" •

NATURE AND CREATION

From page 9

up to the conclusion that the intellectual thinking of the entire world by this time has been made into an evo-

lutionary way of looking at every subject and every problem of life.

The outlook? One must look forward to more of the same thing—unless the Lord comes and stops it.

Then how timely is the call in Revelation 14:7 to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." And how timely and vitally important is the Sabbath as the official memorial of a fiat creation, absolutely different from the present-day uniformity of nature amid which we now live. •

EDITORIAL

From page 3

were assembly line creatures, put together to work in a certain way with no possibility of doing differently, or helpless pawns of chance to be moved around at the whim of some inscrutable fate, instead of being creatures of will and decision.

What we are actually doing under these circumstances, of course, is "smashing the mirror," refusing to face up to the facts. We are demonstrating that we are too indolent to do anything about it, or too fond of our habits to want to.

The Holy Scriptures liken the Ten Commandments to a mirror. See St. James 1:23-25; 2:10, 11. And the readiness with which men seek to do away with them demonstrates that, just as that mirror of glass and silver showed the dusky queen outward deformities she did not like, so the Ten Commandments reveal to us the ugliness of soul that is not pleasant to behold; idolatry, selfishness, envy, lust, deceit, dishonesty, hatred, covetousness, and every other disfigurement that mars the human soul, yours and mine.

That queen could not, of course, change her face simply by shattering the mirror. Nor can we change our characters simply by endeavouring to get rid of the Ten Commandments. The ugliness is still there.

We cannot do much about our faces. Our souls are quite another matter. For after the Commandments have shown us our spiritual deformities we can then seek through Christ clean hearts and pure, beautiful souls. "Create in me a clean heart, O God, and renew a right spirit within me," prayed the psalmist. And the promise comes, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9).

(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 SW
2 Tim 3:16
29 Je'-sus 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. But as touching the resurrection of the dead, have ye not read that which was spoken by

MARK YOUR BIBLE

Conducted by Bernard Dipka

No.	Title	First Text	Code	No. of Texts
12	Victory of Truth	2 Peter 1:16, 19	VT	13

VICTORY OF TRUTH

THE ADULTERATION of His truth was known to God long before it took place. He foresaw that attempts would be made to present garbled versions of the primitive Christian faith. It is therefore the duty of all who seek to know that faith to search diligently for it.

We need to show the determination of Columbus in his journey to the west. His vocabulary knew but one command, "Sail on! Sail on!" Let us "sail on" perseveringly in search of truth today.

1. Discarding tradition, how firmly did Peter align himself to God's Word in his preaching?

2 Peter 1:16, 19. "For we have not followed cunningly devised fables. . . . We have also a more sure word of prophecy: whereunto ye do well that ye take heed. . . ." (2 VT 2 Cor. 11:14.)

Sometime before the execution of Anne Askew, an English Protestant martyr of the sixteenth century, a clergyman preached to her on the subject of transubstantiation, to which she had not subscribed. She nodded her head in approval as long as the clergyman adhered to the Scriptures. Whenever he presented an unscriptural point she said, "There he misse:h the Book."

"Propose me anything out of this book [the Bible], and require whether I believe it or not, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true." William Chillingworth, *The Religion of Protestants a Safe Way to Salvation*, p. 463.

2. In what subtle manner will Satan appear to draw the unwary to him?

2 Corinthians 11:14. " . . . For Satan himself is transformed into an angel of light." (3 VT 2 Thess. 2:3, 4.)

John Milton, author of *Paradise Lost*, describes Satan in his original angelic beauty:

" . . . [he] had yet not lost
All his original brightness, nor appeared
Less than archangel ruined, and th'excess
Of glory obscured."

3. To continue the work of deception what agency would Satan use to oppose God's truth?

2 Thessalonians 2:3, 4. " . . . that man of sin . . . Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God." (4 VT Dan. 7:25.)

Traditional Protestantism applies this prophecy to Rome, buttressing their position by quoting Catholic sources such as Christopher Marcellus who said of the pope: "For thou art the shepherd, thou art the physician, thou art the director, thou art the husbandman; finally, thou art another God on earth." *Oration in the Fifth Lateran Council*, Session IV (1512) in Mansi SC, vol. 32, Col. 761. Latin.

4. Does the Bible anywhere prophesy that efforts would be made to change God's law?

Daniel 7:25. "And he shall speak great words against the most High . . . and think to change times and laws: . . ." (5 VT Isa. 8:20.)

What power clearly claims to have done this?

"Q. Which is the Sabbath day?

"A. Saturday is the Sabbath day.

"Q. Why do we observe Sunday instead of Saturday?

"A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."

—Peter Geiermann's *The Convert's Catechism of Catholic Doctrine*, (1957 ed.), p. 50.

5. What does the Bible say regarding such teachings which are contrary to it?

Isaiah 8:20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (6 VT Matt. 15:13.)

"It is not lawful for the church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another." The Thirty-nine Articles of Religion, Philip Schaff, *The Creeds of Christendom*, p. 500, Article XX.

6. What did Christ say of doctrines that are contrary to Scripture?

Matthew 15:13. "Every plant, which My heavenly Father hath not planted, shall be rooted up." (7 VT Isa. 58:12.)

Any traditional belief that invalidates the Commandments of God, making them of "none effect," should be discarded. God does not countenance transference of holiness from that which He has already decreed as holy and sacred.

"The law has sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience." John Calvin, *Institute of the Christian Religion*. Trans. by John Allen, 7th American ed., rev., vol. 1, p. 392.

7. Although Sunday-keeping has become popular, what promise has God made regarding the restoration of His true Sabbath?

Isaiah 58:12. "... thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (8 VT Rev. 14:6.)

"In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be restored. God's remnant people, ... are to show ... that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. ... They are to be repairers of the breach, restorers of paths to dwell in." E. G. White, *Prophets and Kings*, p. 678.

8. How widespread will be the work of this restoration and reform?

Revelation 14:6. "And I saw another angel [messenger] fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (9 VT Rev. 18:4.)

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given." E. G. White, *The Great Controversy*, p. 612.

9. While proclaiming God's truth, what appeal will be made to those who have not yet understood the issues involved?

Revelation 18:4. "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (10 VT Matt. 24:9.)

10. What degree of antagonism will opposers of God's truth show against God's children who accept truth?

Matthew 24:9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My name's sake." (11 VT Rev. 13:16, 17.)

11. What other restrictions will be employed to obstruct Sabbath observers?

Revelation 13:16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." (12 VT Dan. 12:1.)

"They will impose religious observance of Sunday in behalf and for the good of society as a whole, even though forced to let freethinkers and Jews observe, on their own, incognito, Monday or Saturday. Those whom this law might inconvenience, will be inconvenienced." Louis Veuille, *L'Illusion Liberals* (The Liberal Illusion), in his *Complete Works*, vol. 10, pp. 347, 348.

12. What promise of deliverance is assured to God's faithful children?

Daniel 12:1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; ... and at that time thy people shall be delivered. ..." (13 VT Isa. 66:22, 23.)

"Truth forever on the scaffold, Wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

James Russel Lowell

13. How definite is the promise that we will be able to enjoy the truth and the blessing of the Sabbath in the New Earth?

Isaiah 66:22, 23. "For as the new heavens and the new earth, which I will make, shall remain before Me, ... it shall come to pass, ... from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." (VT //)

"When there shall be a 'restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:21), the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing." E. G. White, *The Desire of Ages*, 769, 770.

Antonio Guevaza used to say "that heaven would be filled with such as had done good works, and hell with such as intended to do them." May your desire to follow the truth of the Sabbath turn from an intention to reality—NOW!

Have faith in God
Be obedient to His decree,
Have faith in God
As His children to His truth agree,
Have faith in God
Through Christ we shall gain the victory;
Have faith, dear friend, in God.

THE STONE IN THE MIDDLE OF THE ROAD



ONCE UPON A TIME there was a very rich man who lived in a beautiful house near a wide highway along which many people passed each day, often on foot. To these he was very kind, asking the weary to rest in the shade of his trees and often offering them water to drink and food to eat. But it bothered him to see that some of the people who passed were lazy.

One day he placed a big stone in the middle of the road and watched to see what would happen. A man came by leading a cow. He scolded about the stone, but passed around it and went on his way. Next a farmer drove by on his way to the mill. He, too, grumbled about the stone, but drove around it and on to the mill.

The rich man saw many people pass by during the day. Although all complained about the stone, no one took the trouble to roll it away.

Just before night the miller's boy came whistling along the road. He had worked hard all day and was tired and hungry; but when he saw the stone, he stopped and said, "Someone may stumble over this stone and hurt himself. I must get it out of the road." The stone was hard to move, but by pushing and tugging as hard as he could, he rolled it into the gutter. Under the place where the stone had been was a pot of gold on which was written, "For the one who takes away the stone." Happily, the boy carried the pot of gold home; and the rich man rejoiced because he had found someone who was willing to work for the good of others.

—Selected.