



OUR TIMES

JANUARY 1965



Prophecy

interprets



HEADLINES

UNITED STATES OF EUROPE?

FOR ALMOST twenty years the nations of Western Europe have been working on a plan to federate themselves into a United States of Europe. It began with the European Coal and Steel Community and later developed into the European Common Market. This latter was moulded by concepts embodied in its charter, the Treaty of Rome of 1957.

Two and three years ago newspapers frequently carried articles about the European Common Market. The British were trying hard to gain membership. Charles de Gaulle of France was trying even harder to keep them out.

The strange contest went on for months. Finally in early 1963 De Gaulle's strong will prevailed, forcing Britain to drop the idea at least temporarily and remain outside the fold.

For a time the issue of a united Europe, of which the Britain vs. ECM tussle was a part, seemingly died down. But in the summer of 1964 stirrings of revival indicated

that the old dream was still very much alive in the minds of many statesmen.

This time it was Spain seeking membership in ECM and again there were overtones of the greater issue. What would be De Gaulle's attitude toward this application? Contrary to what some might have thought, he was favourable.

In September 1964 Belgian Foreign Minister Paul-Henri Spaak sought to add new dimensions to the vision of continental confederacy. *Time* Magazine dated the 18th of that month carried a map showing Europe fragmented into its various national units but picturing also the possibility of the jigsaw puzzle's being put together.

What does all this mean? Is there any deeper significance to the various plays and counterplays than just the political or economic?

Some news commentators with historical insights link the pattern envisaged in a new European hegemony with the configuration of states in the old Roman Empire of the Caesars. This is worth noting.

They equate present ambitious schemes with those promoted in the past by Charlemagne, Louis XIV, Napoleon Bonaparte and Napoleon III.

Allen Nevins of Columbia University, writing in *Colliers* magazine of October 20, 1951, added the well-known name of Hitler to the list of rulers who have tried to dominate Europe. But said he, "Every power that has tried it has ruined itself in trying." "A long and melancholy history proves no government can subjugate all Europe. . . ."

It is one of the mysteries of history that the divided peoples of Western Europe, once united under the emperors of Rome, defy all attempts to bring them together again. Even these persistent and repeated attempts constitute a mystery of sorts. "Europeans curiously will not let the dream of unity die," states *Time* Magazine of September 18, 1964. "It's an old dream which for

some 20 centuries has haunted the souls of our continent," declared Charles de Gaulle in 1962.

Why does Europe remain in this fragmented condition, while people of the same various nationalities have gone across the Atlantic and have blended into a homogeneous nation—the United States of America?

Prophecy gives the answer. It's found in the interpretation of Nebuchadnezzar's dream of Daniel 2. The fourth universal kingdom of that dream represented in the great image by the legs and feet of iron was Rome. It ruled the world for more than six hundred years. But in the 5th century A.D. it was divided. The prophecy stated the subdivisions would try to unite again. "They shall mingle themselves with the seed of men." Daniel 2:43. While this may not explain the mystery of the ever-recurring impulse to restore the ancient unity, it does reveal God's foreknowledge of this phenomenon.

That the attempts would always end in failure was also divinely foretold. "They shall not cleave one to another." (Same verse.) This terse prophetic dictum throws light on the other part of the dual mystery, that of the continuing political divisions in Western Europe.

It is also important for us who live in modern times to note the next event in the prophetic time-table of Daniel 2. "In the days of these kings [the divided state of the old Roman Empire] shall the God of heaven set up a kingdom which shall never be destroyed." Daniel 2:44.

This in fact is the most vital part of all. Already nearly fifteen centuries have passed since old Rome was divided into what remain today as the political segments of Western Europe—and the next great development on the world scene is the new universal kingdom of God. This is staggering! The question of our citizenship in this new kingdom demands serious individual attention without delay.

In Terms of Tomorrow

TURNING to his list of engagements for July 7, 1962, a Bombay business man drew a heavy black line across an appointment scheduled for 11:00 o'clock. His anticipated visitor would not be turning up. A passenger on the ill-fated DC-8 due in from Bangkok that morning, he had been killed with 93 others when their plane crashed in the rain-drenched Nimh-giri Hills. For him the tomorrow of his appointment never dawned.

When the Commonwealth Prime Ministers met last July, the great Mr. Nehru was not among them. He had planned to be, just as he always had since 1947. But a sad, unexpected moment on Wednesday, May 27, changed all that.

"My life is not ending so very soon," he had confidently declared only a few days earlier. Just as all men hope for tomorrow, so did he. But the grim reaper had decreed otherwise.

Life is like that. People who condition their planning with "Inshallah" or the Latin "D.V." may seem over-religious. But the fact remains, uncertainty is an undeniable reality. Even statesmen at the United Nations recognize this. During the tense Cuban crisis of late 1962, they used to go off duty at night saying dubiously to each other, "See you tomorrow if there is a tomorrow."

This is what the Bible teaches: "Whereas ye know not what shall be on the morrow, For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that." James 4: 14, 15.

This is not to advocate a supine resignation to fate with no effort to prepare for the future. On the contrary, it means we should plan and

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THE MIRACLE OF NEGRO SPIRITUALS

PHILIP JEROME CLEVELAND

ONE NIGHT the most celebrated lecturer of his time, Henry Ward Beecher, was forced to cancel an appearance in New Haven, Connecticut. Tickets could not be sold. Why not? Because the Fisk Jubilee Singers were holding a concert. The year was 1872.

Not long after this President U.S. Grant turned aside from urgent public duties to welcome these same singers to the White House. His stolid spirit stirred as they sang "Go Down, Moses."

"Parson Brownlow," Unionist senator from their own state of Tennessee, was so ill that he could not receive them; but in his sick-room he wept like a child as the Jubilee Singers sang the pathetic spiritual:

"O Lord, O my Lord, O my good Lord!

Keep me from sinking down!"

When the young musicians toured England, Queen Victoria came to a concert in Argyll House, London. The Duke of Argyll requested the favourite number, "Steal Away to Jesus." The queen was fascinated by the tender, tuneful song and through the good offices of the duke thanked the Nashville young people for their ministry of music.

The Negro spirituals were being introduced to the nation and to the world. From 1871 to 1875 the Jubilee Singers of Fisk University, Nashville, Tennessee, gave many concerts in this country and toured Europe twice. They raised over \$150,000 for the university. Jubilee Hall remains as a perpetual monument.

And how did America's greatest original musical contribution to the world come into being? With twenty frightened African natives that a Dutch ship landed at Jamestown, Virginia, in 1619. They were quickly purchased by the white settlers—and the African slave trade took root in the American colonies.

Casualties were heavy aboard these ships that plied their trade back and

forth between continents. From various sections of Africa came men, women, and children speaking different dialects, bound by many customs. Business practices herded them together without thought of tribal relations, native culture, sex, or family life.

And yet, the only original album of native folk music sizable and remarkable enough to receive worldwide acclaim sprang from these miserable, broken exiles. Out of their long anguish came the noblest music of the vast American continent!

I have used the word *miracle* with care. Indeed, how did the music originate? What white melodies were the Negroes familiar with? In fact, their words and tunes do not remotely resemble the white folks' music.

Certainly the American spirituals were not based on primitive war chants and tom-tom alarms, part of Africa's abundant life. "Go Down, Moses," "Ring Dem Bells," and "I Couldn't Hear Nobody Pray" constitute music of a wholly different order. Snatches of French and English songs heard in New Orleans or Charleston could not have provided the background.

White settlements failed to produce any folk music comparable to the spirituals. Never has the white man given birth to a song as poignantly and dreamily spiritual as "Deep River."

From Africa the Negro brought his native musical urge, an instinctive love of rhythm, a soft and flexible throat. We now know that the great dark continent was not without remarkable culture and civilization. But the natives needed proper themes for the development of the musical genius they possessed by divine right, and the white man provided the themes.

Separated from his green native haunts by impassable oceans, torn from the bosom of his family, thrust

into a strange and lonely land among unknown races and cultures, bound to mounting burdens, the African learned the meaning of a broken heart, a lonely existence. He often felt like a motherless child.

As he laboured in rice swamps and cotton fields, he gave more and more attention to the preaching of the white man; he came to grips with Christianity. On many plantations prayers were said nightly; a black Book was read beside the fires. The black man listened to evangelists, pastors, and gospel hymns from the early days out of the Psalter.

He learned that God heard and saw and realized everything and kept a writing all the time. Someday the tables would be turned—the rich man cast down and the poor man, Lazarus, ushered through heaven's rich gate. He learned of this place called heaven; there would be no tears, no pain, no parting. The black man listened, and his lean, hungry soul knew and relaxed. He was stealing the white man's thunder; he was giving ear and mind and soul to the great faith of the white people.

The "balm in Gilead" which the Negro found was the refuge of the Christian religion for his sad and forlorn spirit. As solitary Negroes embraced Christianity, they immediately became evangelists and missionaries among their own weary and troubled people.

"Go Down, Moses" presents a dramatic example. As Moses led his suffering, wasted people up from Egypt's sands, so Christianity would grant the black man relief from oppression and heavy burdens. Such a story as that lit a deep fire in the souls of Negro bards and singers. As Daniel was delivered from the lions' den, even so would these captives be rescued when the saints go marching in. As "the three Hebrew children" were saved from Nebuchadnezzar's fiery furnace, so would these late children of the Lord be snatched someday from the burning fields of cotton. Yes, the white man presented the tremendous and impressive themes for the wistful, hungry soul of the Negro.

At night, the long day ended in the cotton fields and rice swamps, at wharf and levee, the Negro communities would gather under the trees or in the sheds and barns. They would seek solace and a measure of healing.

A sombre, heavy burden would wake to song in the cool of the day.

They seemed to hear the voice of the Lord God walking through an acre scarcely a garden. Their very sorrow would sing. Sadness of the sod ran liquid into songs and formed into lyrics, softened by human tears, woven into strange, dark harmonies of pain. They were, indeed, songs in the night.

One can understand, at such a time, in such a lonely, orphaned hour, someone beginning with the confession, "Sometimes I feel like a motherless child, a long ways from home," or, "The blood came a-twinklin' down," or, "Death's goin' to lay his cold, icy hand on me."

Then, again, when these fearfully realistic songs could be borne no longer we can fancy a more wistful soul striking into the line, "We shall walk through the valley in peace."

The spirituals are intended only for group singing. Undoubtedly many of them were spontaneously created, born in the womb of terrible suffering; whereas others, perhaps the greatest number, were worked into shape by talented individuals under the pressure of the group for the solace of song.

Boston used to have a Mother Hannah, a dynamic and portly coloured woman, who attended the Negro Missions and led the singing with remarkable zeal and gusto. Her high, piercing soprano voice would guide the group in "I couldn't hear nobody pray" and "Rocks, don't fall on me." She visited one mission after another, exhorting, inspiring, breaking her alabastrum of song all over the place until the whole city was entranced by the sweet savour. Many spirituals took form and definite pattern under this kind of leadership.

The words of the spirituals are simple; the chorus is almost endlessly repeated. Rhythm predominates through the simple arc of melody which is always pronounced and ineffaceable.

The simple words are dramatic, soulful, tremendously appealing. These are songs to be felt rather than heard. No amount of artistic colour and technique can make amends for a lack of feeling. They are not really for the concert stage.

I have heard John Charles Thomas, Lawrence Tibbett, Theo Karle, and others sing them, but it takes a true hero of the coloured race, a Paul Robeson, Roland Hayes, Leontyne Price, Marian Anderson, to interpret these pieces. It seems that a young



USIS

dedicated group of eager musicians from Fisk or Hampton or Tuskegee best bring these precious songs home to the heart.

One night I heard Boston's sweetly lyrical tenor Roland Hayes sing, "Were You There When They Crucified My Lord?" without piano accompaniment to a packed Wolsey Hall in New Haven. Slowly, soulfully he sang, as one transfixed in beauty's spell before an invisible audience. He scarcely moved a muscle while he lifted his spirit on wings of song. The great hall, jammed with Yale undergraduates, was in utter silence save for the quaint melodic line which he sang. When he finished, his face was bathed with sweat and tears—and the audience, well, to say that it was spellbound would be putting it mildly. It was "deep calling unto deep."

No doubt a male quartet or a chorus can render the best performance of these marvellous

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SPACEMEN OF GOD'S TOMORROW

U. R. ANANDA RAO



THE DESIRE for space travel is not a new dream for man. The ancient Babylonians craved a method of getting away from earth in order to escape their enemies. Decorative art pieces depicting a man astride a great bird in flight toward the crescent moon have been excavated. The spaceman is shown flying away from a pursuer brandishing a large stick.

A similar imaginative idea dates back to the time of Alexander the Great, according to Branley in his book *The Moon*. The scheme was to harness two griffins, which were supposed to be fabulous bird-like monsters with lion-like bodies. The creatures were harnessed by great chains to a shallow basket in which the passenger stood. To steer the griffins, the passenger would employ "the carrot in front of the donkey" technique. In this case a dead lamb dangling on a long pole was the carrot. Theoretically, the griffins were to fly toward the enticing morsel,

which of course would ever remain just beyond their reach.

Cyrano, a seventeenth century French writer, fancied a lunar flight powered by dew rising from many cups fastened about his waist. Then in the nineteenth century Jules Verne, another French writer, pictured a moon train that would commute from earth to the "orb of night."

Another man who anticipated modern space achievements was Wan-Hoo, a Chinese merchant who lived some five hundred years ago. According to legend, Wan-Hoo carried out an elaborate experiment to test his method of interplanetary travel. He was strapped to a great chair. Forty-seven rockets were fastened to the chair back. Wan-Hoo held a kite in each hand to stabilize his flight. Then he directed his servants to ignite the rockets. They did, and according to the traditional story, that was the end of Wan-Hoo.

Since the Space Age began in 1957 with the launching of the first ar-



tificial space satellite, exploration beyond the earth has advanced with impressive haste. New urgency has been added to man's age-old interest in reaching out to the moon and stars. All of us are interested in reading of projected plans to send a man to the moon by 1970. The space suits, the special foods prepared to be eaten in the spaceship, the elaborate preparation being carried on to make sure that all will be in readiness before the spaceship is rocketed away from the earth—all of this is fascinating. Dangers travellers in space are likely to encounter add enchantment to speculation about these thrilling adventures of tomorrow. Meteors could hit the spaceships, tearing holes in them. Temperature control within the cabin poses a constant challenge.

This entire subject reminds one of a wonderful promise the Lord Jesus gave to His followers just before He ascended from this earth to return to His Father in heaven: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14:3.) This sure promise envisages an amazing space journey. Jesus is soon coming to take His true followers home to their heavenly mansions through the airways of the universe.

Without proper training and preparation, no nation's astronauts are considered eligible for ventures into space. They must be young men capable of undergoing rigorous physical training. This includes strenuous exercises as well as conditioning of the body for weightlessness.

Their mental powers must measure up to highest standards. Intellectually they are specially trained and emotionally they must be stable and alert.

An even temperament is essential. One American astronaut was almost grounded because he developed a critical attitude and a habit of passing caustic remarks about others.

Would-be spacemen must know how to co-operate with their fellowmen. It's teamwork all the way in the space programme. People with a penchant for taking glory to themselves for their achievements are judged misfits.

At present nine American astronauts are preparing for orbital flights to the moon in a two-man Gemini spacecraft. They were chosen from a group of 253 applicants as a result of careful screening and rigid

tests. Obviously then everyone who wants to go to the moon will not be allowed to go there.

This is true of God's space programme also. Many who want to go to heaven are too half-hearted to make the necessary preparation. Others will be ruled out because of physical and mental habits that render them morally unfit. There is, however, no age requirement and no arbitrarily imposed limit on the number who can make the trip with Jesus to the celestial abode. All are invited. But as in man's space programme, qualifying tests must be passed. In God's programme these are simpler, though.

The main one is acceptance of Christ as Creator and Re-Creator, as the One who in the beginning hung the worlds in space and who loved us enough to die for us so that we need not suffer the ultimate penalty for sin. When we realize that by ourselves we cannot be good, that our own righteousness is as "filthy rags" (Isaiah 64:6), then it is only logical for us to gladly accept the special suit of Christ's righteousness which will allow us to make the journey.

If an astronaut were to decide that the ordinary clothes he had selected for himself were good enough, if he rejected the space suit prepared by his government's scientific experts, would he be allowed to enter the space capsule? Maybe he would plead that the clothes he already had on were better than his neighbour's; perhaps he had spent a great deal of money on them. Yet the authorities at the launching site would not listen to such reasoning. If he insisted on having things his own way, he obviously would be rejected.

When Jesus comes soon, to initiate the grandest space journey imaginable, He will have with Him beautiful angels who will gather together those who have prepared for the journey, who through faith have put on the robe of Christ's righteousness. Saints who have died through the centuries trusting in Christ will also be brought forth to join the triumphant throng. Think of that innumerable company of astronauts, all upright in character! No liar, no thief, no murderer, no drunkard among them, for their past sins have all been forgiven. Christ's righteousness has replaced their stained garments of sin. They are dressed to travel through space. Light rays from the Almighty God which are as a consuming fire

to the wicked can do them no harm. They are fit to dwell in the divine presence. They will be comfortable in heaven. Their acceptance of Christ brought them spiritual rebirth. They made a new start and became dependents of God in a close Father-child relationship.

The upward procession of God's space-travellers will be led by Christ Himself. He knows the way from earth to heaven for He has travelled it before. God's glory will be reflected on all faces. Past brilliant suns and circling planets the group will travel to God's city, the New Jerusalem, where a grand welcome awaits them. As they near the Holy City, Christ will proclaim, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2. As the gates of pearl open, He will usher these righteous children from all countries and all ages into His kingdom. A glad song of triumph will go up from the ransomed throng. Christ's salvation will be its theme and the angels will find themselves unable to join in, for the song expresses victory over sin which the sinless beings have never experienced.

Never again will sin mar the harmony of God's universe. Earth's experiment in rebellion will have opened the eyes of all created beings to the awfulness of sin. Never will there be any more sickness, pain, or death. All tears will be wiped away. Friends will recognize friends. There will be no idleness, only pleasant joys and worthy avenues of activity. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isaiah 65:21.) They will study into scientific mysteries that have intrigued and baffled the keenest intellects of earth. Outer space will soon become familiar territory to them. The peace that earthlings have so long craved will prevail everywhere. Even the lamb and the leopard will dwell amicably together.

Dear reader, why not apply now to go on this once-in-an-eternity space trip? Christ has a special space suit made to fit you. Accept this robe of His righteousness today. Come to Him confessing your sinfulness and acknowledging your dependence on Him to save you. He has promised His righteous life to all who desire sincerely to have it. Believe His promises. "He that cometh to Me I will in no wise cast out." (John 6:37.) Take Him at His Word, and be one of God's spacemen of tomorrow. ●



PROBLEMS IN HUMAN
MISBEHAVIOUR—4



THE SIGHT

that greeted my eyes upon entering the home was almost overwhelming! An afternoon of getting acquainted in my new Bombay parish had brought me to the home of a well-to-do family. At least brief contacts at the church door had left an impression of affluence. Also, people had casually mentioned that the father was drawing a large salary.

Therefore I was wholly unprepared for the destitution of the place. House practically barren of furniture, children scantily dressed, and even the dog looking like it hadn't had a square meal for several days.

The mother evidently read the question on my mind. Watching her opportunity, she tactfully worked in an explanation. Her husband was a compulsive gambler. That was the trouble.

Kind and affectionate though he was by nature, he could not resist the lure of the gaming tables. Every payday it was the same thing. Ever hoping to be the "lucky winner," he would squander his total earnings. The resultant deprivation inflicted on his wife and children was pitiful.

Later I sought occasion to remonstrate with this gentleman about his delinquency. Readily acknowledging his fault, he expressed a deep desire to reform. But said he, "I simply cannot stop. This wretched habit has me fast in its grip and I have no power to wrench myself free. What shall I do?"

His admission voices the anguish of sin-burdened hearts everywhere. All of us, in our sober moments, realize that misbehaviour, or sin, has had a big and unfortunate place in our lives. If honest, we will further acknowledge that we would give much to be free and to undo the evil we have wrought. The majority of us have actually made some attempt to turn over a new leaf, hoping thereby to cast off the old life of sinful involvements. Like the poet,

we have said,

I've tried in vain a thousand ways

My fears to quell, my hopes to raise. . . .

Even Saint Paul, at one time in his life, struggled with the problem of sinful behaviour. Bemoaning his helplessness, he exclaimed, "For what I would, that do I not; but what I hate, that do I." (Romans 7:15). He cried out from his tormented heart, "O wretched man that I am! who shall deliver me. . . ?" (verse 24).

Actually not all men who are conscious of their evil or sinful conduct desire thus to be delivered from these lapses. Yet, there is evident among most men some form of concern for sin; a hatred of sin; a longing, often deep-felt, for deliverance from evil practices. In every case, however, the presence of evil is evident. Each man may relate himself to the problem as he individually chooses.

A number of months ago when my family and I lived in Delhi, an acquaintance of ours was bitten by a rabid dog. She mentioned this to several of her friends and neighbours; and, without exception, they urged her to undergo at once a course of treatment consisting of daily injections of anti-rabies vaccine. For some unknown reason she failed to take the course of treatment. Within a month she died from rabies—a needless victim of the disease. She virtually built her own casket by her refusal to act.

I recall another experience with a rabid dog. This one entered my own compound one night about dusk and viciously attacked our household pet, a young dachshund. We also received much advice. I recall the surprise I felt when a visitor to our home casually told me not to worry. "Don't be alarmed by this dog," he said, "there is no such thing as rabies. I refuse to believe that any-

G. R. JENSON

SIN: VICTOR OR VANQUISHED?

thing has ever died from this so-called curse!" The impact of his bold words was increased by the fact that he was a licensed medical doctor from a foreign country. Eleven days later our pet died of rabies. The cause was confirmed by competent medical authorities who examined his brain.

Many people there are who blandly say that there is no such thing as sin. They confidently urge people not to worry about human misbehaviour. They postulate all kinds of ideas to offset the existing concepts of evil. Millions have accepted these cunning sophistries and theories in spite of the steadfastly increasing statistics about human crime and evil. Law enforcement officers around the earth warn of the mushrooming incidence of evil and crime.

But I hear someone say, "Maybe human misbehaviour does occur; yet how do we know that this is sin?" A valid question. Let us suppose that human misbehaviour is un-named entirely. Does that make its presence among us any less real or more desirable and excusable? There are, in fact, many terms employed to refer to evil or harmful human actions. Some call them "ignorance"; others, "lapses." The list can be multiplied manyfold. Yet, like an unnamed infant, immediate care and attention must be given to its presence among us.

This mysterious menace is universal. It has touched all of our lives. The prime question is, How can evil be vanquished? Simply saying that it doesn't exist may be as delusive as our doctor friend's statement that rabies is non-existent. To ignore its presence in our lives may be as fatal to us as was the rabies virus in the body of the unfortunate woman who refused to take treatment. We must individually act to get the sin-virus killed. But someone may ask, Is it possible? What must be done?

Some have naively suggested that the answer to the problem of human misbehaviour, or sin, is simply to refrain from such actions. Others suppose that misbehaviour is an expression of ignorance so will disappear with the acquisition and implementation of increased knowledge. Others have instituted fasts, pilgrimages, penances, oblations, religious vows, prayers, the chanting of hymns, the reciting of scriptural passages and a legion of other methods whereby the life is thought to be

purged of past impurities and the individual inoculated against further contamination by evil or sin.

From ancient times men have, in certain instances, perhaps instinctively, related their view of human misbehaviour to their worship of some god. Invariably, in these instances there has arisen the belief that the god will punish the individual for his misbehaviour and that his wrath must be placated by the performance of some ritual of worship, or the performance of a penance, or a pilgrimage, or by the sacrifice of some victim to the deity. It must be noted, however, that in general the idea has been to gain escape from the guilt and punishment or condemnation incurred for sins previously committed rather than to gain deliverance from the power of evil.

In the *Bible*, sin is most definitely viewed in relationship to the existence of God the Creator. Many references might be cited. For instance, in the story of Joseph's temptation by the wife of Potiphar, Joseph refused to yield to her inducement because he reckoned his actions to be accountable to God. He exclaimed, "How then can I do this great wickedness, and sin against God?" (Genesis 39: 9.) David likewise viewed his sinful actions as being direct offences against God. He wrote, "For I acknowledge my transgressions; and my sin is ever before me. Against Thee [God], Thee only, have I sinned, and done this evil in Thy sight." (Psalms 51:3, 4.) In the story of St. Paul on the Damascus road, as recorded in the ninth chapter of the book of Acts, the significant part of the narrative is St. Paul's sudden discovery that the evil which he had so vehemently wrought against his enemies was in reality a direct offence against Christ and God (whom he had thought he was serving by his actions). (Acts 9.3-5.)

Another aspect of the Biblical view of sin is that it is an active principle of depraved human character, prompting men to misbehave or commit evil actions. Further, this principle of sin operating universally in each human life (cf. Romans 3:9-18 and especially verse 23) has placed the entire human race from the days of father Adam onward till the present time, in a state of estrangement and alienation from God (note Romans 5:12-19; Colossians 1:21). In this carnal state (Romans 8:7) man is described as being at "enmity with God." Human misbehaviour is

thus set forth in its true, heinous proportions and character.

Man should realize that he is a "spectacle" before God as well as before men (1 Corinthians 4:9). His misbehaviour is known to God. Man, as the object of God's creative power, is accountable to God for all of his actions. If it be true that man may, through perversely exercising his capacity of preference, choose to act contrary to the will of God by sinning against Him, it is also true that God will hold man accountable for these evil words and actions (Matthew 12:36; Romans 14:7-12). Not only does man experience in this life some of the effects of sin, but he is held accountable before God for a future judgment at which time he will be "rewarded" for his actions (cf. Ecclesiastes 12.14; Romans 2: 16; Ecclesiastes 2:17; Revelation 22: 12).

All men at some time (undoubtedly in varying degree) long to be free from evil. Just imagine the world with no murder or hatred or sin of any type in it! What a song of rejoicing would go up from human hearts! The *Bible* foretells just such a time, when this earth will indeed be free from every vestige of sin and evil (read Revelation 21:27; also verses 1-4). But you may say, "That's for the future! What about today . . . *Right now?*" Is there any provision whereby contemporary man can have deliverance from the power of sin? We all know from first-hand experience what is meant when Saint Paul speaks of the "dominion of sin" over our lives (cf. Romans 6:14). What is that power which is able, now, to deliver the individual from the bonds or chains of sin?

The *Bible*, friend, portrays a power that is indeed able to cast down "imaginations, and every high thing that exalteth itself against the knowledge of God" (2 Corinthians 10:4-5). This "saving knowledge" is the central message of the *Bible*. Man CAN be free from the power of sin in his life. Think what this means—the drunkard can be sober, the thief can be honest, the adulteress can be pure, the "average" and "mostly good" persons can be free—"whosoever will" can find this victory over whatever sin has held dominion in his life. Sin is no longer victor, but vanquished. How can this be your experience? The next article entitled, "Lord, what wilt Thou have me to do?" will show just what we may do to achieve this glorious victory over sin. ●



P. V. Subramanyam

WE OFTEN forget birthdays and wedding anniversaries. When the auspicious day is almost over we sometimes suddenly remember and then rush about trying to make amends for our neglect. But this will not be true of the birth of 1965. Try as we may, we will not be allowed to forget it. In the big cities, at the stroke of twelve midnight, factory sirens will scream out; church bells will clang; trains will whistle sharply; and in seaport cities, the hoarse bass of fog-horns will blast the chilly air. On the streets happy-hearted people will greet each other with new year handshakes. Even those who are asleep are likely to be awakened with a shake and a cheery "Happy New Year." Then in the morning friends are sure to call and wish us a prosperous year. No, we can't forget a new year, the world won't let us—even the calendar runs out and we *have* to hang up another.

How grand, though, to be able to start again! Like the little girl on our cover, we have finished one side of the slate and are just ready for a clean new side. How happy everyone seems with the prospect of another new year of life. Whether prince or pauper, we all start off with the same potential capital—365 days, noth-

A CLEAN SLATE FOR A

R. N. SHIRES

ing less, nothing more. Hope springs up within us and we want to try again.

Janus, the god whom Julius Caesar honoured by naming our first month after him, was a "two-faced" god—he could look on the past as well as on the future. How often we have wished for his position of vantage! The backward view of course is still quite clear. In some cases too clear—perhaps. Some of those blunders we would erase if we could. But as some poet has said, "The moving finger writes and having writ moves on. Nor all your piety nor wit can lure it back to cancel half a line, nor all your tears wash out a word of it."

But the future is a different story. Though it is veiled in mystery, still it sparkles with freshness and hope. The very newness of a new year thrills us with the stimulating challenge of doing better.

A recent article appearing in the *Memorial Salesman* seems to reach into our very thoughts:

"I am the New Year. I am unused, unspotted without blemish. I stretch before you three hundred sixty-five days long. I will present each day in its turn, a new leaf in the Book of Life, for you to place upon it your imprint.

"It remains for you to make of me what you will; if you write with firm, steady strokes, my pages will be a joy to look upon when the next New Year comes. If the pen falters, if uncertainty or doubt should mar the page, it will become a day to remember with pain.

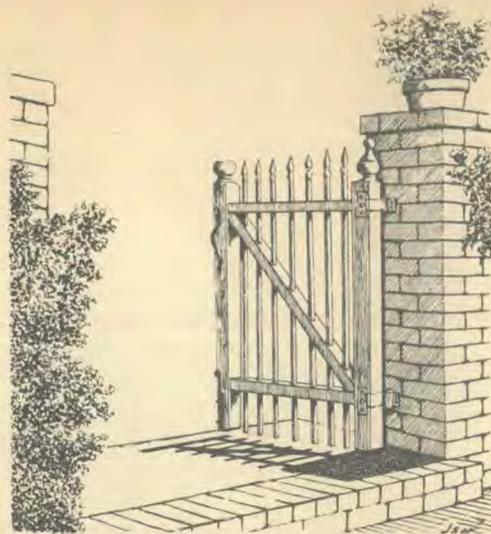
"I am the New Year, Each hour of the three hundred sixty-five days. I will give you sixty minutes that have never known the use of man. White and pure, I present them; it remains for you to fill them with sixty jewelled seconds of love, hope, endeavour, patience and trust in God.

"I am the New Year. I am here—but once past, I can never be recalled. *Make me your best.*"

An important factor in successfully implementing this anonymous author's suggestions is an attitude of unselfishness. No matter what our caste or creed, we are not in this world to care only for ourselves. All are to some extent in debt to humanity. In certain sections of Africa, where a chief selects a life motto to guide him in ruling the tribe, an old chieftain was asked what his motto was. Replied the aged man: "When you pass through the jungle be very careful to break a twig, that the next man can find his way."

In addition to making new year resolutions we should

NEW YEAR



take an inventory of our lives. For, too often, we come out of the old year and into the new with hardly a thought of what we need for this fresh venture. And after we have lived like this for a good many years our capital for buoyant and purposeful living becomes depleted and our experience correspondingly impoverished. The reason could well be that we haven't checked our resources before the journey into each new year. We could profitably take a page out of the motorist's manual. Before starting a long journey he checks the oil, the brake fluid, the spark plugs, the lights, and of course the fuel supply. The same principle could work wonders for us.

To some of us the new year is like a dilapidated village road with a weather-beaten sign which says to the traveller: "Pick out your rut—you'll be in it for the next 365 miles or more!" But the truth is we don't need to get into a rut. Not in 1965 anyway.

Let's make a check then as we enter the new year.

How are we physically? Are we tired, worn out, in need of rest? Or vivacious, bubbling with energy like a three-year-old boy? Maybe we're not well and need to see a doctor. Perhaps some simple ailment is sapping our strength and could be easily cleared up.

Another cause of a run-down physical condition is often a worried mind. Here the Great Physician is the best doctor. "Come unto Me, all ye that labour and are heavy laden," He invites, "and I will give you rest." His prescription is a specific antidote for mental weariness. It offers rest for the man or woman burdened with guilt, with fear or sorrow.

How are we financially? Are we in debt? Do we find our cash running out in the face of all the things we need to do and buy? Do we find rising prices upsetting all our plans? We must face this issue squarely and determine to live within our income. Here again a spirit of unselfish co-operation on the part of the whole family will certainly help. And when we have reached the end of our rope, we must with unrelenting confidence "tie a knot and hang on." Faith in God and His miraculous power to help us in our extremity is a mighty stabilizing factor in times of need. Our Heavenly Benefactor has even directed ravens to feed the hungry during a famine.

In order for us to stay out of the red in 1965 we need to remember one basic fact about money. It is this: the money we earn is given us as a trust by God. Like

stewards we are responsible to God for its proper use. To acknowledge God's ownership it would be well if we followed the Biblical practice of faithfully devoting ten per cent of all of our income to holy purposes. This the ancients did in various ways—sometimes in money and sometimes in kind—maybe a lamb, a basket of grapes, a sack of barley or a loaf of bread.

If we faithfully follow this principle in 1965, this is what God has said He will do for us: "Bring ye all the tithes [one tenth of our income] into the storehouse . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. This is probably the only place in the Bible where God asks us to prove Him. He holds out a promise to us and it is only right that we accept His offer in 1965.

How are we spiritually? Do we face each new day realizing our lofty privilege of being sons and daughters of God? We were created in the image of God. That in itself is an uplifting thought for 1965. We usually become encumbered with care and anxiety about such things as food and clothing, not recognizing that "man shall not live by bread alone." Man has a spiritual nature and can therefore never be happy away from his God. Jesus' message to us for 1965 is simple: "Without Me ye can do nothing." John 15:5. He said that because, as our God, He knows our limitations and how to enter into every problem. If the past years have been full of failures the chances are that we have tried to go through the year without Christ. Saint Paul said this not long before his death: "I can do all things through Christ which strengtheneth me." Philippians 4:13.

We don't know what the quill of time will write on the pages of life for us this year. Just two Novembers ago the world was stunned with the totally unexpected news of President Kennedy's assassination. Earlier Mr. Kennedy had said at a press conference: "We live in the most dangerous time in the history of the human race." Little did the assassinated hero know that his blood would underline the truth of his words. Let us enter 1965 with our hand firmly placed in God's hands. And then, even though we may not be sure of what the future holds for us, we will know Who holds the future in His mighty grasp. And that same sure Hand will, if we allow, guide our untutored efforts as we in childish scrawl seek to write the lessons of life each new day.



W. E. Dietrick, (©) Rev. & Her.

LOVE STRONGER THAN DEATH

LUCILE J. SMALL, R.N.

A MAN IS seen walking on a little-used road. He has just come from the Jordan Valley which is lush with vegetation. But where is He going? There is nothing at the end of the trail—no village, no isolated home, only barren, desolate wilderness.

Though dressed in humble garb, He appears noble and kingly. Fresh in His mind as He walks with determined step is the scene from which He has just come—His baptism,

Only a few days prior to that, while working at a carpenter's bench in the little hill-town of Nazareth, He heard His Father's call to begin His life's work. For eighteen years, ever since the day when at the age of twelve he had witnessed the temple service and had understood God's plan for His life, He had sought to prepare Himself for this day. The Scriptures, together with the circumstances and events which clustered around His birth, had described His mission in intimate detail. His thoughts are now upon all of this as He walks.

Back in Eden at the time of Adam's rebellion, He recalls, God had said to the serpent with regard to the woman's Seed, "It shall bruise thy head, and thou shalt bruise His heel." Since that fateful day, as from time to time God had spoken through prophets, the birth, mission—and death—of the promised One had been previewed.

"The sceptre shall not depart from Judah . . . until Shiloh come, and unto Him shall the gathering of the people be." Genesis 49:10. "He shall save His people from their sins." Matthew 1:21, "Unto us a Child is born . . . and the government shall be upon His shoulder." Isaiah 9:6. "And thou Bethlehem . . . out of thee shall come a Governor, that shall rule My people Israel." Matthew 2:6. "A bruised reed shall He not break." Isaiah 42:3. "He shall be called a Nazarene." Matthew 2:23. "Despised and rejected, a Man of sorrows . . . as a lamb to the slaughter . . . poured out His soul unto death . . . bear their iniquities." Isaiah 53.

Now over and around and through this symphony of prophetic utterances the lonely pilgrim hears the trumpet sound of certainty induced by the words of His Father following His recent baptism, "This is My beloved Son, in whom I am well pleased." Matthew 3:17.

* * *

Jesus Christ was on His way to the wilderness that day to contemplate His life and mission among the sons of men. He was to meet in deadly conflict the once-exalted son of the morning, who by his rebellion against the government of God was now an outcast from heaven's courts.

Satan was exultant that at long last he seemed to have the divine Son of God within his power. Once before he had felt sure of his victim. It was thirty years earlier when he had moved Herod to kill all the babies in Bethlehem. Smarting ever since over that failure, he was now determined at this wilderness encounter to destroy Christ at any cost.

No ordinary struggle, this. Jesus was in enemy-occupied territory, apparently at the mercy of His implacable, utterly ruthless and conscienceless foe. But as sweetest music in His ears were the words so recently heard as He emerged from the baptismal waters, "This is My beloved Son." He was in His Father's hands, under His Father's protection. He was willing to trust and suffer.

Satan had never met a human being who was completely resistant to his strategy, so he did not contemplate failure in his effort to overcome Christ.

When Jesus entered the wilderness and began His long fast, He was shut in by His Father's glory, wholly absorbed in communion with God. But later the glory departed. Apparently left alone to battle with temptations which were pressing in upon every side, He shrank from the coming conflict. For forty days He fasted and prayed, Haggard and emaciated from physical and mental agony, "His visage was so marred more than any man, and His form more than the sons of men." Isaiah 52:14.

When at last the enemy was forced to withdraw in defeat, Jesus was left in a fainting, dying condition, and angels were sent from heaven to strengthen Him.

Why did He go through all this?

He did it out of love for us, for you and me, that He might share with us the victory that He won at such terrible cost to Himself.

And now—? But wait, that was only part of the story. For three and a half years, Jesus walked, taught, healed, comforted and loved the children of men. He even raised the dead to life. Long hours He spent bringing comfort, hope and peace to both high and low. He removed the tarnish of tradition from God's holy law, maintaining its integrity and giving it added lustre by His faithful reproduction of its principles in His life.

His prescriptions for spiritual healing have lost none of their potency even to this day. Let us look at a few of them:

"Neither do I condemn thee: go, and sin no more." John 8:11.

"Thy faith hath made thee whole; go in peace." Mark 5:34.

"Come unto Me . . . and I will give you rest." Matthew 11:28. With these prescriptions He gives all the ingredients necessary to make them effective.

Satan was defeated in that wilderness conflict, but not for one moment did he relax his efforts to destroy Christ as the Master went about during the next three and a half years doing good.

The devil's most willing conspirators in his onslaught of hate were many of the priests and rulers among Jesus' own people. They had built up a system of pseudo-righteousness by works which obscured God's plan for Israel. They wanted the Messiah to come with kingly power and glory to overthrow their Roman oppressors, and to re-establish Israel as the most powerful nation on earth. They had so far lost sight of God's purpose for His people that they felt no need for love, purity, and holiness. They pursued Jesus with deadly hatred, misrepresenting His words and motives, falsifying His plain statements, doing all in their power to destroy His influence. Finally they gloated over the success of their designs, for they held His life in their grasp. Then came the cross.

"He was led as a lamb to the slaughter," the most cruel, ignominious death that could be devised by depraved human minds. And He, with calm dignity, submitted to the torture, praying for His enemies as He was nailed to the wooden bars and suspended in mid-air to die a slow and horrible death between two thieves.

Again, why did He do it?

God's great heart of love yearned over His earthly children with a devotion that was stronger than death. This led Him to give the best that heaven had for their salvation. Jesus Christ suffered for my sins and for yours that we might be redeemed from the thralldom of Satan. He paid the penalty for the sins of the world. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

And so on a Friday afternoon, nearly two thousand years ago, the Son of God, enshrouded in darkness, and suffering so great mental agony that the physical torture was scarcely felt, died like a common criminal. With His expiring cry "It is finished. Father, into Thy hands I commend My spirit," every hope that had risen in the hearts of His followers was extinguished. They did not recognize the note of victory in His words. They had been unwilling and thus unable to grasp the things that He had tried to tell them, things that would have given them hope in this dark hour. But had Satan really been victorious?

One voice at least in those bitter hours was heard to express faith in the ultimate triumph of Jesus as the Redeemer. One of the thieves who was crucified with Him, recognizing His divine mission, said "Jesus, remember me when You come in Your kingly power." Luke 23:42 (RSV). To which Jesus answered, "Truly I say to you, today you will be with Me in paradise." A comma wrongly placed by the translators of the Scripture *before* instead of *after* the word "today" has confused many as to the meaning of this text. We will show later why this is so.

Inside the temple at the moment of Christ's death, it was time for the evening sacrifice. A rending noise was heard as an unseen hand tore the inner veil of the temple from top to bottom, leaving exposed to view the sacred room where once had shone the light of God's presence. The priest, about to slay a lamb, let fall 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.

What About the Old Testament?

Does the term "Scriptures" in the New Testament generally refer to the Old Testament? Is the Old Testament a guide for Christians, or does not the New Testament contain all essentials for salvation?

The New Testament writers refer to the Old Testament as the Scriptures; but at least once Paul's writings are thus referred to. Peter says that in Paul's epistles "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16.

Christ referred to the Old Testament as the Scriptures. Matthew 21:42; 22:29; 26:54. He said they "testify of Me." John 5:39. In Luke 24 He showed that His death was in fulfilment of the prophetic scriptures. (See especially verse 27.) On the day of Pentecost and following, the apostles preached Christ from the Old Testament. (See Acts 2:16, 25; 3:22.) Paul speaks of the Old Testament as "the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

A person could, of course, find salvation in the New Testament. Any one of the Gospels is enough to reveal the way of salvation; but when God has given us both Old and New Testament Scriptures, we will do well to accept all as His word. Jesus significantly said that "every word that proceedeth out of the mouth of God" is intended as spiritual food for men to live by. See Matthew 4:4.

Relationship Between Old and New Testaments

How many Old Testament quotations are contained in the New Testament?

An old work by Henry Gough, *The New Testament Quotations*, gives 614 Old Testament passages that are quoted or cited in the New Testament. Some of these appear two or more times; for example, the coming of Elijah, which is foretold in Malachi 4:5, 6 is referred to in Matthew 17:11; Mark 9:12; and Luke 1:17.

The appendix of Westcott and Hort's Greek New Testament lists more than four hundred Old Testament references in the book of Revelation alone. Some are mere phrases or short sentences, but all show unmistakably their source in the Old Testament.

Knowledge of Good and Evil

Why did God not want man to know good and evil when He put him in the garden? If he had known good and evil, he would not have sinned.

In his letter the questioner refers to the following verses: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Genesis 3: 22, 23.

Adam and Eve already had a knowledge of good; and if they had remained obedient, this knowledge would have been infinitely extended with the passage of time. They undoubtedly knew of Lucifer's rebellion in heaven and of his being cast out into the earth. (See Luke 10: 18; Revelation 12:9.) If they had awaited God's time, they could have learned from Him more about the evil that originated with Satan and they would not have had to learn by tragic experience. Their desire for more knowledge was not wrong in itself; but their acceptance of Satan's proposed way of learning "good and evil" was a violation of God's command, and disobedience placed them on Satan's side. It was from the experimental knowledge of evil that God wanted to shield them when He gave them permission to eat of every tree of the garden, except "the tree of the knowledge of good and evil." Genesis 2:16, 17.

In mercy God separated Adam and Eve from the tree of life, so that their now sinful lives would not be prolonged indefinitely.

Photo opposite: T. N. P. Singh

OUR TIMES

LAUNCH OUT!

*"Launch out into the deep!"
Forget past failures, What He bids you, do,
Remembering only this:
God knows what there is in the deep for you.*

*"Launch out into the deep!"
And though you long have toiled without success,
Again "let down your nets,"
For in due time your labours He will bless,*

*"Launch out into the deep!"
Accept the challenge God to you holds out,
And win the rich reward
Of those who do His will, denying doubt.*

*"Launch out into the deep!"
The Lord is with you: you are not alone,
Put all your trust in Him,
To whom the dark is light, the unknown, known.*

*Yes, still let down your nets,
Though they come often empty to the shore,
Assured one day the draught
So great will be your nets can hold no more,*

—Helen Rogers Smith.





Mohan's Resolution

ADNA BYRD

MOHAN'S BROWN EYES

wore a puzzled expression, while his chubby hand gripped the lead pencil tightly. It was New Year's Day, and he must think up a new-year resolution. There might be many new-year resolutions, but Mohan wanted the best one a boy could think up. So he thought and thought. He was greatly puzzled. Suddenly his face brightened, and he began to write. When he had finished writing the new-year resolution he read it over. Why, he had the best resolution in the whole world, he did believe! He smiled, and his eyes sparkled as he tucked the slip of paper away, for his resolution was to be a deep secret. Then Mohan went out to play.

Do you suppose he forgot all about his resolution?

Mohan went out into the yard where his younger sister was playing with another girl. They were tugging with all their strength at a heavy board that they wanted moved, but they could not lift it. Then Mohan's sister spied him coming out of the house. "Oh, Mohan," she called, "help us make a see-saw; please do!"

"Ho!" answered Mohan good-naturedly, and he heaved the big board onto the wooden horse. In no time he had finished the job. Then he stood in the middle while the girls perched themselves on either end of the plank. The children had great fun playing this game.

"Mohan, oh Mohan," called his mother in a cheerful voice, "please bring mother some wood."

Mohan leaped down promptly. He took in an armful of wood, and then he kept taking in wood until he had filled the box by the kitchen stove.

"Thanks, son," said mother. "That is a great help."

Mohan felt a glow of happiness fill his heart so he stayed and watched his mother do the cooking. She let him help some, too.

In the afternoon it rained. The walks and the porch were flooded with rain water. When Mohan came home from playing, he rushed for the broom and industriously swept the water away. He was looking at his work when daddy came home. "Beat me to it, didn't you, son?" said dad, smilingly. "I couldn't have done better myself. Thank you for helping."

Mohan's face glowed; his heart felt warm within him; he was a happy boy. That night did Mohan need to read his resolution? No, he had remembered it all day: "Resolved, to be helpful." ●

LOVE STRONGER THAN DEATH

From page 13

knife from his hand and the lamb escaped. No more would those sacrifices have significance, for the Lamb of God to which they pointed had been offered.

Few of us living today, even if we have heard the story of Jesus' death many times, can picture the dark despair that came to the hearts of His followers as they placed His mangled body in the tomb just before the Sabbath began. But again we ask, had Satan really accomplished his heinous purpose of destroying Christ forever? Let's proceed.

The Lord of the Sabbath day had rested at the completion of His work of creation, observing its sacred hours as holy time. Now in Joseph's tomb He rested from the completion of His work of redemption. Though there was sorrow in the hearts of His followers on earth, there was joy in heaven that He had conquered sin, that His work in behalf of mankind was perfected.

His enemies remembered His word that He would rise from the dead, though His friends did not. Those who had killed Him did not feel the satisfaction from their deed that they thought they would. While His friends mourned in despair, His enemies took every precaution to make sure that the grave would keep Him prisoner. But all their efforts only made more wonderful the events which followed. Now we shall see how Satan's apparent victory was turned into abject failure again, once and for all.

Early on Sunday morning, an angel came from heaven to wake the sleeping Saviour. The guards were helpless in the angel's presence. The stone, the Roman seal, the power of the Cæsars, were as nothing. When the friends of Jesus arrived at the tomb, it was empty. But where was the Saviour? Mary Magdalene with tear-filled eyes saw someone whom she supposed to be the gardener and inquired where the body of Jesus had been taken. "Mary," a familiar voice said in reply. He had risen! That's why the tomb was empty. Then He quickly warned, "Touch Me not for I am not yet ascended to My Father." This throws light on the meaning of His promise to the dying thief. In harmony with His word which declares "The dead know not anything," (Ecclesiastes 9:5). He had slept in the tomb. Neither He nor the penitent thief had gone to Paradise that day.

After His resurrection, Jesus spent forty more days on earth instructing and encouraging His disciples. He commissioned them, "Go ye into all the world and preach the gospel to every creature." At His last meeting with His disciples, while speaking words of love and tenderness to them, He slowly began to ascend to heaven. A cloud of angels closed around Him hiding Him from view, while His words came back to His watching disciples, "Lo, I am with you alway, even unto the end of the world."

As His disciples watched Jesus depart, two of the angels from that welcoming throng came down to them with the message, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Thus closes the most dramatic chapter in the story of God's love for a rebellious race. The next will deal with God's work for man since that time. ●

MIRACLE OF THE SPIRITUALS

From page 5

melodies. They were born in group singing, and the quaint, poignant harmonies are an integral part of this elemental American music. Select four Africans from the city street or the village store, and the chances are that you have hit upon a fair male quartet. At their camp meetings they are forever "harmonizin'."

I refer again to the *miracle* of these spirituals. James Weldon Johnson drew attention to this when he said, "The people who created them were not capable of recording them, and the conditions out of which this music sprang and by which it was nourished have almost passed away."

Amid the guns and debris of war, villages and cities passed away—and homes, libraries, laws, and customs—yet these brief, poignant songs were indestructible; they could not be buried in the debris. Without paper, without clefs, notes, or words, they endured, only known and treasured by the great Father of all harmony. Decades after their birth great composers like H. T. Burleigh, Nathaniel Dett, J. Rosamond Johnson, and Carl Diton formed many into exquisite and delightful shapes.

One is stunned to observe what the lonely, unhappy Africans accomplished with mere handfuls of words, the barest fragments of text. They made a feast of the fragments that dropped from the Master's table. How many baskets filled with song were offered the world from the merest fragments?

"Git on board, little chillun; dey's room for many a more." Did they not hear the wheels of the gospel train—Elijah's chariot in a new suit—coming to carry their torn, sad spirits to the God of the skies, while their flesh rested in hope, looking "to that great gettin' up mornin'?"

"Let us cheer the weary trav'ler along de lonesome road." Again and again the simple words are repeated. But what else can one sing about when the lonesome road has no end and one's birthplace is separated from the heart by boundless oceans?

These are simple words, but one can fairly feel them:
"Dey pierced Him in de side,
An' He never said a mumblin' word,
Dey pierced Him in de side,
An' He never said a mumblin' word,
Not a word, not a word, not a word."

One might almost say that the Negroes created their own language in the United States, quite demarked from the structure and sense of the white man's, a million miles remote from African dialects. There is the flavour of miracle to the words as well as to the music. "And the blood came a-twinklin' down." There is an example.

Adventurous, money-seeking white men set sail in ships for distant Africa. They broke open the heart of a strange, dark continent. They did not hit diamond mines so much as sunken, hidden fountains, subterranean rivers. Traders from England, France, Holland, beat their hammers on this vast rock-continent, and from it began to flow the fountains of rapt and deathless melody; a startling, penetrating fragrance as of deathless music arose from jungle and village, mountain and tree and shoal. Unto the God of the skies arose a sweet-smelling savour, a pungent, glorious fragrance never mingled with frankincense or myrrh or gold.

A great faraway, mysterious continent was waking to the trumpets of Christmas and Bethlehem. A new, incredible church was being born. And these people and their hearts were soon to be making melodies to the Lord, forging spiritual songs. They were to be very soon "unto God a sweet savour of Christ, in them that are saved, and in them that perish." And the rousing, suffering man and woman of distant Africa was being sufficient unto these things—and these people alone.

And so, as Leontyne Price so beautifully sings:
"Ride on, King Jesus!
No man works like Him!"

EDITORIAL

From page 3

work with eternity in view.

Referring again to the late Prime Minister, he set a commendable example in diligence. Almost his final words were, "I have disposed of all the files and papers." Nothing pending at the end of life's day, and busy right to the last.

It is in the spiritual realm that reflection on the shortness of time is most vital. Our future destiny depends on decisions we make now regarding Christ. Here again the Bible speaks urgently: "Today if ye hear His voice, harden not your hearts." Hebrews 4:7, 8.

Procrastination is the thief not only of time but also of eternal rewards. Tomorrow is a sharpster that pays its devotees in the currency of idiots. How bitter will be the cry of the vacillating! At the final judgment they will realize that they have actually spurned heaven's offer of mercy, with no tomorrow in which to rectify their mistake.

In terms of the future then, the wisest decision one can ever make is to accept Jesus as Lord and Saviour today. Those who defer doing this till tomorrow, saying "in due course" I'll do it, will find their course spelled C-U-R-S-E. With bitter remorse, they will have to join the lament of the lost:

"The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

—T.R.T.

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(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 margin alongside it the second text with code letters and so on in chain reference fashion to the end.)

2 S W
2 Tim 3:16
29 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.
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 Pigoche

No.	Title	First Text	Code	No. of Texts
4	New Golden Era	Psalms 31:10	NGE	13

NEW GOLDEN ERA

In a little village nestled in the hills of Ceylon, two little girls were walking home from school. They were twins—they dressed alike, always ate, played and slept together. A wild berry tree attracted their attention and together they began picking the luscious fruit. But the most heavily laden branches hung out over an open well. In their eagerness to reach these and engrossed in their playful venture they evidently disregarded safety precautions. Anxious parents waited for them in the late evening hour. When the delay was unbearable they hurried along the dusty lane to the school. Under the berry tree they found the books. Fearfully they looked in the old well and found the twins dead together.

1. Will the new year bring an end to human suffering and oft-repeated tragedies?

Psalms 31:10: "For my life is spent with grief and my years with sighing." (2 NGE Gen. 3:17-19.)

Each year brings its quota of pain, sadness and sorrow. Human thoughts for betterment have come to naught and arrogant assurances have ended in despair. An earthly golden era was anticipated by Augustine, envisaged by Rousseau and allegedly demonstrated by Darwin. Most recently it has been predicted by the

Church of God for 1966. A year or so ago their bishop presented the late Mr. Nehru a golden age banner for his monumental peace efforts. But Dr. Geoffrey Fisher, former Archbishop of Canterbury, stated, "Many people have found, in one way or another, that the Utopia they expected from modern scientific discoveries is as hopeless as hell."

2. Why do pain, poverty, disease and death continue to harass the human family in spite of man's best efforts to eradicate them?

Genesis 3:17-19: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (3 NGE 2 Peter 3:13.)

The problem of human suffering is inwrought with the problem of sin. Not until the great earth-based rebellion against God is quelled will sin and all its resultant evils be eradicated.

3. In spite of the apparent hopelessness of the outlook, what does the future hold?

2 Peter 3:13: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." (4 NGE 2 Peter 3:10.)

4. With what cataclysmic event will this promise begin to be fulfilled?

2 Peter 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (5 NGE Revelation 21:1.) *Heavens* in this text refers to where birds fly (Genesis 1:20) and from where rains descend (Genesis 7:11).

"A new heaven and a new earth, when all things that are will have passed away and old things will have been made new—these conditions are only possible after world's end." Wesner Fallow, "Atomic Apocalypse," *The Christian Century*, Sept. 25, 1946, page 63.

5. What panoramic view of the New World does divine revelation spread before us?

Revelation 21:1, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . ." (Read complete chapter; also chapter 22). (6 NGE Heb. 11:10.)

Dr James Hastings in his *Great Texts of the Bible* writes: "Columbus, after a long voyage, rejoiced to see the land birds of beautiful plumage that told of a new world at hand. The apostle John . . . saw not only the birds of beautiful plumage which sang of a new world, but also the new world itself."

6. Who is Architect and Creator of this new world?

Hebrews 11:10: "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God." (7 NGE Rev. 21:2-4.)

The city itself is to be in a "better country." (Hebrews 11:16.) Man may build a palace and adorn it with a garden fit for a king and think that it will be his heaven. But like the Taj Mahal it will turn out to be a tomb!

7. In what exotic words does the apostle John describe the capital of the new earth?

Revelation 21:2-4: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . and God himself shall be with them. . . . 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." (8 NGE 1 Cor. 2:9.)

"From the feet that tread those golden streets, or wander in the sweet fields of everlasting spring, all defilement is removed and all weariness has departed; from the eyes that behold those heaven-built walls and fountains of living water, God has wiped all tears away; and the voices that flow together in anthems of celestial rapture know no note of sadness for evermore." J. G. Butler, *The Bible Work* (N. T.), Vol. 2, p. 777.

8. How did the apostle Paul express the utter inadequacy of human language to describe the glories of heaven?

1 Corinthians 2:9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (9 NGE Isa. 9:6, 7.)

Jeremy Taylor writes, "Days without nights, joys without sorrows, sanctity without sin, charity without stain, possession without fear, society without envying, communion of joys without lessening; and they shall dwell in a blessed country where an enemy never entered and from whence a friend never went away."

9. In this new golden age to come, upon whom will the leadership rest?

Isaiah 9:6, 7: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (10 NGE John 3:16.)

"Remember that earthly kingdoms, nations, monarchs, statesmen, counsellors, great armies, and all worldly magnificence and glory are as the dust of the

balance. . . : Every kingdom is to be brought low. Human authority is to be made as naught, Christ is the King of the world, and His kingdom is to be exalted." —E. G. White, *Fundamentals of Christian Education*, p. 481, 482.

10. What chief blessing is assured those who enter heaven?

John 3:16: "That whosoever believeth in Him should not perish, but have everlasting life." (11 NGE Isa. 33:24.) J. C. Moore expressed this in song—

In that beautiful home
Where we'll never more roam,
We shall be in the sweet by and by;
Happy praise to the King, thro' eternity sing,
'Tis a land where we never shall die.

11. What about the curses of pain and sickness in this coming sinless kingdom?

Isaiah 33:24: "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (12 NGE Isa. 35:10.)

12. How does Isaiah describe the Edenic bliss of the new kingdom?

Isaiah 35:10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (13 NGE Ps. 16:11.)

Dr. Joseph A. Seiss describes it thus: ". . . an earth which no longer smarts and smokes under the curse of sin. . . an earth whose sod is never cut with graves; whose soil is never moistened with tears or saturated with human blood. . . whose ways are never lined by funeral processions or blocked up with armed men on their way to war. . . whose valleys know only the sweetness of Jehovah's smiles—an earth from end to end, and from the centre to utmost verge, clothed with eternal blessedness of Paradise restored."—*The Apocalypse*, Vol. 3, p. 380.

13. What state of complete satisfaction will the ransomed experience?

Psalms 16:11: "Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." (13 NGE//)

Philipp Melancthon, the scholar of the Reformation and founder of Protestant education, contracted a cold in the spring of 1560 and died on April 19. An attendant asked him as death drew near whether there was anything he wished. He replied: "Nothing—but heaven!"

In this new year many joys will abound in your life. However it is inevitable that you will have some disappointments. Therefore may you with passionate fondness long for the permanent joys of heaven, the coming golden age of paradise restored.

Have faith in God;
Your name in Christ's hand is now graven,
Have faith in God;
From His mercy never forsaken,
Have faith in God.
By His blood He'll save you in heaven,
Have faith, dear friend, in God.

JESUS TEACHES us to call *His* Father our Father, He is not ashamed to call us brethren, (Hebrews 2:11.) So ready, so eager is the Saviour's heart to welcome us as members of the family of God, that in the very first words we are to use in approaching God, He places the assurance of our divine relationship—"Our Father."

Here is the announcement of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son, This is what Jesus said in His last prayer for His disciples, Thou "hast loved them as Thou hast loved Me." (John 17:23.)

The world that Satan has claimed and has ruled over with cruel tyranny, the Son of God has, by one vast achievement, encircled in His love, and connected again with the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation had been opened to the fallen race, and that the earth would be redeemed from the curse of sin. How much more should those rejoice who are the objects of such amazing love!

How can we ever be in doubt and uncertainty, and feel that we are orphans? It was in behalf of those who had transgressed the law that Jesus took upon Him human nature; He became like unto us, that we might have everlasting peace and assurance. We have an Advocate in the heavens, and whoever accepts Him as a personal Saviour, is not left an orphan, to bear the burden of his own sins.

PART I OF A NEW SERIES:
THE LORD'S PRAYER

"Our Father"

ELLEN G. WHITE

"Beloved, now are we the sons of God." "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2; Romans 8:17.)

The very first step in approaching God is to know and believe the love that He has to us (1 John 4:16); for it is through the drawing of His love that we are led to come to Him.

The perception of God's love works the renunciation of selfishness. In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity, all members of one family. In our petitions we are to include our neighbours as well as ourselves. No one prays aright who seeks a blessing for himself alone.

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father.



Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken; listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment that is given to father, mother, sister, friend, and neighbour. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need.

But if you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honour, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honour your relation to your Father, and to every member of His family. You will rejoice to do any act, however humble, that will tend to His glory, or to the well-being of your kindred.

"Which art in heaven." He to whom Christ bids us look as "our Father," "is in the heavens; He hath done whatsoever He hath pleased." In His care we may safely rest, saying, "What time I am afraid, I will trust in Thee." (Ps. 115:3; 56:3.) ●