

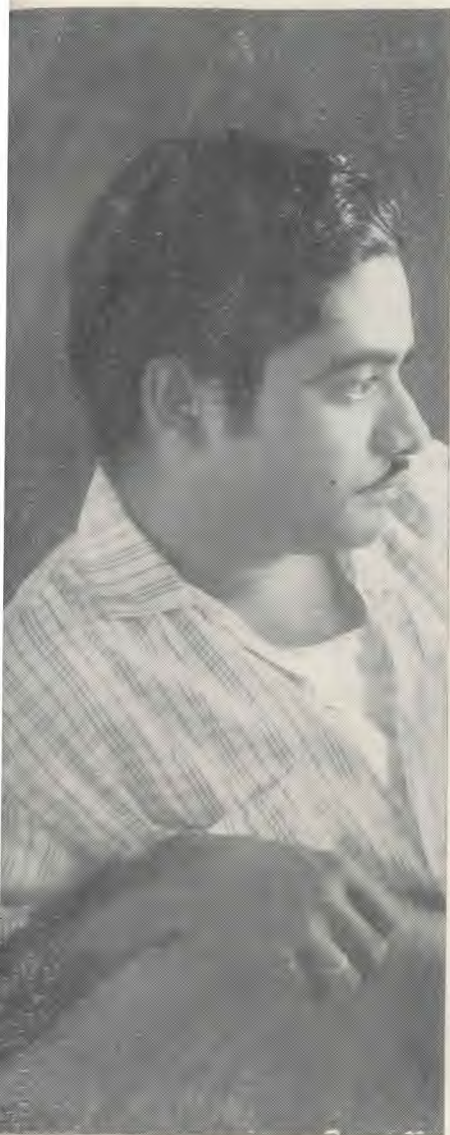
Our Times

OCTOBER 1964



*Focusing
on the Finish*

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K. Sitaraman

SCLEROSIS OF THE SOUL

Noel Fernando, M.B.B.S.

"WILL I NEVER BE WELL again?" anxiously asked Kannan, opening his eyes just long enough to mumble the words.

"We cannot say," I replied, "but your disease is of such a nature, that even though you did improve enough to go home, your recovery would be only short-lived."

This disclosure was not wholly unexpected to young intelligent Kannan. Over the years he had come and gone from the hospital several times each time arriving a little worse than before. With almost hypocritical enthusiasm we had tried to bolster up his spirits; but despondency due to the illusive nature of desired results was beginning to show through. In the minds of both patient and doctor there was an ever increasing awareness of the probability that the last thrust in the battle for survival was soon to take place.

When Kannan had first come to the hospital, none would have suspected from appearances that the patient had any serious difficulty. Not until the evidence from a thorough physical check-up was assembled did we realize he was a victim of scleroderma. This, I might explain, is a degenerative disease which results in the hardening of tissues. Although beginning insidiously it may progress gradually to involve every part and organ of the body.

Many times since that first visit, Kannan had returned to receive what help he could. Finally, he had had to be admitted as a hospital patient and was completely confined to bed, unable so much as to move even a muscle of his limbs. What was more, he had developed difficulty in swallowing. His skin became leathery and clung to his bony frame with no superfluity. Remaining, as he did, in whatever position he was placed, and having almost indiscernible action, it took conscious effort sometimes to tell whether he was even alive.

Almost dead! Could it be that a young, active, jubilant student of a few years ago, should have imperceptibly deteriorated into what was now nothing more than a living mummy?

During his last days, I spent many moments trying to comfort him with the thought that death was not the ultimate horror of life. "There is hope beyond the grave," I pointed out, "hope because Christ once died and arose triumphant from the tomb."

One's life on this earth, I explained, may be stricken, yet like an ocean vessel damaged by storm may still reach the harbour with full honours, depending on how the individual faces the situation.

But his feeble response constantly was, "Why must I live? Let me die." Of the several patients suffering with an incurable

disease with whom I have talked, in none had the spark of hope been so utterly snuffed out as in him.

My intention in referring to the story of this hopeless lad is not to cast aspersions on him, but to draw a lesson from his sad experience. The hardening nature of his disease suggests a spiritual application to matters of the soul. The venomous accuracy with which pride, selfishness and dishonesty ultimately indurate the character runs a close parallel to the physical callusing which gradually took place in Kannan's body.

I think of another young man. He was chosen to be a king. Though a youth, he stood head and shoulders above the people. And speaking of personality, he was blessed with that unique combination of qualities which captivate as well as inspire. Behold the spirit of the man, who, feeling himself so unworthy of the responsibility for which he had been chosen, hid himself at the time of his coronation. In fact, so humble was he that he magnanimously chose to ignore the scorning remarks of those who expressed doubts regarding his ability to lead them.

But that was at the beginning. Unfortunately moral calcification later set in. With the pressure of continued honour and the intoxication of power his charitable nature began to experience hardening changes. But the changes were almost imperceptible at first, like the gradual merging of day into twilight.

His incapacity to resist temptation began to be revealed by small tests. For example, his supremacy in battle was once challenged by the victory won by a mere lad, a stripling. Envy crept into the monarch's heart. At first unsuspected by him, this evil was to grow until it benumbed every generous impulse in his soul. Torn between opposite passions of love and hate, he lost his mental stability. The nobler tendencies of his nature having been gradually rendered insensitive, he plotted to take the youngster's life.

Almost dead! Could it be that a once tender, sensitive conscience could not even then be aroused by gentle tones? Is it possible that a loving, forgiving spirit had been debased into that of a bloodthirsty demon? Unbelievable! But it happened; and not that once only. This unfortunate process of deterioration has been repeated in many lives.

Many stalwarts have defiantly clung to their pet vices with the declaration, "Don't worry about me. I can stop whenever I want," or "I know just how far I can go with this." But few, if any, of these fallen giants of self-confidence have been able in

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OUR TIMES

"Memorial to God"

A FEW WEEKS AGO President Johnson of the U.S.A. stirred up a minor theological discussion by his chance remark deploring the absence in Washington, D.C., of a "fitting memorial to the God who made us all." Why, he queried, should there be monuments to Lincoln, Jefferson and Washington, but none to the Creator?

Presidents are not expected to be religious scholars, but this probing statement reveals unusual depth of spiritual thinking. It deserves study.

Actually the need for such a memorial was long ago realized. It received priority treatment by the Creator Himself at the beginning of time.

It is interesting to note how God, in designing this memorial, incorporated some of the very viewpoints now being thought of in connection with the recent discussion started by President Johnson. For example, the avoidance of an exclusively past-tense concept of God. Also that it should be a monument, not of concrete and stone, but one having to do with worship. However, God's idea was infinitely superior to that of "a prayer room," laudable though that suggestion was. His blueprint, to be sure, called for prayer, so in that sense envisioned a sort of sanctuary. But it was to be a sanctuary that moved along in time with men wherever they went. It was to be not a prayer hall but a prayer day. Unique in character, it received also a unique name—the Sabbath.

As soon as God had made man, His crowning work of creation, He next made the Sabbath for him. He established it to be observed by man as a memorial to his God, the Creator. Let none begin to charge us now with fanciful interpretation of Scripture. The fourth commandment of the Decalogue plainly states all this: "Remember the Sabbath day to

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HUMAN MISBEHAVIOUR: A MYSTERIOUS MENACE

A CASUAL READING of almost any daily paper or news-magazine will convince most unbiased observers that human misbehaviour rates as one of the most urgent problems confronting society today. No segment of earth's population is exempt from this abnormality. It has invaded politics, education, finance, religion, and, for that matter, every outlet of human expression and relationship. It is so problematical that governments, educators, scientists, and others have been forced to explore the causes and to formulate cures for it.

These probes have indicated several possible contributing factors. Political instability, financial insecurity, social unrest, and mental imbalance are a few of them. It would appear, however, that these fail to isolate the real nature of the problem. Such suggestions as to why human misbehaviour occurs are much like asking the question, "Why does man eat?" The answer may be given, "Man eats because he is hungry." But this is not the whole truth. One must ponder the question further. It may also be justifiably asked, "Why is man hungry?"

Likewise with the reasons mentioned above as to why men misbehave. If the answer is that he misbehaves because of financial insecurity, then it must be asked, "Why does man have this feeling of financial insecurity?" Let it be remembered in this regard that the feeling of financial insecurity is not confined to poor individuals alone. Some of society's most heinous misdeeds are perpetrated by wealthy individuals who, in spite of their wealth, still feel insecure.

Furthermore, it may be pointed out that it is not uncommon for the poor who are faced continually with the incessant struggle for physical survival to relate themselves to their plight in a wholesome way. That is to say, they may have a sense of equanimity and serene calmness

Sukumar



that precludes misbehaviour as an inevitable consequence of their misfortune.

The fact is thus established that misbehaviour is not the only response which can be given to such problems as financial insecurity, social unrest, political instability, and the like. Rational individuals with preferential capacities, are obviously endowed by nature with the potential to react to these environmental stimuli in a variety of ways.

We may well ask then, "Are all human responses to a given situation lawful or legitimate?" To this question men have long directed their minds. Experience alone has demonstrated repeatedly that certain reactions, when they take the form of concrete human behaviour, may be erroneous, untruthful, and despicable. For instance, someone due to financial stress may deliberately short-change you. Or, someone seeking to extricate himself from embarrassment may convey erroneous or misleading information to you. Such forms of misbehaviour are inherently reprehensible.

Again, human behaviour, when it represents a reaction to some of life's situations, may be nothing more than an expression of the individual's ignorance. It may be "a falling short of the mark" in the sense of failing to express a total truth. It may represent personal inadequacy; it may manifest itself as a revolt against a known truth, fact, institution, or existing authority. It is not uncommon, for instance, for an adolescent to rebel against the empirical experience and wisdom of parents. The expression of his resentment and hostility towards parental authority frequently takes the form of misbehaviour in which established fact or truth is flouted.

It would seem obvious then that human experience demonstrates that man, as an agent, is capable of behaving ignorantly, erroneously, and even antagonistically to fact and convention through the operation of his own power of choice. One certainty seems to emerge from this observation; that is, that it is an individual's inward disposition or character (some refer to it as human nature) which is the greatest single factor in determining what the individual's response or manifest behaviour will be towards one or all of life's situations.

It is not a simple thing to define what is meant by misbehaviour. In broad terms, it is that behaviour which is designated by some authority within society as being undesirable. It is readily acknowledged, however, that not all behaviour classified as undesirable is misbehaviour. Sometimes it is possible that the most upright behaviour is undesirable to a certain segment of society or to society in general.

One must ask, therefore, what makes a particular action undesirable while another action may be considered as being most desirable. Without question, one of the greatest factors here is that human beings themselves have come to impute approbation to one action whereas they denounce the other, and these attitudes are codified into laws. In pondering the basis for these attitudes one may discern specific basic reasons why men have approved certain forms of human behaviour and disapproved others. It may be that the approval has been given or withheld in order to protect human life and individual rights. However, other instances may be seen where specific human behaviour has been condoned or proscribed solely for the preservation of a way of life or because of a historical necessity to preserve a culture, ritual, or social usage—even at the expense of human life or individual rights and liberties.

Not infrequently, law-makers are confronted with archaic laws which no longer adapt themselves to the contemporary scene. Law-

making then is constantly undergoing a sort of metamorphosis. Humanity is constantly confronted with the problem of defining what is lawful and desirable human behaviour and also what constitutes human misbehaviour.

Thus far our remarks have centred around human behaviour as it may be viewed by society without reference to any other agency. It is well however to remember that the majority of people who have inhabited this world in the past have viewed human behaviour with special reference to a belief in some form of supernatural deity which many refer to as God.

Man is a limited creature—limited by his physical capacities, environmental circumstances, geographical situation, and many other factors. Because of his basic limitations he is a victim of imperfect knowledge. More than this, he frequently demonstrates his utter inability to rightly comprehend and interpret the facts at his disposal. Frequently, he attaches importance to that which is relatively unimportant or which has meaning only in a particular environment or context.

Relating these incapacities to the problem of human behaviour, history demonstrates that man has at times attached great importance to a particular form of human behaviour (such as the performance of a vow, offering of a sacrifice, recital of a particular incantation) while at the same time he has arbitrarily denounced other human actions, apparently good, as being a form of misbehaviour. Perhaps centuries have passed, and in another context or environment, judgment on these respective actions has been reversed.

Contemporary man presupposes that because he now possesses wisdom and the knowledge of certain skills which his forefathers did not possess, he has therefore a better and more rational prospect of eradicating the ills of human misbehaviour from his midst. On the contrary crime of all kinds, and human misbehaviour of every description, seem rather to be on the increase.

No one can deny that knowledge has skyrocketed at a remarkable rate during the past one hundred years. Likewise, the capacity to communicate and implement

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Introductory article of a series dealing with a universal problem particularly perplexing to sociologists and educators faced with today's spreading revolt against conventional moral standards.

George R. Jenson



FOOTPRINTS TO FAME

By Edward Simon

"HE'S A WONDERFUL MAN to talk with. . . ." Remarks of this type demonstrate a person's influence upon us. A man's words and actions affect the lives of men around him. Note Longfellow's way of putting it:

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

As students in a certain college were studying this poem in literature class, their teacher made a suggestion.

"Picture that last line," she said. "Does this figure of speech adequately convey the idea of permanence which properly belongs to influence? Think of a stroll along the seashore. You are barefoot and your feet press into the warm sand. It presses up between your toes. By and by you retrace your steps. For a short distance you can see clear footprints, then just slight indentations, then a blurring where the wind has already done its work, drifting the grains of sand together again.

"Or you decide to stroll where the sand is wet, where the waves make foamy scallops on the beach. You press your toes downward and little pools form. Your feet sink into the yielding sand, forming perfect moulds along the water's edge. Again you turn and look for your footsteps. But they are gone, obliterated by the ever-returning waves."

The students understood. They saw the significance of the teacher's observation. Every one does indeed leave a trail of influence, not a transitory one on shifting sands, but a lasting one. Actions, thoughts put into words, even gestures and expressions on faces: all form pathways. The teacher was guiding the students into an understanding of human relations that is tremendously vital.

"I propose therefore," she added, "that when we read Longfellow's stanza, we think of it this way:

"And, departing, leave behind us
Footprints on the wet concrete of time."

The point she drove home merits our notice. We scarcely realize that every little thought flashing through our mind, every little word spoken, and every little act performed has a bearing on our own lives and an influence on the lives of others.

Any particular age in history is characterized by the number of great men it produces and the quality and nature of those men. The ability of a man to tower influentially above his colleagues is not a mere accident, but a result of conscientious effort on the part of that individual. Most of us continue, in semi-contentment, to be hero-worshippers or maybe scholars of history. But how seldom we realize that within ourselves we

possess the power and energy to accomplish tasks of a highly complex nature.

History has been shaped by great men. These men had the courage to control circumstances; whereas, weak men are those who are controlled by circumstances, supinely resigning themselves to "fate". Individuals constitute a community, and communities, a composite society. Unless the individual strives to use the maximum energy that is within him, he cannot make a real contribution to the society in which he happens to live.

Either vice or virtue can embrace greatness in its broad sense. Hitler, Robespierre and Mussolini are shocking examples of perverted greatness with its different faces of cruelty and ugliness. They had influence. They were powerful, but power was their all.

Power to lead a society or a nation is a noble responsibility. But when it is misused, disillusionment and human suffering occur in such large measure that life in every part of the world is in one way or another blighted. Time passes, but the infamous villains are not forgotten.

In Lincoln, Mahatma Gandhi and Kennedy, on the other hand, we have examples of true greatness which shall be remembered as profiles of courage through the years.

Our thoughts tend to become habitual and our thinking circumscribed by certain observations made as we move along. To make our thoughts sublime and pure, we need to exercise our *will*, to desire only truth and good. Thoughts—and hence, influence—can be directed by *will*. Words which we utter never vanish as they may apparently seem to do, but they echo and re-echo through the vast expanses of human relationships.

The mind being the originator of thoughts can give birth to words that are either noble or debasing. They motivate others to greatness or drag them down to low levels of thought and action. Words have roused people to revolutions and counter-revolutions and to crusades for truth.

Though we live in this world as individuals, let us remember that we are part of a family, a community, a nation. Let us remember that every thought, word, and act of ours will affect people around us. Whether we succeed or fail in life, achieve fame or shame, will largely depend upon the degree of nobility that we decide to maintain.

May our footprints lead in the right direction. Then men who come after us, inspired by our example, will be glad we lived, and encouraged to emulate the pattern of service marked out by our steps on the pathways of time. ●

FOR JUNIORS



Sudhir Learns To Share

Ann White

SIX-YEAR-OLD SUDHIR was so annoyed that he stamped his foot. "You're wrong, Rani!" he shouted. "Aunt Mary is *my* aunt. She belongs to *me*!"

Sister Rani opened her eyes wide. "She's my aunt too!" she declared. "You can't always claim everything."

"Claim everything" was exactly what Sudhir always did. He never wanted to share his toys, his sweets, and now not even Aunt Mary.

"Aunt Mary must be part mine," Rani continued, "because grandmother is part mine."

Sudhir had never argued about grandmother, because she lived next door and he could see her every day. Aunt Mary lived in another state. Sudhir had seen her only three times in his life. Now she was coming for the week-end, and Sudhir wanted her all for himself.

"Aunt Mary is going to be *my* aunt!" he told Rani again.

But Rani was humming a song they had sung in school last week.

"A helper I will be,
A helper I will be;
There's work to do;
There's work to do in my
family."

Sudhir wanted to sing the song with Rani, but somehow couldn't.

When Rani had finished her song, she smiled at Sudhir and said, "Let's hurry and pick up all our

toys so we will be ready to go with grandmother to meet Aunt Mary."

"All right," agreed Sudhir. Then he added, "But Aunt Mary still belongs just to me."

"And why does Aunt Mary belong just to you?" asked grandmother, coming into the room.

"Because she is *my* aunt!" answered Sudhir in a loud voice.

Grandmother lifted her eyebrows. "Of course she's your aunt, Sudhir. But she is also Rani's aunt. You must learn to share. It doesn't pay to be selfish. You will find that you will be much happier if you share with others."

Grandmother paused and smiled at the children. "Now let's go to the station and meet Aunt Mary, shall we?"

Sudhir ran to get his sweater. As he started to zip it up, the zipper caught in his shirt. While he was struggling with it, Rani came into the room with her sweater.

"Oh, let me help you!" she volunteered.

In a moment the zipper was free, and Sudhir zipped up his sweater. "Thank you, Rani," he said.

As the children ran to the door, where grandmother was waiting, Sudhir suddenly remembered the gift he had been going to take to his aunty.

"My gift!" he cried, turning back toward the house. "I forgot my gift."

"Grandmother has it!" Rani called. "I gave both our gifts to her."

Sudhir was quiet on the way to the station. He was thinking about a lot of things, and most of them were about sharing. Rani had shared with him. She had helped him zip up his sweater. And she had remembered to get his gift as well as her own.

Sudhir looked at Rani sitting
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PERSONALITY GIVES character and individuality to one's whole life. "There is nothing that affects the life of any individual so much," affirms a widely-read authority, "as the qualities of his disposition and of his personality—nothing that makes so much for happiness or for woe, for success or for failure, or for his value as an individual in his home or in the community."—Belle Wood Comstock, M.D., in her book *All About the Baby*.

Realizing the importance of parental influence on a child's personal adjustment, interested educationists take up what they call "case studies." These deal with relationships between the child concerned and his parents. The teacher, a vital member of the research team, may pay frequent friendly visits to the home and converse with the parents over a wide range of interests. In most cases educationists discover that as the parents are, so are the children; in other words, "like parent, like child."

Children tend to duplicate the traits and attitudes of parents. An unhappy child reflects unhappy parents. If a child is poorly adjusted at school—is moody, boisterous, timid, hot-tempered, apathetic or constantly selfish—chances are that when a home visit is made, the teacher will find parents who are maladjusted in the same way.

Home should be for the child a place of refuge and normal development. There he should find love, warmth, harmony, order and guidance. Perhaps he has lost a battle; he may have been rejected by playmates. But when he turns home he ought to



Brahm Dev

find a loving mother and an understanding father. He would then feel that at least in one place on earth he is always wanted.

Making a child feel wanted is a great morale builder, a tool parents can ill afford to neglect in building balanced personalities in children. Whatever might have happened during the day, a "talk it over" session with loving Mum and Dad is enough to prepare the child to face another morning with confidence.

On the other hand, if a child turns homeward with his problems and finds mother too busy and father too dignified, both utterly unapproachable, he will go to bed discouraged and broken-hearted.

Another unfortunate youngster is one whose parents are always arguing. Still another is one who upon returning home finds the house filled with

CHILDREN NEED WELL-

friends who visit his parents almost every evening. Even harder on a child is an empty house in which the parents are seldom present to give him attention. Such children too often feel that they have no share in the heart of their parents. They have no one to turn to for solutions to problems, no one to whom they can confide their youthful hopes and secrets. These children never know the real meaning of parental love. Emotionally starved, they often develop anti-social tendencies, which make them misfits in society. They also find it difficult to comprehend the love of God. When met by trials they become frustrated. Not knowing where to turn, they give up, or take a course that puts their parents to shame.

Parents either draw their children or drive them away. They can prepare them to be statesmen or criminals, leaders or vagrants. They prepare them to be honest, active men and women or liars and loafers. They do this by making home a blessing or a curse to their children.

By his deportment each parent sheds an influence that is felt even by the baby. A widely-read author on home relationships states: "The atmosphere surrounding the souls of fathers and mothers fills the whole house, and is felt in every department of the home." How true it is that children partake of the joys that beam on the parents' faces or of the sorrows that cloud their brows.

Before parents can make home a pleasant dwelling place for younger members, they themselves need to adjust to the basic problems of life facing them. First and foremost they must establish harmony with each other, with their likes and dislikes, temperaments, interests, attitudes, social relations and beliefs. They should be one in purpose, thought and action. When there are conflicts of opinion between parents, satisfying compromises must be worked out, preferably when the children are not around. Or perhaps the father or mother will have to quietly sacrifice his or her personal wishes here and there for the sake of a calm and lovely household. "A house divided against itself cannot stand."

If parents could fully recognize the importance of good environment in the moulding of children's lives, every parent would investigate his own household and make desired changes. Hereditary traits of character are unavoidable but not unchangeable. Parents can tone down or control the undesirable, while on the other hand they can encourage, strengthen and help develop the desirable. Doing so, many a parent has reversed a bad trend that was thought to be unalterable.

Neither of the parents can do the job of child-training alone. It takes both operating together to accomplish it effectively. Firm in principle and one in purpose, parents should present a united front. A spirit of contradiction is not only highly contagious but also debasing. Critical, argumentative parents cannot qualify as first-class homemakers.

Children are highly susceptible to everything they see and hear. Though their own homes may not measure up to the ideal, they know what a good home should be like. A child will unconsciously compare his home with those of his playmates; his father with Jimmy's dad and his mother with Salomi's mother. If in his checklist of qualities his own parents and home fall short, he may develop feelings of inferiority which prove to be a major hindrance to normal development. Sometimes a child from a delinquent family will boast of his home from sheer loyalty, bravely trying to cover up for his parents. But more often he may recede into a quiet corner and become exclusive and unsociable.

Parents who wisely take an inventory of the characteristics of their homes and diligently endeavour to correct weaknesses and strengthen excellencies will be rewarded. Then children, blossoming into vibrant

personalities, will find new success at school, and will grow up well-integrated and able to face life with poise and confidence.

If you desire to see your children develop desirable traits of character, provide them with a pleasant home. Fathers and mothers must be companions to each other and to their children, spending time with them in games and encouraging them in worthwhile interests. As they show love and respect for each other and for their children, they will create a home atmosphere conducive to the development of noble traits in their growing boys and girls. When a spirit of love and courtesy is manifested by parents, it will spill onto their children like perfume.

Remember that proper social adjustment is cradled in a well-adjusted home. The warmth of love at home and united parental guidance will give children all the buoyancy and confidence they need to face mature life triumphantly. ●

ENTREATY

Remember long
The hour we stood together
Beneath a slender branch
On which two leaves
Had stayed the winter, stayed despite
The steady siege of snow
And buffeting wind.
To us it is still part
Of a mystery—
The knowing how, the will,
To hold fast through a storm.
Pray that we may learn the precious secret;
Meanwhile keep this memory
For our special need.

—Dorothy F. Barton

ADJUSTED PARENTS

Juanita Singh

RUN IS AN ACTION WORD.

Combined with race, it sets nerves tingling with excitement. Sprinters, milers, marathoners, all compete to win. But many inevitably and unfortunately must lose. Thus the gripping emotion packed into the climactic moments of every track event.

Especially is this true of international Olympics. In these the whole world becomes for two weeks a vast grandstand filled with spectators. Down in the arena players contend not only for personal laurels but for their country's honour. The stakes are high and tensions nerve-shattering.

Always the point of white-heat enthusiasm is the finish line. Everything that happens before that is part of the build-up and has meaning only in relationship to the final score. Work-outs covering months and even years are focused on the decisive end, the thrill of anticipated victory.

Racing is as old as history. Best known of ancient games are the Olympics, which originated in Elis, Greece in 776 B.C. Held every four years, these constituted for more than a century a basis for measuring time, each quadrennium being designated as an Olympiad.

This historic Olympic tradition, abolished by emperor Theodosius in 392 A.D., was revived in 1896. Fresh interest in the games had been stimulated at that time by excavation of the ruins of the old Greek stadium in 1878. The first of the modern Olympic series, held in Athens in 1896, was sponsored by eight nations.

Now this month the eighteenth in the series and the first ever to be held in Asia, is to take place in Tokyo with 103 nations participating. Again the Olympic flame has been carried in relay by runners, ships and planes from Elis to light the huge symbolic torch towering above the games arena. Again the best athletes of the world will carry the insignia of their respective nations either to triumph or defeat.

FOCUSING ON THE FINISH

By the Editor

Whatever the outcome, it will be decided at the finish line. There every second counts, even fractions do. With razor-sharp precision, hair-breadth edges are sliced off previous hard-earned records.

For example, in the 1960 Olympic games at Rome, Herb Elliott set a new world record for the 1,500 metres race by shaving a mere .4 of a second from the then existing title holder's attainment.

Otis Davis won the 400 metres race in 44.9 seconds, breaking the world record by .3 of a second. Milkha Singh's spectacular achievement in that event was only .7 of a second short of Davis's.

Wilma Rudolph currently holds the women's title for the 100 metres race, which she ran in 11.2 seconds. But she gained this distinction by bettering the previous score by a mere .1 of a second.

By the same fragile margin Bob Hayes a few months ago gained the world title for both the 60 yards dash and the 100 yards dash, thus qualifying as the world's fastest human.

Perhaps the most thrilling competition in racing centres around the mile. In 1954 Britain's Roger Bannister was the first to break through track's "impenetrable barrier," the 4-minute mile. His record: 3 min. 59.4 sec. Today Peter Snell of New Zealand holds the record: 3 min. 54.4 sec. He became the world's champion miler by beating his opponent by one-tenth of a second.

All these track achievements were attained because determined athletes through months of rigorous training kept their attention focused on the finish.

Peter Snell, for example, for years has never walked anywhere where he could run instead. He builds up endurance by competing in 25-mile marathons, and runs 100 miles a week over New Zealand's hilly country roads. Jim Beatty, a perennial challenger for Snell's championship, has run an estimated 10,000 miles in circles, has trained his mind to tick like a clock and works four hours a day pursuing an ambition which will never pay him a rupee.

"You have to keep your eyes firmly on your goal," Beatty says, "and try not to waver."

Thus focusing on the finish, he and his kind methodically push themselves to the grey edge of exhaustion for the sake of that brief intense flurry of competition that may someday distinguish them as champions.

As one coach expressed it for them, "It's not just a matter of physical conditioning and training—it's a whole way of life."

All this is significant in another and loftier context. It suggests a monastic dedication to an ideal and a goal set forth in the Bible. In fact, the apostle Paul, undoubtedly familiar with the Greek Olympic games, drew upon this competitive event to illustrate the supreme goal of life—attainment of the heavenly reward.

We don't live for today only, he emphasized. There's more beyond.

"Eye hath not seen, nor ear heard," he declared, "neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. In another place he summed it all up in the term "crown of righteousness," which he said the righteous Judge would give him and to all other victors at the day of His appearing. See 2 Timothy 4:7, 8.

With such rewards in prospect, far surpassing gold medals or laural wreaths, he urged all to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us. . . ." Hebrews 12:1.

Furthermore he regarded the challenge to attain this goal worthy of a total commitment. Like the athletic coach quoted above, for him it was "a whole way of life"; striving for the mastery, he was temperate in all things. He subjected his body to rigorous discipline. With his aim constantly focused on the finish, he pressed "toward the mark for the prize of the high calling of



J. S. Moses, artist

OCTOBER 1964

God in Christ Jesus." See 1 Corinthians 9:24-27 and Philippians 3:13-15.

And now approaches the end of all things, concerning which Paul and other apostles spoke. In fact, so near has it come that at times it seems that a gap of only seconds separates us from the finish line.

This month all signs are pointing to Tokyo; but in a larger, all-surpassing sense, all great prophetic signs point to the imminent climax of earth's history. It is time now for competitors in the last lap of the marathon of the ages to focus on the finish.

Even generations ago our predecessors were doing this. They were mindful of the consuming issues of their own age, but they reckoned them temporary at best. What really counted was the end.

"Our light affliction is but for a moment," they correctly evaluated, and "worketh for us a far more exceeding and eternal weight of glory." That was the apostle Paul's way of putting it in a letter to the Greeks at Corinth (2 Cor. 4:17). Thus he sought to renew their flagging zeal by centring their attention on the final goal.

Even earlier, than the first century a host of torchbearers ran, with certainty, determined that their team should eventually win the coveted trophy.

Their gaze was fixed upon "a city which hath foundations whose builder and maker is God." They declared plainly that the prize they sought was a better country, yea a heavenly one. Confessing to be strangers and pilgrims on earth, they were persuaded that at the end of the grueling race they would receive an unfading wreath of victory.

We, their successors, are now running the last relay. With only metres to go, we can almost reach forward and touch the tape. The race is almost won.

"These are the last days," declared the keynote speaker of the World Council of Churches at Evanston in 1954. This conviction influenced the drafters of the final message of that assembly to write: "We do not know what is coming to us, but we know who is coming. It is He who meets us at the end—Jesus Christ our Lord."

"These are the last days," great church leaders such as Evangelist Billy Graham continue to proclaim. "The time of Christ's coming is at hand."

"I consider my task is less to change the world now and more to prepare men's hearts and minds for Christ's coming," stated Arthur Michael Ramsey, Archbishop of Canterbury, only a few months ago.

James Marlow, an Associated Press news analyst, recently compared mankind's experience in "the last half of this century" to "living through a perpetual thunderstorm, waiting for the next lightning bolt." Could he have unwittingly been speaking of that history-terminating flash spoken of by Jesus that will be seen from one end of heaven to the other? See Matthew 24:27.

In the same vein, H. R. Vohra, *Times of India* correspondent in Washington, writes on "Life after Atomic Holocaust." Strange new problems are being discussed, he observes. One he mentions is a warped nuclear morality that will permit a man to machine-gun his neighbours if they try to force their way into his underground shelter. And then he speaks of the possible emergence of a unique form of democracy: "a government of the people, for the people, without the people."

Reminds one of the remark frequently heard in the

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LOVE STORY
OF THE AGES—I

Lucille Joy Small, R.N.

LOVE WAS IN TILL **Tragedy** STRUCK



Harry Anderson, artist, © Rev. & Her.

Love! Companionship! Youth! Beauty! Springtime!

The earth had been newly created, God had spoken it into existence in six days. On the sixth day of that first exciting week of time God said, "Let Us make man in Our image, . . ." So He "formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 1:26, 27; 2:7. To complete His work God took a rib from Adam's side and used it to form a woman to be man's companion and helper. (Gen. 2:21-24.)

How Adam loved his beautiful wife Eve! How pleasant their occupation as together they made their home of living greenery, training the vines to form bowers. Their happiness was further enriched by frequent visits from the Creator as He came and walked with them in their lovely garden in the cool of the day.

Adam was given dominion over the earth and every living thing in it. Also given to him were divine principles to live by. Included in these was heaven's ideal diet for him—fruit and seeds from plants and trees, including the tree of life with its life-perpetuating properties. Adam and Eve were clothed with light. Everything that could make for perfect happiness was theirs to enjoy.

Only one restriction served as a reminder of God's sovereignty, the tree of the

knowledge of good and evil, in the midst of Eden. God said of this tree, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." How better could God have tested the willingness of this pair to render Him the loving service which they owed Him? He made the test an easy one.

Adam and Eve were warned that an enemy would seek to turn their loyalty from their Creator and that he could have access to them only at the tree of knowledge. When this warning was given, they had no knowledge of evil. Everything in their experience was good and lovely, beautiful and true.

Who was this enemy that would attempt to come between them and their Creator?

A brief look at sacred history brings him to view, first in the throne-room of God. Lucifer was his name. One of the mightiest and most beautiful of the angelic host, he occupied the highest position among them. In fact only Christ stood between him and the divine throne. All was light and harmony and love in the celestial courts.

Then a change began to develop. Almost imperceptibly at first, Lucifer, son of the morning, began to harbour jealousy. Scripture reveals how his ambitions began to take shape: "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17 "Thou hast said in thine heart, 'I will exalt my throne above the stars of God; . . . I will be like the Most High.'" Isaiah 14:13, 14.

When all had taken sides there was war in heaven. Michael (Christ) and His angels threw the rebels out, into the earth. (See Revelation 12.)

Now back again to Eden. While the happy pair enjoyed their idyllic surroundings, lurking near was this evil one whose thirst for power could not be satisfied with the leadership of the angels who had rebelled with him against the government of Heaven. He saw in humankind a potential for increasing his dominion. He maintained in his arsenal a weapon which God could not use, for God's rule is based on love. This weapon was deceit.

Satan knew that if he were to approach Adam and Eve revealing his identity, they would never swerve from their allegiance to their beloved Creator. So he devised a cunning trap. He chose a serpent, at that time a beautiful, winged creature, to be his mouthpiece.

The stage was set for the drama of the ages.

One day Eve in her light and pleasant occupation of assisting Adam in caring for the garden, wandered from her companion's side. She had been warned not to do this, but she did. When she became aware of her situation, she felt a slight apprehension, but dismissed her fears as she decided that she was quite capable of taking care of herself and of discerning danger should any exist. She soon found herself gazing with curiosity upon the forbidden tree. It was indeed beautiful and she wondered why God had forbidden the use of its fruit. Then a pleasant, musical voice arrested her attention.

"Did God say, 'You shall not eat of every tree of the garden?'" Eve was startled to hear her own thoughts echoed aloud. Was this the enemy that she had been warned against? Surely not. The speaker apparently was this fascinating serpent which had put her own thoughts into words. Surely this was no fallen angel.

How natural then that she should reply that permission had been granted to eat of every tree of the

garden except this one. Of this God had warned, "You shall not eat of the fruit, . . . neither shall you touch it, lest you die."

Continuing the dialogue, the pleasantly persuasive voice replied, "You will not die."

Thus in direct contradiction to God's plain statement, Satan introduced the false doctrine of the immortality of the soul. The charming voice continued, "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil." Eve was quickly convinced that God was withholding something desirable from her. Is it not significant that two of the foundation stones of all false philosophy were laid during that fateful interview? "You will not die," and "You will be like God."

The serpent was eating the fruit. He could extol its qualities. Couldn't he talk? Besides how could Adam and Eve die? Had they not eaten of the tree of life? God was trying to limit their happiness, the serpent insinuated.

He placed the forbidden fruit in Eve's hands. Then he reminded her that God had said that she would die if she touched it, which didn't happen. When she "saw that the tree was good for food, . . . a delight to the eyes, . . . and to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband and he ate" Read the whole tragic account in the third chapter of Genesis.

Satan was jubilant. He had caused the woman to doubt God's wisdom, distrust His love, and transgress His law. Through her he had accomplished the ruin of her husband, and through them the degradation of their future posterity.

As the time for the next inevitable interview with God drew near, Adam and Eve were thoroughly frightened. Instead of joyfully welcoming their divine Visitor, they slunk away into the recesses of the garden. In reply to God's call, Adam answered, "I heard Thy voice . . . and I was afraid because I was naked, and I hid myself."

"Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?" How futile to attempt to hide from God.

Adam's loyalty to Eve had lessened in the past few hours. He was ready now to blame both her and God for his predicament. "The woman whom Thou gavest to be with me," he sought to excuse himself, "she gave me fruit of the tree, and I ate."

In reply to God's question to Eve regarding her part in the matter, she too was ready with an alibi. "The serpent beguiled me and I ate." Her words implied, "You made the serpent and put it in the garden. Am I to blame?"

The serpent was first to receive the divine sentence: "Because you have done this, cursed are you above all cattle, . . . upon your belly you shall go, and dust shall you eat all the days of your life." From being the beautiful and admired creature that it was, it became the most detested and grovelling. Henceforth it would be feared and hated by both man and beast.

God's next words were directed to Satan himself: "I will put enmity between you and the woman, and between your seed and her seed; He shall bruise your head and you shall bruise His heel." These words foretelling Satan's ultimate defeat carried hope to the

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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 to India.) Anonymous questions cannot be answered.

God's Relationship to Temptation

I love the Lord's Prayer but I am puzzled by the part that says "Lead us not into temptation." Does God really lead us into temptation?

The expression "lead us not into temptation," positively stated, means "lead us away from temptation." Of course God never tempts us to sin, but sometimes in order that we might develop stalwart characters He permits temptations and trials to come to us. The French translation of this phrase has it, "Do not abandon us in temptation" and it is a comfort to know that whenever God does permit trials and temptations to come, His loving care goes with us through these experiences. "The Lord knoweth how to deliver the godly out of temptation." II Peter 2:9. Difficulties and trials drive us to our knees and thus we emerge from these experiences with a firmer, stronger faith than might otherwise have been possible.

Another comforting promise in this connection is the one found in I Corinthians 10:13. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

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 Psalms 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 Psalms 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, a list commonly known as the "beatitudes" and this is unsurpassed wisdom. Another basic element is 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 guilt. Pardon and cleansing by the blood of Jesus is the true way of peace and happiness.

Life Only in Christ

Can you please explain John 15:2. "Every branch in Me that beareth not fruit He taketh away?"

In the first eight verses of this chapter Jesus uses the dependence of the branches on the vine to illustrate the dependence of His children on Him for their spiritual life and fruitfulness.

Without a vital connection with the vine, the branches become unfruitful, wither and die. So the Christian may die spiritually, and the Husbandman (see verse 1) must remove the dead branch.

In the latter part of the verse Christ continued the thought, "And every branch that beareth fruit, He purgeth [prunes] it, that it may bring forth more fruit." Even the fruitful branches need pruning so that they may become more productive. This pruning represents the trials and tests that come to a Christian. These experiences may be painful but they may also be necessary to make him more fruitful.

The mere profession of Christianity or of religion is not enough. A real and living connection with Christ Jesus is essential for spiritual life, growth and fruitfulness.

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2 SW
2 Tim 3:16

29 Jē'-sūs answered and said unto them, Ye do err, ^f not knowing the scriptures, nor ^h the power of God.
30 For ^k 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

Instructions to readers:

This series of studies is designed to be of permanent value to you. Too often after studying a certain topic, one retains only fragmentary thoughts in his memory. At times a sense of frustration overtakes the student as he tries in vain to recall a particularly significant text in the sequence. This series of studies is designed to solve this problem.

In pursuing this course of studies, all you need is your Bible and a ball-point pen or a fine lead-pencil. Now on a blank fly-leaf page of your Bible, write down the number, title, first text, code letters of the study and the number of reference texts thus:

No.	Title	First Text	Code	No. of Texts
1	The Sacred Word	Matt. 22:29	SW	18

This reveals to you in an instant that the study on the Sacred Word begins with the text Matthew 22:29. Turn to this text and in the margin alongside it write thus: 2 SW 2 Tim. 3:16.

Now you are aware that your second reference text is 2 Timothy 3:16. Turn to this text and in the margin write 3 SW John 5:39.

You can see now that you are on your second text of the study on the Sacred Word and that your next is John 5:39. When you come to the last text in the study mark thus: 18 SW/

This indicates that you have read the last text of your study. After completing it, it is well for you to go over the lesson again carefully. This will help to fasten it in your mind and you may need to correct a few errors in marking. Following this procedure you can be confident that you have now in permanent form every vital text on the subject in logical order for ready reference. This will prove helpful for your own study later and for guiding someone else who may have a longing for a deeper knowledge of God's Word.

Now let us proceed with our subject for this month.

THE SACRED WORD

Only the faint rays of an old kerosene lamp lighted an almost bare room. It was a home in the jungle. The time was an hour before midnight. I was visiting a young man who lived alone in a clearing in the jungle. When I

entered the room I saw an open book on the table. It was a Bible. That night in our conversation, he placed his hand reverently on the Bible and spoke with feeling. His words are indelibly recorded in my mind, "Pastor," he said, "Except for this Book, I would have committed suicide."

Many do commit suicide today. Thousands of others live unhappy lives. More often than not, people are ungrateful, ungracious, unkind in their attitudes and conduct.

1. Why is it that many cannot find the better way of life?

Matt. 22:29: "Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God." (Now in the margin of your Bible near this text write 2 SW 2 Tim. 3:16.)

"If humankind all across the world—the multitude harassed by poverty, ignorance, and war and the few who vainly build their proud houses on wealth and force and the sowing of hate—are to know that the God and Father of our Lord Jesus Christ is Sovereign Lord of all, *they must have this Book.*" Eric M. North, *The Book of a Thousand Tongues*, pp. 20, 21.

2. There are many views on the authorship of the Bible. Can we discover who is the real author?

2 Timothy 3:16: "All Scripture is given by inspiration of God." (In the margin near this text, write 3 SW John 5:39.)

"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God. . . ." *Westminster Confession of Faith*, Chap. 1, Sec. 4.

3. What is the primary purpose of the Scriptures?

John 5:39: " . . . The Scriptures . . . are they which testify of Me [Jesus]."

(Near this text write, 4 SW Ps. 40:7.)

It is the story of God's love for the human family. Through every chapter and every page, the story of Jesus is woven in words of tenderness and infinite affection. Psalms 40:7: "In the volume of the Book it is written of

me [Jesus]." (Write near this text, 5 SW Luke 24:44.)

Luke 24:44: "... that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me [Jesus]." (6 SW Joshua 1:8.)

Verner E. Johns writes: "It [the Bible] will be your joy and your song, your guide and your counsellor, your light and your life. *It will make Jesus real to you.*"

4. Are there any recommended methods of studying the Bible?

Joshua 1:8: "... but thou shalt meditate therein day and night..." (7 SW 1 Cor. 2:13.)

The Bible should be read with great attention. The careful reader will assimilate spiritual food to build spiritual power. Bible commentaries and devotional books are important, but they should not be substitutes for actual meditative reading of the Bible itself.

The late General Douglas MacArthur once said, "Believe me, Sir, never a night goes by, be I ever so tired, but I read the word of God before I go to bed."

5. What is the best reference book to clarify difficult texts?

1 Corinthians 2:13: "... comparing spiritual things with spiritual." (8 SW Isaiah 28:10.)

Isaiah 28:10: "For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." (9 SW Isaiah 8:20.)

"It pleases the author of the Holy Scriptures to provide, in the Bible itself, the helps to its understanding and interpretation." Arthur T. Pierson, *Knowing the Scriptures*, p. 106.

6. How can we be certain that our understanding of the Scripture is accurate?

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." (10 SW Daniel 9:3, 22.)

Any understanding that is not in harmony with God's revealed will indicates confused and darkened minds.

7. How earnestly should we search and what will be the result?

Daniel 9:3, 22: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes, ... And he informed me, and talked with me and said, O Daniel, I am now come forth to give thee skill and understanding." (11 SW Luke 24:27.)

"The Emperor of Heaven, the Lord of men and angels, has sent thee His epistles for thy life's behoof; and yet, glorious son, thou neglectest to read these epistles ardently. Study then, I beseech thee, and daily meditate on the words of thy Creator. Learn the heart of God in the words of God, that thou mayest sigh more ardently for the things that are eternal." Pope Gregory the Great, *Epistles*, bk. 4, Letter 31.

8. Should the Old Testament be regarded equally as important as the New Testament?

Luke 24:27: "And beginning at Moses and all the prophets, He [Jesus] expounded unto them in all the Scriptures the things concerning Himself." (12 SW Isaiah 40:8.)

"There is a persistent attempt in some quarters, to

depreciate the Old Testament, with a lamentable result that it is comparatively neglected. Yet the New Testament itself unmistakably teaches the organic unity of the two Testaments, and in various ways exhibits their mutual relations." Arthur T. Pierson, *Knowing the Scriptures*, p. 53.

Some entertain doubts about the Bible we have today, saying it stands far from the original Scriptures because of biased translators. Regarding this please note what Tyndale, who was burnt to the stake, said. "I call God to record that I never altered one syllable of His word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches, might it be given me." His attitude is typical of that of all scribes and translators.

9. Will the Bible ever fade out of importance?

Isaiah 40:8: "The grass withereth, the flower fadeth, but the word of our God shall stand for ever." (13 SW Jer. 15:16.)

Someone has written: "The empire of Caesar is gone; the legions of Rome are mouldering in the dust; the avalanches Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; ... but the Word of God survives."

10. What benefits may one derive from reading the Bible?

Jeremiah 15:16: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." (14 SW Isaiah 41:17.)

There are times when we stand forsaken. Those who once received the plaudits of the world may later languish in solitary confinement. How soothing and comforting is the effect on lonely hearts to read:

Isaiah 41:17: "When the poor and needy seek water, and there is none, and their tongue fainteth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." (15 SW Jer. 31:16.)

There is a personal message in the Bible for those whose hearts have been wounded by an ungrateful friend, loved one or child:

Jeremiah 31:16: "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; ..." (16 SW Rev. 21:4.) See also Psalms 27:10 and Isaiah 49:15, 16.

To many of life's problems there is an adequate answer. But when sickness and finally death draws its dreadful shroud across a home there is no human balm for the aching and grieved heart. At such times this heart-warming message will comfort the grief-stricken:

Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (17 SW Heb. 7:25.)

To those wrestling against the stranglehold of sin; to those who have been captivated by some vice that is now causing misery and a state of dejection, there is good news in the Bible:

Hebrews 7:25: "Wherefore He [Christ] is able to save them to the uttermost ..." (18 SW Isaiah 1:18.)

Isaiah 1:18: "Come now let us reason together, saith the Lord; though your sins be as scarlet, they shall be as

white as snow; though they be red like crimson, they shall be as wool." (18 SW/).

A French soldier once bought a Bible from a colporteur and commented, "It is good paper with which to light my pipe." Years later the same colporteur found the home of the soldier, now dead. In the Bible which he had sold him had been written the following words—"Despised, neglected, read, believed and found salvation."

You too will find the reading of the Scriptures profitable to you. In hours of failing courage it will sustain you. In moments of pain it will be a pointer to better days ahead. In the hour of fear it will make you bold, and in the hour of weakness when you are ready to compromise with sin and succumb to temptation it will steady you and make you invulnerable to Satan's assaults.

On February 12, 1554 Lady Jane Grey was executed. She was accused of high treason by Queen Mary. On the night before her execution she wrote a message on the fly-leaf of her Bible to her sister Katherine. "I have sent you my dear sister Katherine a book, which although it be not outwardly trimmed with gold or the curious embroidery of the artfullest needle, yet inwardly it is more worth than all the precious mines which the vast world can boast of. It is the Testament and last will which He bequeathed unto us wretches and wretched sinners, which shall lead you to the path of eternal joy." Signed Jane Grey.

"Have faith in God;
Truth and error are now in mixture,
Have faith in God;
To God's plan let's adhere stricter,
Have faith in God;
In Christ made flesh and In His Scripture,
Have faith, dear friend, in God."

SCLEROSIS OF THE SOUL

From page 2

retrospect to identify that point-of-no-return. On the other hand, how often has been heard the belated cry, "If only, I had not begun!"

The lesson is clear. More often than not, conscience becomes so hardened from repeatedly resisting or ignoring heaven's warnings that the difference between right and wrong ceases to be recognized. This condition is a danger signal of the onset of a perilous spiritual malady. Its progress can be arrested, however, by a reversal of attitude on the part of the individual regarding God's bid-dings. Let the patient begin to respond to the pleadings of the Holy Spirit, yielding to heaven's entreaties, and moral sensitivity will soon return to his case-hardened soul.

On the other hand, many unfortunately refuse to do this. Plunging heedlessly on in their course of rebellion against truth, they develop at length a serious case of spiritual scleroderma. They become stiff-necked and hard-hearted. Their consciences become encrusted with a tough scar-like tissue—"seared," as the Bible says, "with a hot iron." 1 Timothy 4:2.

Apparently there is no hope of recovery. Indeed, it must be recognized, a crisis point does exist beyond which heavenly life in the soul becomes extinct. But if the patient can be aroused to his danger before this extremity is reached, thank God, he may be restored to radiant spiritual health again. In the divine science of surgery, there is an operation, miraculously performed,

that cares for this problem. "I will take away the stony heart out of your flesh," the Great Physician says, "and I will give you an heart of flesh." Ezekiel 36:26.

Our part? Just to place ourselves with implicit confidence under the care of this skilful Surgeon. Let Him take complete charge. He will know exactly what to do in your case.

Softened and subdued by the wonder-working power of God, you will come forth a new man. With a transformed nature possessing qualities like the divine, your character will no longer be hard and unlovely, but gentle and sensitive to the feelings of others and responsive to the impulses of heaven. This is God's sure remedy for sclerosis of the soul. ●

EDITORIAL

From page 3

keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh-day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Why did God want men to remember Him as Creator? Does not such remembrance relegate Him to a position in the past thus limiting our conception of His greatness?

Let us see. What actually does remembrance of the Sabbath call to mind about God? Only His past works? By no means. Basically it calls to mind His unlimited power. It keeps fresh in the memory how He brought order, beauty and light out of chaos and darkness, how He wrought the utterly impossible by a miracle. "He spake, and it was done; He commanded, and it stood fast." Psalms 33:9.

What application does this have for the present? An amazingly striking one. Observance of the Sabbath commemorates God's unlimited power, not only to create but to redeem and to transform and uplift degenerate human nature. Here again God is operating in the realm of the impossible, but this time in the present tense. "For God, who commanded the light to shine out of darkness, hath shined in our hearts . . . that the excellency of the power may be of God, and not of us . . . [and] that the life also of Jesus might be made manifest in our mortal flesh" See 2 Corinthians 4:6-11.

In view of this unique relationship between sabbath observance and spiritual regeneration, it is not surprising to read in another Scripture: "Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them," Ezekiel 20:12.

All this calls for a re-examination of personal attitudes toward the Sabbath, this "fitting memorial to the God who made us all." Do we honour it and Him who designated it as an everlasting reminder of His power? Or do we join the thoughtless irreverent throngs who let all fifty-two sabbaths of the year pass without a thought of God?

The American President belatedly called attention to the need of a memorial to the Creator, but God had already provided for this long ago. "Remember the Sabbath day to keep it holy," He proclaimed. "The seventh day is the Sabbath of the Lord thy God." A perpetual covenant throughout all generations. (Exodus 31:16.)

There is deep purpose here. Don't miss it. To do so could be perilous to your eternal interests.

—T.R.T.

HUMAN MISBEHAVIOUR

From page 5

that knowledge. It still remains, however, to be substantiated that this communication and implementation of human knowledge has decreased the amount of human misbehaviour.

To what, then, shall these aberrations or undesirable deviations in human behaviour be attributed? What shall these actions which we here term misbehaviour be called?

Is there not justifiable reason for man to view and evaluate human behaviour in the light of the presupposition of the existence of God? Call deity what you may, the question is whether or not man has the ability, without it to so modify or regulate human behaviour (either individually or collectively) that those forms of human behaviour which are now referred to as misbehaviour will be overcome and will no longer exist in the pattern of human behaviour.

Human misbehaviour, as we experience it in contemporary society and in personal experience, is an integral part of every life. There is no one who may with verity say, "I have never misbehaved!" The problem is as mysterious in its origin, nature, and future destiny as life itself. Sum up human wisdom in this regard and one is deluged with conjecture and speculation. And yet, error, ignorance, evil—call it what you will—continues on, seemingly unrestrained, in its course. No one may possibly estimate the suffering and misery which results.

Many of the disciplines of scientific investigation are being focused today upon man and his behaviour. Much is known today in this regard which was not understood in previous centuries. And yet, the enigma of human misbehaviour persists. The seriousness of this problem may not be easily overlooked or disregarded. In this age when as never before centuries-old orthodoxies are being replaced by new isms, many of which have entirely different values and codes of behaviour, much that has for centuries restrained human behaviour is being lost or discarded. Proponents argue that this is beneficial in that much that is inapplicable and inappropriate to twentieth-century ways is being done away with and that man is emerging into a new liberty never before experienced by his "hidebound" antecedents.

This may be true to a degree. Undoubtedly the casting off of many ancient superstitions and ignorant ideas is a genuine benefit to society in general. However, this new-found liberty is being gained at a high cost; and, the liberty (if that is what it actually is) is fraught with many grave dangers. Not the least of these dangers is that in casting off these age-old restraints there has not been found an alternate authoritative precept by which man might regulate his behaviour today.

Many have proposed that it lies within man to find the solution; and, that given time he will do so. The unrestrained licence which characterizes so much of human behaviour today makes it imperative that if man is ever going to discipline himself to the extent that there will no longer be any such thing as human misbehaviour, he had certainly better do it soon. For it is self-evident that there is no philosophy, political ism, or any other product of human wisdom currently being practised in the world which has succeeded in ridding its proponents of this malicious menace—human misbehaviour.

Perhaps no problem concerned the authors of the Bible more. It is their manifest purpose to reveal through the medium of inspired thought the true nature, origin, and eventual destiny of perversion in human character. With remarkable clarity and simplicity the ancient prophets have recorded a portrayal of this aspect of human existence and its eventual outcome.

From cover to cover salvation from sin is the central theme of the Bible. If present tendencies were to be applied to the Bible, it would be shunned as being out of vogue and irrelevant to contemporary man. However, one may read very little of what is contained in the Bible without discovering that it does have a unique and pertinent application to much of our present dilemma.

It is true that man today engages in many specific activities (desirable and undesirable) of which his forefathers were wholly ignorant. Yet, the basic behaviour patterns of modern man have not changed drastically in principle from those which characterized the behaviour of his antecedents of thousands of years ago. The wisdom of those past centuries need not necessarily be shunned with a shrug. It is much more desirable to carefully study the import of this age-old wisdom; and, if it is applicable, accept it today. It is a relatively simple thing to destroy the restraints which have helped to control human behaviour. It is a much more difficult thing to rebuild those restraints when they are once destroyed.

It is proposed then to present in these studies a concise statement of the central teachings of the Bible in the belief that there will emerge a clearer concept of the true nature of human misbehaviour. The next subject to be considered in this series will be entitled, "The Biblical Portrayal of Man at His Worst!"

LOVE — TILL TRAGEDY STRUCK

From page 13

fear-stricken pair who were yet to hear their own sentence pronounced.

To Eve came then the words: "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you." She had been created as Adam's equal, but her desire for a more exalted state reduced her to a lower position. Unpalatable though this arrangement often is to women, under God's leadership it actually was intended to bring blessing to Eve and her daughters. This is true when God leads, but man's abuse of the supremacy has often made the lot of woman a bitter one.

Adam's sentence was pronounced last: "Because you have . . . eaten of the tree . . . cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth to you; and you shall eat the plants of the field. In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return."

God had intended His children to know nothing of evil, but they coveted knowledge of it, and now they were to experience its dreadful realities all their lives. Instead of satisfying occupations, there would now be anxiety, wearisome toil, temptation, sin and death. The

inferior creatures which had heretofore been subject to Adam, would now be in rebellion against his rule. Through all of this God sought to teach Adam in his own experience, the sacredness of divine law, and the great danger in even a slight departure from God's expressed will.

If man would co-operate with God, this life of toil and care would prove a great blessing, for it would promote health and the development of character. It was a discipline with built-in checks against the indulgence of appetite and passion, developing habits of self-control. It was God's preventive medicine for physical, mental and spiritual disease.

The warning first given to Adam and Eve, "In the day that you eat of it you shall die," did not mean that death would be instantaneous on the day of the transgression, but that the *sentence of death would be pronounced*. Immortality had been given them on condition of obedience. By disobedience it would be forfeited and in its place they would receive a mortal nature. Separated from the Source of life by wilful rebellion, they would be doomed to die eventually.

The now repentant pair had to leave Eden, their beautiful garden home where the tree of life had been available to them. This move brought them unutterable sadness. The mild and uniform temperature that they had known became subject to marked changes. In mercy and love, God made them garments of skin for covering, and for protection from heat and cold.

Here we leave Adam and Eve in their sorrow. Next we shall study the divine plan that was laid in love to give hope to this pair who had sold out their inheritance, the plan by which it might yet be restored to them and their posterity. ●

FOCUSING ON THE FINISH

From page 11

halls of the United Nations during the Cuba crisis of late 1962: "See you tomorrow, if there is a tomorrow."

"Cataclysmic forces are at work," say statesmen today, "giving new shape to the world." We are racing downhill ahead of an avalanche. Using another figure, the sands of time are not running low; the hour-glass has already been shattered.

"For all we know," soberly reflected Thomas E. Murray of the Atomic Energy Commission of the U.S.A., "it may be the incomprehensible and inscrutable will of God to make the twentieth century the closing time for the human race."

At 5:36 on Friday afternoon March 27 this year, all was well in Alaska. But twenty seconds later the city of Anchorage was convulsed in five minutes of apocalyptic destruction. At that precise moment the clock in the main post office jammed to an abrupt halt. For many in that city it was the end of time.

Soon a catastrophe far surpassing that which fell upon Alaska will come upon the whole world, and it will happen at a specific, already divinely-predetermined second of time. Then not merely one city, but all "the powers of heaven shall be shaken." Luke 21:26. And there will be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Revelation 16:18.

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"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

That will be the finish line for the human race. For some it will be glorious triumph and for some humiliating defeat.

Which it will be for us individually depends largely on how we are using our training period. Also on how alert we are as we come up to the final test.

At the 1960 Olympic games in Rome a young man named Wim Essajas was to represent Surinam in the 800-metres race. For four years he had trained for this event, hoping to bring honour to his country. Actually on him alone rested that country's hopes, for he was the only Surinamese entered in the Olympics that year.

But Wim did not win. In fact he did not even race. Why? Because when the qualifying heats were run he was sound asleep. Messengers sent to call him were unable to arouse him. He slept on, oblivious of his rendezvous with destiny.

Last-day participants in the game of life who concentrate on eternal consequences of their every move will not be thus eliminated and disgraced.

Awake to the fact that the Day of the Lord "will come unexpected as a thief," they will be living dedicated lives and exercising themselves in godliness. Their minds will be intent on the end of the race. Their whole being will be tense with eagerness, awaiting the coming King.

Focusing on the finish, they will be ready to exult in triumph with Him when He comes to usher in the birth of a new world. The race over and gloriously won, they will receive their eternal reward, the crown of everlasting life and citizenship in the land of tomorrow. ●

SUDHIR LEARNS A LESSON

From page 7

beside him. She was humming the school song again. And oh, how happy she looked!

Suddenly Sudhir had a thought. "If I learned to share like Rani, I would be as happy as she is," he decided. "I would be pleasing others and pleasing others makes us happy."

All at once Sudhir joined Rani in the song,

"A helper I will be,
A helper I will be;
There's work to do;
There's work to do in my family."

When the children had finished the song, grandmother looked at Sudhir and smiled, "I'm glad to hear you singing, Sudhir," she said. "I think you are a lot happier now than you were when we left home, aren't you?"

"Oh, yes, grandmother!" Sudhir told her excitedly. "I thought about what you said about sharing and making others happy. From now on I want to share everything I have."

"I'm glad you feel that way," said grandmother softly as they neared the station. Then she looked at the children and asked in a teasing tone of voice, "And now, whose aunt are we going to meet?"

"Rani's and mine, of course!" answered Sudhir with a happy shout, because now he meant to share everything — Aunt Mary included! ●

THE EARTH IS FULL OF BEAUTY

*The earth's full of beauty,
An artist passed by
And painted the pink
Of the soft, blushing sky.
One cloud from the night
Still in silence floats on,
Through heavens of blue,
Like a graceful, white swan.
The robin awakening, the early worm spies,
While daisies are nodding and opening brown eyes.
The waxwing is silently brushing his coat,
While mountains re-echo the woodcock's shrill note.
The pond, like a mirror,
Reflects trees and mill.
In awe I am silent, subdued is my will.
My head is bowed down,
But my lips still remain
Breathless for beauty
I cannot explain.*

—EVELINE WENTLAND HEINTZ



Photo: H. K. K. K.