



OUR TIMES

FEBRUARY 1965



Prophecy
interprets



HEADLINES

THAT BOMB AGAIN

John M. Fowler



IN OCTOBER last year China entered the nuclear club by detonating her first atomic device. The bomb, made at a staggering cost of more than 100 crore rupees, exploded the very slender hope the Moscow Test Ban Treaty offered the world two years ago.

At that time, this treaty, banning atmospheric nuclear tests, was hailed as a "step toward hope." "For several years," commented America's Secretary of State, "all men have lived in the shadow of fear. But if the promise of this treaty can be realized, if we can now take even this one step along a new course, then frail and fearful mankind may find another step, and another, until confidence replaces terror and hope takes over from despair."

Fifteen months of apparent lull followed the Moscow milestone in international relations. A *detente* in the cold war was achieved, and the world relaxed. But then, all of a sudden loomed the atomic mushroom over the wastelands of Sinkiang.

Within a few hours of the explosion, Japan, frantic with the fear of radio-active fall-out, protested strongly against the nuclear blast. And it had reasons. Professor Seitaro Koyama of Niigata University picked up 60,000 micro-micro-curies of radio-activity in dust collected from a meagre area of two square metres on the roof of a hall in two hours. And this was the nation that went through the Hiroshima and Nagasaki holocaust.

"To the people of Asia," wrote the influential *Malayan Times*, "it is an extremely serious development and their fate hangs in the balance."

Speaking on its seriousness, India's Prime Minister Lal Bahadur Shastri, described the event as a part of the Chinese attempt to build a "mighty war machine in order to create fear in the minds of all, and further confront the peace-loving continent of Asia with a nuclear menace."

Fear! This word aptly describes the state of affairs in the world today. As

the celebrated columnist, Walter Lippmann, observed not so long ago, "Things are moving so fast that it is hard for the observers to keep up with them, Confusion and disarray, aimlessness and bewilderment are more or less prevalent everywhere."

Indeed things are happening fast. Just a few hours preceding the Chinese bomb, there was a revolt in the Kremlin. With the exit of Mr. Khrushchev, fear as to what would happen next gripped the world. The New York stock market slumped. Doubt and skepticism was etched on the faces of statesmen around the world as they set about to deal with the affairs of what one commentator called "our uncertain world."

As Norman Cousins wrote in the *Saturday Review* sometime ago, "Frustration surrounds us, Crisis confounds us. Nothing ever really gets solved. There is always a new and larger crisis to sustain the sense of total alarm."

How true! Man today stands in dire danger. He is on the verge of a precipice over which he may plunge into eternal ruin any time.

It is this kind of growing fear of the present and anxiety over the future that Jesus spoke about in discussing the end of the world with His disciples: "Upon the earth distress of nations, with perplexity. . . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

The New English Bible renders it even more forcefully: "On earth nations will stand helpless, not knowing which way to turn; . . . men will faint with terror at the thought of all that is coming upon the world."

Or as Dr. Moffatt gives it: "On earth the nations will be in dismay with bewilderment . . . men swooning with panic and foreboding of what is to befall the universe."

What a striking picture of today's fear-gripped world! But to men who will listen, the voice of the Lord says: "Look up, for your redemption draweth nigh!"

Majority Always Right?

DEMOCRATIC SOCIETY grants sovereignty to the will of the majority. It must be so otherwise there would be chaos or dictatorship.

This basic rule has recently determined a change of government in England and continuance of the old one in America. It will go on influencing legislation and group action in polls, referendums and thousands of policy decisions.

"Let's take a vote," the chairman directs. That decides it. The majority rules.

But is the majority always right?

That's a different question altogether. Especially in matters of conscience, it is a point that needs careful watching.

How easy and natural it is for the probationer to conclude that ten thousand devotees can't be wrong. Without wearying his brain over the complexity of issues, he throws in his lot with the crowd.

A close look at popularity as a gauge for deciding right from wrong will reveal how untrustworthy it is. Supposing all the world were voting on a certain issue and the result was an even draw. Only you were left to cast your vote and break the tie. Would your vote decide the rightness or wrongness of the matter? Obviously not. It would only establish a majority.

Likewise, in less hypothetical circumstances, our decision on a mooted doctrine doesn't establish its orthodoxy. The pronouncement of no man, priest or king can do that. Only God can, and this He has done in His inspired Word.

Furthermore, right is right because of its own inherent quality. It would remain so regardless of what man said or did about it. Also wrong is always intrinsically wrong in spite of possible large followings. Mussolini and Hitler

To page 17

ARTICLES

Story of Indomitable Faith 4
by Len Le Sourd

How Soon Is Soon? 6
by M. D. Kodan

Insomnia—Why? 8
by James M. Whitlock, M.D.

The Inspiration of the Bible 10
by Philip E. Hughes

Hallowed Be Thy Name 20
by Ellen G. White

Editor
T. R. TORKELESON

Asst Editor
GEORGE C. THOMAS

Contributing Editors
M. E. CHERIAN
N. G. MOOKERJEE

Layout Artist
A. C. MOSES

Circulation Manager
G. W. MAYWALD

International Correspondents
KALEE PAW,
Burma

R. S. FERNANDO,
Ceylon

E. Y. KIM,
Korea

DAMIN BATOEBARA,
Indonesia

TAKASHI SAITO,
Japan

F. M. SAJID,
Pakistan

REGULAR FEATURES

Prophecy Interprets Headlines 2

Editorial 3

The Family Circle 12

From the Book 14

For Juniors 16

Mark Your Bible 18

Cover: Colour transparency by B. Bhansali

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

ANNUAL SUBSCRIPTION:

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

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

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

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

Change of address: Send requests along with wrapper or reference number appearing thereon, indicating both new and old address. Duplicate copies cannot be supplied without extra charge if intimation of change of address has not been given in advance.

Non-receipt and Loss of Copies: Inquire first at your local post office; if you get no satisfaction then please inform us. When making a complaint about the late receipt of this magazine, please send wrapper along with complaint to enable the post office to fix responsibility for the delay.

Expiry notice: When you see an X on the wrapper of your magazine, it means your subscription has expired.

Owned by the General Conference of Seventh-day Adventists (Southern Asia Division), Salisbury Park, Poona. Printed and published by V. Raju at and for the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 643-64.

A Story of Indomitable

Article and illustrations courtesy of Guideposts Associates, Inc., Carmel, N. Y. Copyright, 1964.



Mr. & Mrs. Roger Irving.

WHEN THE letter describing Roger Irving first arrived, I shook my head almost in disbelief. "How could one man take so much?" I asked myself.

The last sentence stuck in my mind particularly: "Despite all he has gone through, Mr. Irving's life is a triumph."

Some months later, my wife had a very serious brain operation and faced a long recuperation. Immediately, other troubles piled up, both mine and those of close friends.

When a business trip was to take me to Florida, I remembered Mr. Roger Irving and that he had triumphed over his difficulties and that he lived in St. Petersburg. I pulled out the letter and reread the items:

- Loss of right arm at 17 . . .
- Loss of two sons at birth . . .
- Financial disaster . . .
- Cancer and removal of larynx . . .
- Loss of right eyesight . . .

Yet, today Mr. Irving was a successful appliance salesman.

I put the correspondence down and looked out of the window. Snowflakes were falling gently on the pane, then breaking up into tiny fragments of water. "Exactly what was it that enabled Roger Irving to withstand blow after blow and ultimately make his life a triumph?"

I knew I had to find out.

When I entered Roger Irving's simply-furnished office a few days later, I met a tall, broad-shouldered man in his sixties. Behind thick glasses, one good eye fixed on me with friendly firmness. His voice startled me a bit, it was so throaty.

I came quickly to the point. "Mr. Irving, you have suffered a lot—more than any other man I know. Many people would have just folded up and quit. What's kept you going?"

"My faith that God has a worthwhile purpose—or plan—for my life," he answered simply.

"Then you think it was God's plan for these things to happen?"

No, I don't believe God deliberately caused a seven-ton press to smash my arm or took my two sons away or gave me cancer. He gives us free will and many of our calamities we bring on ourselves. But God can show us how to turn a disaster into something worthwhile."

In other words, you think you are a better man today *because of*, not *in spite of* your troubles?"

"Yes, I do."

I liked the simple directness of the man, but I was determined to pin him down to specifics. "Let's start with the loss of your arm at 17," I said. "How did this make you a better man?"

"At the time of the accident I was a self-satisfied, headstrong kid with no particular ambition. After the accident, I saw I would have to go to school and learn an occupation if I were to support myself. So I did—and soon was doing well as a salesman."

"Then you married and had two children, both boys, each of whom died in childbirth. What possible good could come out of this?"

"Losing those boys was a great heartache for both my wife and myself; at the time we were desolate. But gradually, with no boys of my own, I began to take a great interest in Scouting."

Then he reached into his desk and began to pull out pictures, letters and scrolls. There were numerous awards: The Silver Wreath, the Eisenhower Award, the Acorn, Silver Beaver and Special District Awards. There was an account of how he mastered artificial respiration with only one arm in order to receive his Scoutmaster's Key. While devoting most of a lifetime to working with youth, in a sense he had hundreds of boys, instead of two.

"What about the time you lost all your money in a bank failure?" I asked.

"Up until that event, I was a . . . well, just say that I loved money too



Faith

LEN LE SOURD



much and what it would buy. When I lost my money, I learned who my friends were, what a wonderful wife I had and how much I loved her. From then on, I decided that God would run my life—not money.”

The office didn't seem nearly as plain now. My eyes were caught by a picture on his desk of his wife—a woman with kind, gentle eyes. The pictures on the walls had a quality of warmth to them too, and the portrait of an amazing man was coming to life before my eyes.

“And the cancer, how was this turned into a blessing?” I asked.

For the first time, Roger Irving was slow in answering; when he did speak his voice was not as steady.

“In a way this was the hardest blow of all,” he said. “One of the greatest joys of my life was to sing. I sang in the church choir . . . solos too, for all kinds of organizations . . . I sang when I got up in the morning, and especially when things were not going well. Then the grim news—no more singing, ever; I came very near giving up.

“When they wheeled me into the operating room, the doctor asked me if there were any last words I wanted to say before he removed my voice box. I thought for a while . . . and God was very near to me . . . because the words that came out were those of the 23rd Psalm: *The Lord is my shepherd: I shall not want. . .*”

Roger Irving's eyes began to fill with tears. His mouth still moved but now no words were coming out. For many long seconds we sat there in silence as he struggled for speech. Finally, words started again.

“It is physically impossible for me to talk when I am emotional,” he said. “Since my operation, I have had to learn to speak by trapping air in my mouth and expelling it. It is called oesophageal speech.”

Then he untied a handkerchief wrapped around his neck. Right under

his Adam's apple was a hole big enough to insert a finger; through this opening he breathed. He described at length how people learn to talk and breathe after laryngectomic operations. Roger Irving had persevered many months to master this technique.

“Today it's clear how this laryngectomy has been turned into good,” Irving continued. “I have taught this same voice procedure to others. And just recently I was asked to serve on the faculty of the Post Graduate Course in Oesophageal Speech under the direction of the University of Miami School of Medicine.”

Roger Irving lost the sight of his right eye after an unsuccessful cataract operation. I asked him how he had benefited from this. He smiled.

“At the moment I have no answer for you. It happened too recently; the Lord hasn't yet shown me how to turn this blow into a blessing.”

I sat back, admiring this man of giant faith. My troubles, and the troubles of others I knew, now seemed small.

Yet there was still one big unanswered question, I knew that Roger Irving used his faith in God to triumph over calamity. But how did he obtain this kind of faith?

“I never would have made it by myself,” he admitted. “If you want to know the answer to this question, you will have to see my wife.”

Mrs. Irving, I discovered, worked as a receptionist in a medical supply store in downtown St. Petersburg. She was surprisingly small, with friendly, understanding eyes.

At first she was hesitant to talk about herself but finally did so in the hope it might help someone else. Coming from a simple, deeply religious background, she had felt a personal relationship to Christ during her teens.

“I had the feeling that with Jesus close to me nothing would go wrong

and I would have a sort of ‘pink cloud’ type of life,” she said. “How silly I was then.”

Then she described her marriage to Roger Irving, who was a good man, but who did not share her interest in religion and who was gone most of the week. The profane, easy-morals type of existence lived by a number of Roger's friends bewildered her. On top of this came the loss of her two babies.

“I don't know how many times there were,” she said, “when I told myself ‘I simply cannot go on this way another day.’ Yet, when I felt like quitting, I knew I had to pray. And there in my prayer I could feel the presence of Jesus. Then I would remember the passage, *‘For whom the Lord loveth, He chasteneth.’* ‘But why must He chasten me so much?’ I would ask.

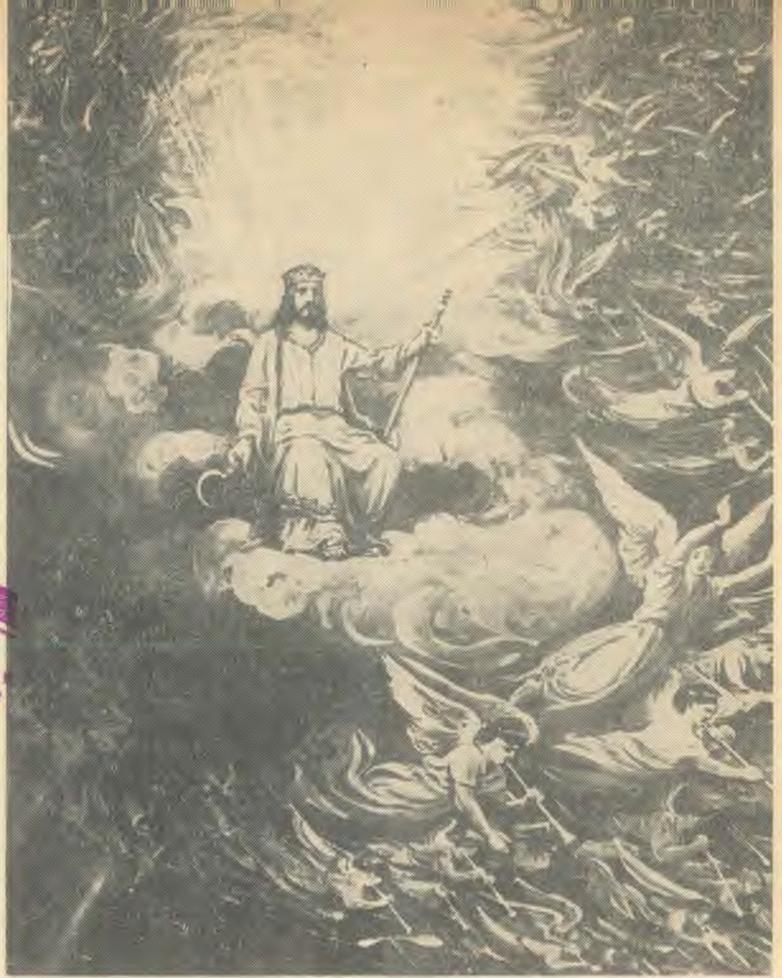
“Almost as in answer I would see the suffering in Jesus' eyes as He looked down on His tormentors from His Cross. And then I began to see that it was through His suffering that Jesus means so much to the world. And as He did in His big way, so I could learn to do in my small way.”

I sat there entranced by her eyes. They glistened, and a little smile kept playing across her face.

“Well, after a while I stopped feeling sorry for myself. My prayers began to focus more on others. Roger began to take more of an interest in the church. And I was thrilled to discover the great reservoir of faith power he had. Without it, we never would have made it together.”

Today, when troubles pile up for me I stop and let my mind go back to the image of a large man with thick glasses and a hole in his neck the size of a finger. Then I remember the pure serenity in the eyes of his gentle, sweet-faced wife. For these two remarkable people have found the secret of an indomitable faith. •

M. D. KODAN



Review Pictures



HOW SOON IS SOON?

"BEHOLD, I come quickly," says Jesus to His church through John the Revelator. This declaration is repeated thrice in the last book of the Bible.

"How quickly?" "How soon?" is the anxious inquiry of many who realize that by no human instrumentality can the world be cleansed and healed of its terrible ills.

On the question of the second advent of Christ, a leading doctrine of the New Testament, Christian people are divided into three main groups.

Group one ridicules the idea of a literal return of Christ to this world. They consider it a strange doctrine and think that those who preach it are unduly concerned with fundamentalist trivialities.

Surprising as it may seem, in this group are found not only liberal-minded laymen but also certain theologians and high church dignitaries.

About two decades ago, the members of the "United Gospel Band," of which I was then a member, went about the streets of Nazareth (South India) singing a Tamil song on the second advent of Christ. A translated version of the chorus reads:

"And yet a little while,
Jesus will come in kingly style.
We shall all then be gathered home,
Yes, soon will Jesus come."

The following Sunday morning, the Canon of the church in Nazareth referred to this in his sermon. Said he in effect, "Some deluded prophets of doom say 'Jesus will come soon.' Do not let them deceive you. He will never come again as they think He will."

People belonging to the second group believe that Jesus will come again, but relegate His advent to the distant and hazy future. Hence

the event becomes irrelevant to the life and concern of these people.

The third group believes in the imminent and literal return of the Lord. Its members form a minority among the devout, but included among them are some of Christendom's most illustrious sons. Even believers of the apostolic age were of this group. They clung with tenacious faith to the expectation that Jesus might come again during their lifetime. It was this belief that gave rise to the common greeting "Maranatha" among them. This oft-repeated salutation, used as people today use "salaam," meant "The Lord is coming."

They were comforted and encouraged by this blessed hope. It inspired martyrs with courage and steadfastness to face death in the arena. It filled the hearts of the oppressed with unspeakable joy and peace, enabling them to sing hymns of praise in prison cells and to sleep soundly on cold, rough stones with hands and feet shackled and bleeding.

But as centuries rolled by with no sign of Christ's return, hope yielded to despair and negative cynicism. Scoffers and scorners, therefore, began to say, even as they do today, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (See 2 Peter 3:4.)

It must, however, be borne in mind that God's reckoning of time differs from ours. With Him, say the Scriptures, "one day is . . . as a thousand years, and a thousand years as one day." 2 Peter 3:8. But lest the impious interpret this to their advantage, the inspired word goes on to say, "But the day of the Lord will come." Furthermore Christ disclosed to His disciples that a fixed day and hour known to the Father only, has already been appointed for this history-climaxing event. Jesus also pointed out certain signs that would alert mankind to the nearness of His coming. He wanted His people to be prepared.

It was in fulfilment of these prophecies that a religious awakening took place in various parts of the world about the middle of the last century. People in different countries, even school-going children, simultaneously began to preach that Christ was coming soon.

William Miller, one of the foremost of these Advent preachers, calculated from his study of the time prophecy of Daniel 8 and 9 that Christ would return on a certain October day. But great and bitter was the disappointment of William Miller and his followers when Christ did not appear according to this prediction.

Such unlicensed timesetting in the past is perhaps one reason why some people disdain even to consider the truth of Christ's second coming—a truth that is mentioned 1,518 times in the whole Bible, with more than three hundred of these references in the New Testament alone.

However the great disappointment of October 1844 led the believers to re-examine the question, "How soon is soon?"

A diligent and prayerful study of the Scriptures led them to see wherein they had erred. They discovered that in setting the date of Christ's coming they had gone contrary to the Scriptural statement, "Of that day and hour knoweth no man no, not the angels of heaven, but My Father only." Their reconsideration of the whole matter led them to a true understanding of "soon."

The day and the hour, it is true, no man can tell, but the nearness of His coming can be discerned by all. The signs of the times will reveal it.

These signs, many of them set forth by Jesus to His twelve disciples, are witnessing irresistibly and in no uncertain tones to the truth that He is coming and coming soon. It is awe-inspiring to watch current history fitting into the very mould shaped for it by prophecy.

Wars and rumours of wars, for example, foretold by Jesus Christ as an indication of the end, are increasing in our day both in extent and intensity. The greatest war yet known to history we recently experienced and rumours of still deadlier wars are filling the air. All this in spite of pious hopes and repeated conferences on peaceful co-existence.

Another sign of the last days foretold by the prophet Daniel, is an unprecedented increase of knowledge. "Many shall run to and fro," he said, "and knowledge shall be increased." Daniel 12:4. That we are living in such a time, there is no doubt.

Science and technology have advanced with incredible rapidity during the last one hundred years. In ancient times it took centuries to usher in a new age, whereas in our generation we have watched the development

of three ages—atomic, electronic and space. Dr. Wernher Von Braun, research director of the Marshall Space Flight Centre, National Aeronautics and Space Administration, goes so far as to say that mankind's accumulation of knowledge will double between 1960 and 1967.

The social, moral and religious signs of the last days, as predicted in the Bible, are being literally fulfilled in our day.

The brightest and the surest sign of the second advent is another given by Jesus Himself. He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

It is said that there are about two thousand languages in the world and that the gospel is being preached in about one thousand eight hundred of them! Before long, it shall be preached in the rest of the languages too. The Bible or portions of it have been translated into upwards of one thousand two hundred languages. That shows that we are not far from the end.

Daniel the prophet briefly outlined world history 2500 years ago, and predicted the rise and fall of universal empires. Speaking by inspiration, he said that the fourth empire, that of old Rome, would be divided into ten kingdoms and that "in the days of these kings shall the God of heaven set up a kingdom." Daniel 2:44.

All but this last part of Daniel's long-time prophecy has been literally fulfilled in past history. We are now living "in the days of these kings." Nearly fifteen hundred years have passed since the empire of the Cæsars was broken up into ten separate nations. The next kingdom will assuredly be the kingdom of Christ.

How soon then is "soon"? As someone has said, "Christ's second coming does not occur so quickly or so soon as impatience, nor yet so late as carelessness supposes."

We must, therefore, keep our spiritual ledgers in a state of constant readiness like one who never knows how soon he may be called to give an account. We are to measure all our days by the possibility that Christ could come any time. Living in this attitude of expectancy, we will do nothing in which we would not like Jesus to find us engaged.

"Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

For a better understanding of this and other related truths of the Bible, enrol today in a free Bible Correspondence Course. Apply to:
Dept. E., Box 35, Poona 1



WE HAVE ALL heard friends make the statement, "I haven't slept for a week." It is common for the doctor to hear such complaints. Some people even claim not to have slept for months.

Recently an experiment was conducted by the United States Army at Walter Reed Army Medical Centre in Washington D.C. to determine how long a patient can be kept awake. All manner of methods were used to prevent the soldiers from going to sleep. Still, all of them were asleep by the end of 80 hours. As a matter of fact, most of them were asleep within 72 hours. These boys were allowed to eat and drink freely of regular food and have frequent snacks between meals if they desired them.

Other experiments have resulted in constant wakefulness for periods extending beyond 100 hours with the use of stimulant drugs to prolong the time of wakefulness. These various experiments serve to demonstrate that no one really goes for long periods of time entirely without sleep.

Many outstanding leaders, including Thomas Edison and Napoleon, have enjoyed the reputation of being able to live for years on from one to three hours of sleep per night; however, they took frequent short naps during the entire 24-hour period and probably averaged six to seven hours of sleep.

One of the world's greatest authorities on sleep deprivation has observed many insomniacs, who supposedly were going for days or weeks without sleeping. He states that under controlled studies he has found these persons were getting a minimum of five or six hours of sleep each 24-hour period, even at the time they were insisting that they did not sleep a wink. Most of this sleep consisted of short naps of a few minutes' duration.

Although it is true that most insomniacs sleep more than they realize no doubt they do stay awake large portions of the night. However, their bodies are resting, even though their sleep is broken. Nonetheless, it is disturbing to lie in bed awake while the other members of the family are sleeping peacefully.

JAMES M. WHITLOCK, M.D.

Insomnia—Why?

Many factors contribute to insomnia. First, there are what we might call environmental factors—an uncomfortable bed, bright street lights, or noisy traffic outside. Usually we adjust to external factors of this nature and after a while are able to sleep through them without being disturbed.

Then there are organic, physical factors, such as temporary illness, disease or pain. These we can usually endure, knowing that they will not last long. Chronic illnesses or long-standing, painful conditions present another problem. Skilful medical management is essential at such a time. The patient should follow carefully the prescribed programme outlined by the

doctor, because irreparable harm may be caused by self-administration of powerful drugs, causing body damage or drug addiction.

The conditions listed above have little application to most of us. The vast majority of insomniacs have no physical maladies that keep them awake. Usually some frustration or stress from within is at the root of their problem.

However, we tend to dissociate the mental state and sleeplessness in our thinking. We also tend to dissociate our religion from the physical and emotional maladies of life.

Two Extremes of Viewpoint

There are two extremes of viewpoint on this subject. Some feel that godly people should have no emotional or mental problems—that all should be serene and calm with the pious. On the other hand some feel there is no correlation between the psyche and one's religious responses. Certainly, a good conscience and assurance that all is well with one's soul should and does do much to improve one's mental and emotional outlook. But even the most dedicated saint must guard against overstress, lest the nervous system reach the breaking point and beset him with mental illness.

Treatments for insomnia are legion. Every neighbour or fellow-worker can give you his pet remedy for sleeplessness. As is the case with various diseases that have many remedies there is no one sure cure. The best treatment of any illness is prevention. This holds true for insomnia. There is no substitute for a balanced life with a work-play-worship-rest programme which provides adequately for all the body's needs. Sleep comes as a well-earned reward for a day's work well done.

However, there are many things in life that interfere with a balanced programme. It matters not whether it is overzealousness in social service on one extreme or a guilty conscience on the other. If the mind is overworked with anxiety or stress and cannot rest when bedtime arrives, the patient will not readily fall asleep.

Many devices have been contrived to relieve mental stress—from counting sheep to working out complex mathematical problems. They are all aimed at diverting one's mind from annoyances or perplexities. It might be added, they are all usually unsuccessful.

The most important approach to the satisfactory treatment of insomnia is the reassurance that one never dies or even gets seriously ill from insomnia so long as he has a bed available to lie down on. This, of course, does not apply to the pre-psychoptic person, for example, whose mind is racing full speed ahead, not allowing his body to get caught up with his furious pace.

In insomnia it is a truism that "a merry heart doeth good like a medicine." Faith in God, trust in fellow men and a wholesome outlook on life in general almost assure a good night's sleep unless one is under such a heavy programme of work or study that, in his zeal, he does not allow himself to have a balanced life. If illness interferes with one's sleep, then the best solution is to follow a good doctor's counsel.

Several principles of a general nature are conducive to sleep. They include a neutral bath, lasting about 15 minutes, at bedtime, soothing music in the evening to facilitate relaxation, avoidance of an overabundance of fluids in the evening, avoidance of exciting music or pictures, a warm drink at bedtime and most important, the commitment of oneself wholeheartedly to the care and protection of our loving God.

In conclusion, it should be emphasized that, although most insomnia is on a psychological or stress basis, there are times when it is necessary to seek medical counsel regarding sleeplessness. ●

What is a Boy?

BETWEEN the innocence of babyhood and the dignity of manhood we find a delightful creature called a boy. Boys come in assorted sizes, weights, and colours, but all boys have the same creed: To enjoy every second of every minute of every hour of every day and to protest with noise (their only weapon) when their last minute is finished and the adult males pack them off to bed at night.

Boys are found everywhere—on top of, underneath, inside of, climbing on, swinging from, running around, or jumping to. Mothers love them, little girls hate them, older sisters and brothers tolerate them, adults ignore them, and Heaven protects them. A boy is Truth with dirt on its face, Beauty with a cut on its finger, Wisdom with bubble gum in its hair, and the Hope of the future with a frog in its pocket.

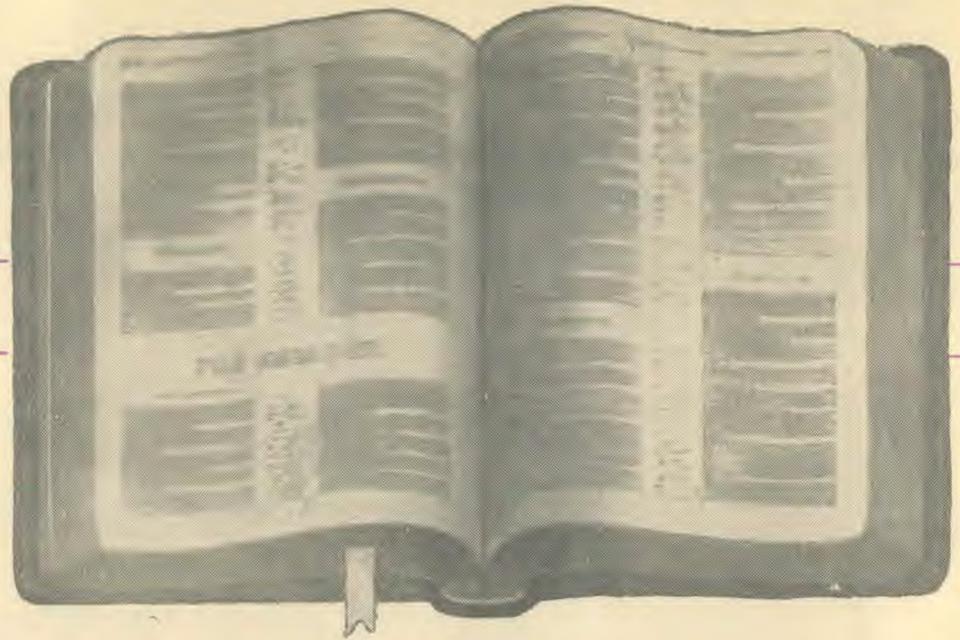
A boy is a composite—he has the appetite of a horse, the digestion of a sword swallower, the energy of a pocket-size atomic bomb, the curiosity of a cat, the lungs of a dictator, the imagination of a Paul Bunyan, the shyness of a violet, the audacity of a steel trap, the enthusiasm of a fire cracker, and when he makes something he has five thumbs on each hand.

He likes ice-cream, knives, saws, Christmas, picture books, the boy across the street, woods, water (in its natural habitat), large animals, Dad, trains, holidays, and fire engines. He is not much for company, schools, books without pictures, music lessons, barbers, girls, work, adults, or bedtime.

Nobody else is so early to rise or so late to supper. Nobody else gets so much fun out of trees, dogs, and breezes. Nobody else can cram into one pocket a rusty knife, three feet of string, an empty sack, two gum drops, six marbles, a catapult a chunk of unknown substance, and a genuine super-sonic code ring with a secret compartment.

A boy is a magical creature—you can lock him out of your workshop, but you can't lock him out of your heart. You can get him out of your study but you can't get him out of your mind. Might as well give up—he is your captor, your jailer, your boss, and your master—a brown-faced, pint-sized cat-chasing bundle of noise. But when you come home at night with only the shattered pieces of your hopes and dreams, he can mend them like new with the two magic words—"Hi Dad!"

(Next month: "What is a Girl?")



IT IS ONLY in modern times that leaders within the Christian Church have assailed the doctrine of the inspiration of the Bible. Over the centuries, of course enemies have not been lacking who have assailed it from without; but today it has become fashionable in many church circles to deny the inspiration of the Bible in the classical sense. The Bible is, indeed, now widely regarded as a book of human, not divine origin—inspired only in the humanistic sense that the Hebrews, who wrote it, had a genius for religion, just as the Greeks had a genius for philosophy, and the Romans a genius for government. The evolutionary interpretation of reality, which has so powerfully influenced the thinking of the Western world, assigned the Bible, in its different parts a place within the supposed gradual development of religion from the crude apprehensions of primitive man in his cave-dwelling to the refined concept of ethical monotheism of our day. This viewpoint inevitably accords the Bible a position of purely relative significance, in radical conflict with the high conception of it as the inspired Word of God addressing a unique revelation of truth to fallen (not rising) man, and therefore *absolute* in its significance.

Again, it is characteristic of the so-called neo-orthodox theology of our day, with its emphasis on "encounter," to define the Bible as a word of man which may, at certain times and under certain circumstances *become* the Word of God to me: that is, God may speak or reveal some truth to me through it, so that at that point in my experience it or some portion of it, functions as a Word of God to me. Correlative with this outlook are the conceptions of the Bible as not in itself the Word of God, but as *containing* the Word of God, as conveying truth through the "kernel" of myth, independently of whether or not the

"outer shell" in which the myth is enclosed is historically true, and even as—by a strange quirk of divine providence!—conveying truth through error. Conceptions of this kind are marked by a subjectivism which contrasts noticeably with the classical view of the Bible as an *objective* revelation given by God.

What then, are we to believe about the inspiration of the Bible? Three main witnesses have a claim upon our attention: the witness of the Bible to itself; the witness of history; and the witness of God.

The Witness of the Bible to itself. Some people take exception to the procedure whereby the Bible is allowed to witness to itself. Certainly, the argument "the Bible claims to be the inspired Word of God, therefore it is the inspired Word of God" is not by itself admissible. But it is a commonplace of legal justice that any person standing in trial has the right to engage in self-testimony. By itself—that is, in the absence of the independent witness of other persons or of circumstances—that self-testimony may or may not be true. The point is that it may be true, and so it must not be stifled. In the case of the Bible, it bears witness to itself in terms which, if true, are of the most vital consequence for the whole of mankind. Its witness must, therefore, be heard.

All who read the Old Testament cannot help being struck by the theme which so often and so extensively recurs that it may properly be described as the leading theme, namely, the assertion that it is *God*, not man, who is speaking. This impression is conveyed by the use of characteristic expressions, such as "Thus saith the Lord . . ." and "The word of the Lord came unto me, saying . . ."

The implication of such expressions is fully cor-

THE INSPIRATION OF THE BIBLE

From *BASIC CHRISTIAN DOCTRINES* edited by Carl F. H. Henry. Copyright © 1962 by Carl F. H. Henry. Reprinted by permission of Holt, Rinehart and Winston, Inc., Publishers, New York.

roborated by the witness of the New Testament to the Old. Thus the apostle Paul affirms that all Scripture is given by inspiration of God (or, literally is "God-breathed," II Timothy 3:16); the author of the Epistle to the Hebrews declares that it was God who spoke in time past in the prophets (1:1); and Peter asserts that the ancient prophets "spoke from God, being moved by the Holy Spirit" (II Peter 1:21). And what could be more significant for the Christian than the attitude of Christ Himself (with which, of course, the attitude of His apostles is fully consonant)? He emphasized not only that He had not come to destroy the law and the prophets but to fulfil them, but also that not one jot or tittle would pass away until all things were accomplished (Matthew 5:17 f.). The Scripture was for Him something that could not be broken (John 10:35). In the temptation in the wilderness the devil is on each occasion repulsed, without further argument, by a quotation from the Old Testament, "It stands written . . .," the plain inference being that it is the absolutely authoritative Word of God (Matthew 4:4, 7, 10). It was the Old Testament Scriptures, viewed in their entirety—"the law of Moses, and the prophets, and the psalms"—which the risen Saviour expounded to His disciples, emphasizing the necessity that all things written in them concerning Him should be fulfilled (Luke 24:44 ff.). Throughout the New Testament, indeed, the whole of Christ's life, death, and resurrection is seen in the light of the fulfilment of Holy Scripture, and therefore as a vindication of the Bible as the inspired Word of God.

But it may be asked, what of the New Testament? It, too, is not without its own self-testimony. If the Old Testament bears witness pre-eminently to the One who is

to come, the New Testament bears witness to the One who has come. It testifies to Him who, in His person and action as well as in His teaching, is the Word of God incarnate. The New Testament is the record of the imperishable truth which Christ brought and taught, Christ Himself proclaimed that heaven and earth would pass away, but that His words would not pass away (Matthew 24:35). Moreover, He promised to his apostles that the Holy Spirit would teach them all things and bring to their remembrance all that He had spoken to them, and would lead them into all truth and reveal to them things that were to come (John 14:26; 16:13). This is the very keystone of the New Testament and of the claims which it makes for itself. Accordingly it is a mark of consistency to find John affirming that the witness of his Gospel is true (John 21:24) or Peter classifying Paul's epistles along with "the other scriptures" (II Peter 3:15 f.).

The Witness of History. The witness of history to the Bible is the witness of the history of the Christian Church. Until modern times as has already been said, the Bible was always acknowledged by the Church to be the inspired Word of God. The significance of this fact can hardly be over-emphasized. The definition of the canon of Holy Scripture—and especially of the New Testament, since that of the Old was already established—in the period that succeeded the age of the apostles, so far from being the result of the assertion of an authority superior to the Bible (as though the books of the Bible became canonical because the Church pronounced them to be so), was in fact a recognition of this very principle of the divine inspiration of the Bible. It was a recognition of an authority vested in the biblical books which is unique and normative precisely because together they constitute the Word of God written. If there was one external factor which played a decisive role in the fixing of the New Testament canon, it was the equating of canonicity with apostolicity. Books which were not of apostolic origin were not admissible as canonical. In other words the authority vested in the apostles is now vested in their writings, through which they continue to govern the Church.

But there was no question of this authority of the apostles being *human* authority; for, inasmuch as it was derived from Christ, their divine Master, there was a divine authority, and their teaching (handed down in their writings) again was not their own, but Christ's, in accordance with His promise that the Holy Spirit would bring to their remembrance all that He had taught them, and would lead them into all truth. In defining the canon of Scripture, therefore, the Church, with the instinct of faith, was acknowledging and submitting herself to this authority, which even more than apostolic, was dominical; for, ultimately, the authority involved is none other than that of the Lord Himself.

Although the unanimous consent of the Fathers is in the main an ecclesiastical fiction, yet there was at least one doctrine in which they were united namely, that the Bible is the inspired Word of God. It was far from them to claim for their own writings the inspiration which they

To page 16

IN HOMES



IRENE PARKER

"I HOPE this will be really worth seeing. That last place pulled a Sphinx on us." Linda tried to straighten her legs to get the travel cramps out of them. Our family, along with a friend, were travelling through Europe in a Fiat 1100. Five passengers, all our luggage, plus cameras and lunch supplies, didn't leave much room for exercising away the aches that came with hours of riding.

"Say, that is quite an expression. 'Pulled a Sphinx on us.' I'll have to remember that when things turn out to be less than my expectations." And we all laughed together, remembering the recent disappointment that had been Linda's when we viewed the famous Sphinx in Cairo. For years she had imagined it would be a colossal piece of ancient masonry. "Why, the chinthes back home in Burma guarding Mandalay hill are bigger than that," she had said in mock disgust. We were heading now for the famous leaning tower of Pisa.

"This won't disappoint you, I am sure. I read an article recently in the newspaper which said, 'If something is not done soon, we may see the collapse of the Tower of Pisa in our generation!'"

"Oh, I hope it waits until I get there!" And Dennis gave an extra bounce in anticipation. "What are they going to do to the tower? Straighten it?"

"No, the article said they weren't going to straighten it, for then it would cease to be a tourist attraction. They are going to build a new foundation which will stop the tower from leaning over more with the passing years and possibly collapsing some day."

"This is Pisa now!" My husband, who was driving, scanned the sign-board. "Where is the tower? How will we ever find it?"

For a moment all conversation stopped as we began

hunting for signs which might direct us to the tower. The language problem made us hesitate to ask anyone on the street. However, on the village green we discovered a map, and from this we were able to head in the right direction.

"There it is! I see the top of a tower over there, and it is leaning." I pointed an excited finger in the direction of the tower. Then, with the top of the tower in view, my husband was able to drive up one street and down another until we found the entrance to the cathedral, famous for its leaning tower.

"Oh, it is a pretty tower. I want to take a picture before we try to scale it." With these words I extracted my camera from the jumble in the car and proceeded to take a picture.

Weeks later when the pictures had been developed, I made a discovery—a disappointing discovery. I had unconsciously lined the tower up with the horizontal and vertical lines on my range-finder in such a way that the tower was absolutely straight. Never mind if the trees and the cars in the picture were all leaning at a precarious angle, the tower was straight! Another Sphinx!

Sometimes we do that very thing when we take a mental picture of our homes and our modern families. We know that something is very wrong. The newspapers say that unless something is done to cure social and domestic ills, society will collapse. We read accounts of juvenile delinquency ever on the increase. Divorce rates are soaring. And yet in our mental picture of homes in general, we see everything cosy and wonderful, and only the background—this wicked world—is askew.

Let us take a sharp look into our range-finder. Can we find some of the reasons why the picture is distorted and see what can be done to bring our homes back to

what God intended them to be? Does the range-finder reveal the following scene?

Mother is rushed and harassed by the many duties needing daily attention. Often she is trying to hold down a job outside of the home as well. She has no time to read, to keep herself well informed, no time to be a companion to her husband, no time to keep in touch with the developing minds of her children. Is it any wonder she looks frustrated at the close of the day, impatient with the children, bored with household drudgeries, yet caught in a treadmill from which she sees no escape?

The husband and father has his share of problems during a gruelling day in this highly competitive business world. When evening comes he wants peace and quiet, his newspaper, his comfortable chair and the smiling approval of his appreciative wife. Instead he finds the children rude and disrespectful, noisy and disobedient. His wife is cross and far from attractive after her hectic day. More than likely he seeks solace at the Club or in any other avenue of escape that offers itself.

The young children do not know what they want. Instinctively they are searching for security, love, companionship understanding. Not knowing how to get it, they demand attention by misbehaving, only to be punished with scoldings or worse.

The teen-agers in the family demand grown-up privileges, yet refuse any of the responsibilities of the home.

What a distressing picture this! Is it one of your home? I hope not. Maybe we have just been looking at the negative! What kind of a picture do we want our friends and neighbours to see should they look through the range-finder at our homes? What should the mother of the home be like? The father and the children? What should be the atmosphere of our home?

We are told, "Your first aim should be to make a pleasant home. The mother should cultivate a cheerful, contented happy disposition." This will be her daily beauty treatment, as Charles Dickens once wrote, "Cheerfulness and content are great beautifiers, and famous preservers of youthful looks."

The wife's first requirement is emotional maturity. Marriage is for adults only. Individuals who are emotionally mature have a true sense of values and seek to make home a pleasant place to be. While seeking to improve their condition they are content with what they have. They study how to advance the happiness of each other and spend more time in "winning the companion" than in "winning the argument." They protect the home against ugly frowns, harsh words and disagreeable conversation.

If the wife is emotionally mature, she will make the home her first responsibility. The house will be kept clean and neat. Her delicious, yet healthful, meals will always be on time. The welfare and happiness of every member of the family will be her chief concern. She will consider her husband her equal and will let him know by word and action that she loves him.

There—we have mentioned the part of our home life which should pervade and dominate every scene. LOVE—love for each other and love for God. If the wife loves her husband, her children, and her home, she will be content, cheerful and happy day by day as she performs the home duties.

Now let us take a look at father. We are told that the husband and father is head of the household. The wife looks to him for love and sympathy and for aid in training the children. Therefore father will not expect to have all his evenings to himself. He will spend as much time as

possible with the children. He will associate with them in their work and in their sports and will win their confidence. He will help with the lessons which must be learned at home. If mother is especially tired from a hard day, father and the children will feel it a privilege to take the dishcloth from her hands and shoo her out of the kitchen occasionally. Even "washing-up" after a good evening meal can be fun for all.

Children, right down to the youngest, can learn to do little duties around the house, thus making their unique contribution to its order and well-being. A wee one may be too small to dust the tops of the tables but can save adult backs by dusting the chair legs and rungs. The little ones can learn very young to pick up their own toys and keep them neatly in a given place. If the children are thus rightly trained to be helpful, mother will begin to have time for self improvement, for keeping up with the times.

If father enjoys lending a helping hand, he will find his enjoyment multiplied by a happy companionable wife after the work of the day is finished. Now, we are not advocating that father come home from the office and take over the housework, while mother sits and reads a magazine. Not at all! But when father lends a helping hand, together they will have time for enjoyment after the evening duties have been shared by all. Together with the children they can pursue hobbies, enjoy reading good books aloud, or engage in games or musical pursuits.

The teen-ager who wants adult privileges must show his maturity. If he learns to contribute to the home now, more than likely he will contribute to the home of his own later on. A teen-ager is not too young to be trusted with the household budget and to learn the responsibilities of handling household funds. Then he will see why there are not funds enough to meet all his demands.

This training of children and young people is not easy, and surely parents in the home need divine help in meeting this responsibility. A popular writer once said: "Most of us have wished that children could be turned into good adults on the assembly line. It would be so easy: Take one healthy baby, add cod liver oil, a few years of education, liberal doses of religious training, a bath often, a haircut per month, sprinkle with the Ten Commandments, and there he is at 18—new, shiny, and ready to go."

But it cannot be done this way. Companionship, mixed with love, is the secret to a happy home. Companionship between husband and wife, and companionship between the children and the parents. Many families will not be able to afford a trip through Egypt and Europe, but memorable things can be done right in your own home.

One of the happiest memories that I have is one that costs no more than a few ingredients and a lot of hard work together. Our family likes a certain sweet, famous in Burma, but originating in Portugal. It requires several hours of cooking with constant stirring. Usually we plan to have each member of the family take a turn over the cooking pot, stirring with a big wooden spoon for a short 15-minute period. Then the next member takes over and stirs. By the time it has gone around the family twice or at most thrice, it is ready to be poured into buttered pans and enjoyed by all. It takes the whole evening to make, but by sharing the work and indulging in lots of companionable chatter, and enjoying the delicious aromas, plus occasional tastings, it becomes a family evening to be remembered by all.

The unrest in the world today, with emphasis on

To page 19



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.

"Lead us not into temptation"

In praying the Lord's Prayer, why do we ask the Father not to lead us into temptation?

The preceding verse asks for forgiveness of sins that are past—"Forgive us our debts, as we forgive our debtors," but since the struggle against sin never ends we are also bidden to pray for protection from future sins. Though we know that trials and temptations are the lot of mankind, we naturally shrink from them; therefore we pray, "Lead us not into temptation." The Greek word here translated *temptation* is not limited in meaning to solicitation to do evil, but includes trials of any kind.

God does not tempt us to sin for we read: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man" (James 1:13); but to strengthen our character He may permit temptations and trials to come to us. We should not expose ourselves to danger or run into it unnecessarily, but in God's providence we may come into circumstances that try us. Then we have the assurance of His help: "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" (1 Corinthians 10:13); "The Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9); and "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10).

Our Saviour was led by the Spirit into the wilderness to be tempted of the devil, Matthew 4:1. He was victorious because He met temptation with the word of God and because there was nothing in Him that responded to Satan's temptations. See Matthew 4:4, 7, 10; James 1:14. Temptation is not sin; yielding to it is.

One commentator says that the words "Lead us not into temptation" are a Hebraic mode of expression. God is said to do something which He only permits. The thought then would be, "Do not permit us to be drawn into temptation." Another explanation is that "Lead us not into temptation" is the negative way of praying, "Lead us away from temptation."

Anxiety Over Guilt: How Relieved?

What is the best remedy for worry over sins?

Confession and the acceptance of forgiveness that Christ has made possible by His death in our stead. Sin produces guilt, which brings a sense of constant uneasiness. When we know our sins are forgiven this uneasiness and worry disappears.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

Covetousness

In the commandment, "Thou shalt not covet," what does covet mean?

The commandment reads: "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox nor his ass, nor anything that is thy neighbour's." Exodus 20:17.

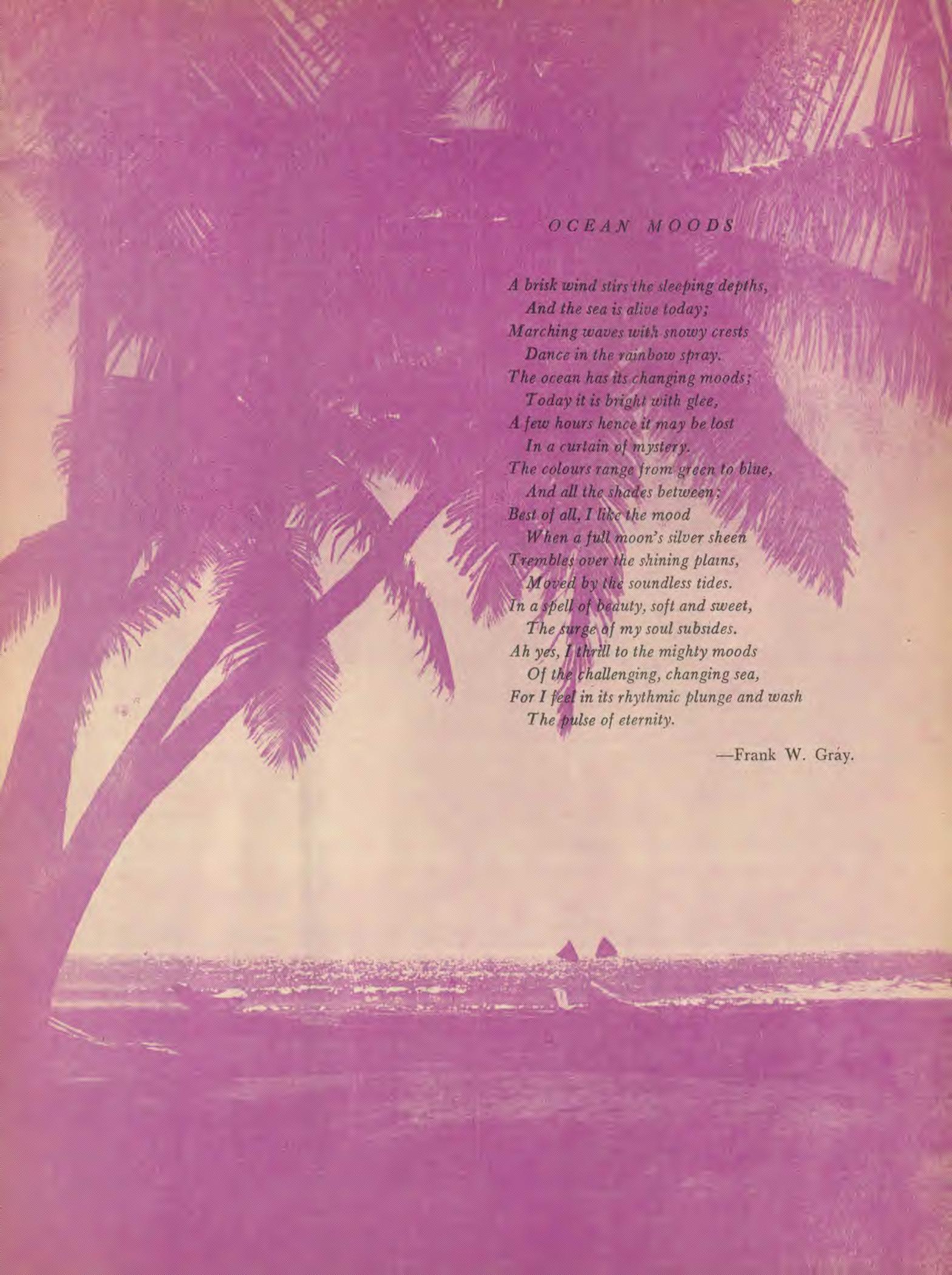
To covet means to wish to possess for one's self something that belongs to another. It implies a desire to have by unlawful means; that is, without offering a just equivalent in exchange. Coveting is the first step toward theft or robbery. This was true in Achan's experience, Joshua 7:18-21.

Covetousness is wrong because it may make one, in his impatience to possess, less able or less willing to put forth an honest effort to earn what he needs or wants. Thus it has a deteriorating effect on the character. Covetousness is associated with many other sins (Ephesians 5:3-5; Colossians 3:5), and it is no less a sin because our associates do not know it is cherished. God knows the heart.

It is not coveting to desire the property of another if it is for sale and one is willing to pay for it. For example, one would not be coveting his neighbour's house if it were on sale and he were willing to give money or something else of value in exchange. It would always be wrong, of course, to covet another man's wife, because a wife is not property to be bought or sold.

Sometimes the word *covet* is used in the Bible with the meaning to desire earnestly, as in 1 Corinthians 12:31, "Covet earnestly the best gifts." Our possession would not deprive anyone else of them.

Photo opposite: A. V. Ramamoorthy



OCEAN MOODS

*A brisk wind stirs the sleeping depths,
And the sea is alive today;
Marching waves with snowy crests
Dance in the rainbow spray.
The ocean has its changing moods;
Today it is bright with glee,
A few hours hence it may be lost
In a curtain of mystery.
The colours range from green to blue,
And all the shades between;
Best of all, I like the mood
When a full moon's silver sheen
Trembles over the shining plains,
Moved by the soundless tides.
In a spell of beauty, soft and sweet,
The surge of my soul subsides.
Ah yes, I thrill to the mighty moods
Of the challenging, changing sea,
For I feel in its rhythmic plunge and wash
The pulse of eternity.*

—Frank W. Gray.



Saro's Scar

VINIE RUFFO

SARO'S older brother owned a brand-new red bicycle. And Saro still raced around on her little old blue trike. One day she said, "Mummy, why can't I have a two-wheeler bike, too?"

Mother turned to her and smiled, "Well, dear, you are still too little for a two-wheeler. Why, your little legs wouldn't even reach the pedals."

Saro frowned. "But, mummy, may I ride it sometime?"

Mother was cutting potatoes for lunch. She put down the knife and turned to her little girl, "Now, Saro, don't you try to ride that bicycle. It's dangerous for a little girl like you. When you are older, daddy and I will get you one."

Saro walked away and went outside. Paul was riding his beautiful, shining bicycle. And she had just her old trike! She didn't feel very nice inside. Her chin dropped and her lower lip trembled.

Mother called from the kitchen, "I'm going next door to Mrs. Pandit's to take her some of our fresh tomatoes. Would you like to come along, Saro?"

"No!" Saro's voice didn't sound very kind.

"All right, then. Stay in your own yard and play," mother replied.

Saro looked at her brother having so much fun with his new bike. "I don't feel like playing," she sulked.

Paul rode up and down the long driveway many times. Then he stopped "Oh, I almost forgot. I'd better get that back yard cleaned up before daddy comes home." He parked his bike carefully beside the garage, "Remember, Saro, mother said to stay in your own front yard." He went around to the back of the house and started cleaning.

Saro didn't reply. She walked over to the sparkling new bike. She ran her hands over the smooth mudguards. She put her fingers around the handle-bars. A little smile crept onto her face. It would be such fun to ride it—just once! "I'll just get up on the seat and see how it feels." She lifted one foot, then the other, and sat on the lovely bike. How big she felt!

The desire to try riding the bike kept growing in Saro's mind. She would try it out just for a minute. Oh, she wouldn't try to ride far. Trying it out wouldn't be like riding it, and she would go just a tiny little way around the garage. Paul couldn't see her, and mother wouldn't be back for a little while. It was such a wonderful feeling to sit high on the seat.

Saro tried to put one foot on the pedal. It didn't reach. Then she stretched and leaned over so her foot could

reach. She tried to place her other foot on the other pedal, but she found her legs were much too short. Then—she didn't know how it happened—she felt her leg twisting. She pulled and pulled to get it out. It was caught. Oh, what could she do? She pulled and pulled again, and suddenly the big bike fell right on top of her. She felt a terrible pain in her twisted leg. Blood oozed from a big gash over her knee. "Mummy, mummy," she screamed.

Mother heard from next door and came running. Paul came racing into the front yard. "What happened?" he asked.

"Oh, I don't know exactly how it happened, but Saro is hurt," mother exclaimed and ran to Saro. She lifted the bike, and then she saw Saro's twisted leg with blood all over it. "Here, Paul, help me. Hold up the bike." Mother released Saro's leg while Paul held up the bike.

The big, ugly cut on Saro's leg was frightening. Saro cried, "Mummy, it hurts! It hurts!" Mother held her close.

Quickly mother carried Saro to the hospital. Paul was also with them.

At the hospital the doctor used a big word to describe the cut. He called it a "laceration." He had to give Saro an injection and then he said to mother, "I'll have to stitch it."

Saro sobbed while the doctor and the nurse worked on her. The doctor told mother he put ten stitches on her leg. She would have to keep her leg bandaged for a few weeks. And he said she would always have a scar.

Then mother brought her sad little girl home.

When daddy wanted to know how it all happened, Saro felt sad, and tears streamed down her face; but she had to confess to daddy, "Mummy told me not to try to ride Paul's bike, but I disobeyed."

Daddy looked unhappy. He put his arms around Saro. He wiped her tears. "Now you know why mummy didn't want you to ride the bike, and why it's always important to obey."

After many days Saro's leg healed, but a big, ugly scar remains on her leg, and everytime she looks at it she remembers what made it. ●

INSPIRATION OF THE BIBLE

From page 11

attributed to Scripture. And the same is to a particular degree true of the age of the Reformation, when, in the light of the biblical revelation, which then shone forth again after centuries of spiritual darkness, all pretended authorities were exposed as spurious except in so far as they were subject to the supreme authority of the Word of God. Also worthy of notice is the inconsistency of modern liberal authors who, while denying the objectivity of the Bible as the Word of God nonetheless commonly seek to authenticate the theology they propound by adducing statements and quotations from the Bible, as though it were in fact objectively authoritative.

Mention may also be made of the history of persecution. Men and women from generation to generation have given proof of the inspiration of the Bible by the radical transformation which the reception of its message has produced in their lives, so much so that they have held the Bible to be more precious than any other possession, and have been willing to suffer torture and death rather

than deny its truth by which they have been set free. Attempts also to destroy the Bible, to burn it, to ban it, or in any other way to obliterate it from society, have ever proved futile. Not only does it continue unchallenged year after year as the world's best-seller, but it is beyond doubt the greatest force for good and blessing in every sphere of human society.

The witness of history to the inspiration of the Bible is indeed massive, and it powerfully confirms the witness of the Bible to itself. When, as at the present time, the Church is tempted to leave the old paths and to disparage this witness of her history, she should ask herself whether she is not in fact thereby in danger of ceasing to be the Church and bartering her heritage for something that is not of God but of the devil.

The Witness of God. Here we come face to face with that testimony which is absolutely conclusive and inextinguishable. The witness of God is greater than the witness of man. It needs no support but stands firm by itself. Briefly stated, the position is this: if the Bible is in reality the inspired Word of God, it must as such be self-authenticating; it is in no need of human sanction. God Himself witnesses to the truth of the Bible. As its Author He also authenticates it to the heart and mind of every believer. It is by the operation of the Holy Spirit that we are brought to faith in Christ, and that saving faith is founded upon the Good News proclaimed in the pages of the Bible, and nowhere else. It is by the internal witness of the Holy Spirit that we acknowledge and appropriate the biblical message, and are assured daily and constantly that "all scripture is inspired of God."

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life."

—Education p. 126.

As the witness of the Holy Spirit, this testimony is objective; as an internal witness within the believer, it is subjective. As at the same time both objective and subjective, this witness is completely impregnable. He who experiences it cannot gainsay it. He who gainsays it has not experienced it and should search his heart as to why this is so.

In all charity and humility we would invite those to whom this internal witness of God the Holy Spirit is something strange to consider whether they are not lacking one of the essentials of genuine Christianity, and whether, consequently, they are in any proper position to assail the doctrine of the inspiration of the Bible. We would urge them to pray that God will grant them the witness of the Holy Spirit to convince and enlighten both heart and intellect.

Finally, let us ever remember that the primary purpose and function of Scripture is to lead us to Christ, that its proper place is within the framework of God's plan for our redemption. Hence Paul advised Timothy that the Holy Scriptures were able to make him "wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15); Peter reminds his readers that "the word of the Lord abideth for ever," adding that "this is the word of the gospel which was preached unto you" (I Peter 1:25); and John, in describing the purpose of what was possibly the last in time of the biblical writings, asserts: "These things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:31).

"The Scripture," wrote the reformer and martyr William Tyndale, to whom, more than anyone else, we owe the priceless treasure of our English Bible, "is that wherewith God draweth us unto Him and not wherewith we should be led from Him. The Scriptures spring out of God, and flow unto Christ, and were given to lead us to Christ. Thou must therefore go along by the Scripture as by a line, until thou come at Christ, which is the way's end and resting-place." May God grant us to use this holy book for this holy purpose. ●

EDITORIAL

From page 3

had their legions, but that didn't make Nazism right. The ancient Jewish nation was practically unanimous in condemning and crucifying Christ, but that made their crime no less heinous.

On the other hand, we are not to conclude that the minority is necessarily right either. Numbers, we repeat, just do not decide the issue. Minorities however, have frequently been right. This has happened often enough, in fact, that no one should hastily decide against something simply because only a few people believe in it.

The Noachian flood disaster early in human history provides a case in point. Only Noah and seven members of his immediate family formed the minority that believed a flood was coming. Doubtless many of their contemporaries rejected the possibility of such a catastrophe simply because the majority did.

But the flood did come. The minority was right. Swept away by the turbulent waters, the majority was literally dead wrong.

Warnings against majority-induced decisions are particularly relevant in today's conformist society. "Few individuals," discerningly stated *Time Magazine* a few months ago, "have the emotional security to base their choices only on their inner resources."

It went on to cite ecumenicity as the great trend of this century. Without decrying unity as an ideal, it did point out that "there is no denying that this diminishes the individual's feeling of freedom, his sense of controlling his own destiny."

Does it not also heighten the danger that truth might be lost by default? It certainly lays down a guideline that a majority vote on any issue is not *per se* proof of its infallibility.

The vast majority of the human race have refused the richest gift Heaven could bestow upon them, the gift of eternal life. Unfortunately many have been influenced in their fatal choice by sheer preponderance of numbers on the negative side.

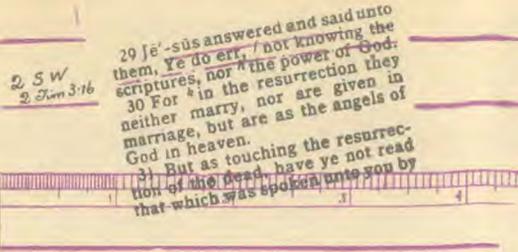
It was this type of pernicious reasoning that Jesus warned against. He painted a picture of two gates and two roads. Matthew 7:13, 14. One, broad and attractive, led to damnation; the other, strait and narrow, led to salvation.

On which road was the majority travelling? On the broad way, said Jesus, "Many there be that go in thereat." He sorrowfully observed, "But a landslide victory for wrong didn't make it right."

Seek not, therefore, we urge again, the sanction of numbers for your course of action. This may lead you astray. Seek rather to know God's will as set forth in the Bible. Following this you can't go wrong even if you are a minority of one against the whole world.

—T.R.T.

(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.)



MARK YOUR BIBLE

Conducted by Bernard Pincha

No.	Title	First Text	Code	No. of Texts
5	Bridging the chasm of sin	Acts 16:30	BCS	11

BRIDGING THE CHASM OF SIN

A JAILER went on his night rounds, checking every door and lock. Satisfied that all was secure, he retired for the night. Imagine his horrified surprise a few hours later to be awakened by a terrible din and to find all the prison doors wide open.

Supposing that every prisoner had escaped, he knew his own doom was sealed. Dreading to face trial over what was sure to be interpreted as official negligence, he was about to commit suicide. But then an assu-ing voice was heard. Paul, one of the prisoners, was speaking.

"Do thyself no harm," he said. "We are all here."

This was one of the two "desperadoes" who had been brought to the jail the night before. Though described as particularly dangerous, they had not appeared that way to the warden. On the contrary, they seemed like noblemen. Their dignified calmness and courteous behaviour had greatly impressed the jailer. So much so, that he himself had greatly admired their composure and had wondered what the secret of such a life could be.

Now under most unusual circumstances the two men and the jailer were facing each other again. And the criminals, if such indeed they were, seemed to exhibit the same characteristics of greatness they had shown upon arrest and imprisonment the evening before.

These were no ordinary men. What power could make them so remarkably good? Whatever it was, the jailer wanted it.

1. Equating Paul and Silas' experience with that of victory over sin, what significant question did the jailer ask?

Acts 16:30. "Sirs, what must I do to be saved?" (2 BCS Acts 16:31.)

Somewhere on the highway of life each one will be confronted with this question. We long to possess the joys

of victorious living, but instead of a smoother road ahead we view with horror the grim, dark chasm of sin that separates us from the heavenly shore of permanent peace.

Paul the p.isoner had himself known the deep longings that the jailer was now experiencing. Once he too, finding no way to advance, had cried out in despair, "O wretched man that I am! Who shall deliver me from the body of this death?" Romans 7:24. And he had found the answer in a Person, in a new life which this Pe.son had given him. He had thus been enabled to live righteously, and to carry on courageously in spite of injustice and hardship. This was the very thing that had so deeply impressed the jailer.

2. Summing up his own experience and all redemptive theology in one masterful sentence, how did Paul direct the jailer as well as all other sin-burdened souls to the Saviour whose life and ministry bridges the chasm of sin?

Acts 16:31. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (3 BCS John 3:16.)

3. In what great statement did Jesus Himself briefly set forth heaven's provision for rescuing sinners from their hopeless situation?

John 3:16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (4 BCS Phil. 2:5-8.)

4. In order to lead men across the chasm of sin, what important step did Jesus Himself first have to take?

Philippians 2:5-8. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (5 BCS Heb. 4:15.)

5. Living as a man among men, how did Jesus further qualify as the world's Redeemer?

Hebrews 4:15. "[HE] was in all points tempted like as we are, yet without sin." (6 BCS 1 Thess. 5:9, 10.)

"But God wants us to see . . . the Son of God and man in one perfect Person, who became like us in every way except sin, who never broke any commandments, and who therefore can save those who do." Peter H. Eldersveld, *Of Law and Love*, p. 84.

After listening to an array of false witnesses Pilate announced, "I find no fault in this Man." (Luke 23:4.)

6. What painful step did Jesus eventually take to save sinful man from the abyss of eternal ruin?

1 Thessalonians 5:9, 10. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that . . . we should live together with Him." (7 BCS 1 Cor. 15:14, 20.)

"Even a million-dollar monument would not be too expensive to commemorate what she did," said a news-caster commenting on the heroic death of a young air stewardess. When the plane had burst into flames she could have escaped but she hastened in and out and saved twenty-one out of twenty-eight. Her charred body was found later, with the body of a baby clasped in her arms. More than a million-dollar monument to personal sacrifice is the cross of Christ. "Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, My God, why hast Thou forsaken Me?' Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. . . . For one sinner Christ would have laid down His life. . . ." E. G. White, *Christ's Object Lessons*, p. 196.

7. If the death of Jesus had been the end of the story of Jesus' bridging the chasm of sin, how would faith in Him as a complete Saviour have been nullified?

1 Corinthians 15:14, 20. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept." (8 BCS John 20:17.)

When the disciples of Jesus laid His body in the tomb, their lamp of hope and faith in Him began to flicker and go out, giving place to utter darkness. It was the resurrection that restored their complete faith and trust in Him.

8. To perfect the reconciliation of sinful man to God, what further step was necessary in the life of Christ?

John 20:17. "I ascend unto My Father, and your Father; and to My God, and your God." (9 BCS 1 Tim. 2:5.)

"The condition of the atonement had been fulfilled. . . . He had won the kingdom. He had wrested it from Satan. . . . He was on His way to the throne of God, to be honoured by the heavenly host." E. G. White, *Acts of the Apostles*, pp. 29, 30.

9. In the work of completely bridging the gulf between earth and heaven what is Jesus doing now?

1 Timothy 2:5. "For there is one God, and one Mediator between God and men, the Man Christ Jesus." (10 BCS Heb. 10:37.) See also 1 John 2:1: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous."

"In the courts above, Christ is . . . pleading for those for whom He has paid the redemption price of His blood.

Centuries, ages, can never lessen the efficacy of His atoning sacrifice." E. G. White, *Acts of the Apostles*, pp. 552, 553.

10. What final step is necessary in the life and ministry of Christ to close the gap that exists between us and an eternity of bliss?

Hebrews 10:37. "For yet a little while, and He that shall come will come, and will not tarry." (11 BCS Acts 4:12.)

11. Because of all that was involved in restoring sinful beings to that perfection of character necessary for citizenship in heaven and Jesus' unique eligibility to perform this ministry, to what inescapable conclusion are we forced regarding Christ's exclusive position as the world's Redeemer?

Acts 4:12. "For there is none other name under heaven given among men, whereby we must be saved." (11 BCS //.)

Twenty-five year old Paul Gordon who was awaiting execution for murder was jerked out of complacency by the unavoidable question, "What must I do to be saved?" It led him to the total acceptance of the only One who bridges the chasm of sin. This enabled him to remain calm in the hours before execution. Three minutes before he slumped to death in the electric chair he began to sing, "Precious Lord, take my hand."

Are you burdened with guilt? Is the question "What must I do to be saved?" disturbing you now? You can with confidence invite Jesus to take your hand. He will take it and lead you across the chasm safely to the eternal shores.

"Have faith in God
One way of salvation, only one,
Have faith in God,
In Christ the only begotten Son,
Have faith in God
Today and till life's race is run,
Have faith, dear friend, in God."

HOMES IN FOCUS

From page 13

crimes committed by young and still younger criminals, is enough to cause faintness of heart, dread and foreboding. But let me conclude with a poem which filled me with hope as I read it and put the picture of home back into focus.

"As long as there are homes where fathers come at close of day,
As long as there are homes where mothers plan and children play,
As long as boys and girls are taught to love the truth, the right—
So long our cities will survive the years, and last the night.
"As long as there are homes where beauty dwells and books are read,
As long as there are homes where kindness reigns and prayers are said,
Although wars fling hatred on the world, and nations grope,
With homes like these, and children waiting here, we still have hope."

—Carl S. Ell, in *Think Magazine*



Review Pictures

THE LORD'S PRAYER—2

Hallowed Be Thy Name

Ellen G. White

TO HALLOW the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. "Holy and reverend is His name." (Psalm 111:9.) We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience-chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!

But to hallow the name of the Lord means much more than this. We may, like the Jews in Christ's day, manifest the greatest outward reverence for God, and yet profane His name continually. "The name of the Lord" is "merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin." (Exodus 34:5-7.) Of the church of Christ, it is written, "This is the name wherewith she shall be called, The Lord our Righteousness." (Jeremiah 33:16.) This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father. The prophet Jeremiah, in the time of Israel's sore distress and tribulation,

prayed, "We are called by Thy name; leave us not." (Jeremiah 14:9.)

This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, "Hallowed by Thy name," you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonour to the "worthy name by the which ye are called." (James 2:7.) God sends you into the world as His representative. In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You cannot hallow His name, you cannot represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like His
Is more than books or scrolls.
From scheme and creed the light goes out;
The saintly fact survives:
The blessed Master none can doubt
Revealed in holy lives.

—Whittier