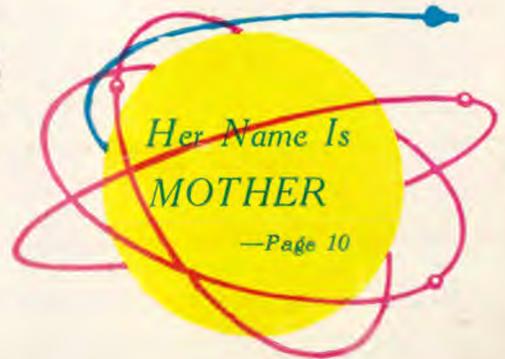




OUR TIMES

MAY 1965



Her Name Is
MOTHER

-Page 10

Compassion, Please!

JOHN M. FOWLER

PLACE: NEW YORK. Date: March 13, 1964. Time: 2:30 to 3:00 a.m. In that half hour cruel stabs snatched away the life of an innocent young girl, revealed one apparently respectable man as a murderer, and turned thirty-eight decent people into moral descendants of the Levite and the priest of the parable of the Good Samaritan.

The story is as simple as it is brutal. Returning from work Catherine Genovese parked her red Fiat car 35 yards from her flat, and as usual walked toward her room—as usual, that is, except that her knees were quivering with fear of a shadow. She saw ominous danger stalking her and started to run. And the man who had been shadowing her ran too. Jumping on her back, he stabbed her several times till she stumbled to the ground. She struggled, stood up, and stumbled again. The young felon stabbed, looked up, and stabbed again.

"Please help me, oh help me, I'm dying," the victim cried.

As an echo to her sobs, window shutters here and there rattled as they were pushed open. Also a few lights flicked on for a moment in the near-by apartment building. Annoyed at being disturbed, some tenants peered out to shout invectives. That was all. No one dared or cared to put on the garb of the Good Samaritan.

"Leave that girl alone," one kindly "Levite" advised, then closed his shutters and went back to bed, as did the rest of the spectators.

For a few moments the bandit did withdraw, only to return again to finish the job. And he did so unperturbed—without the slightest fear of being challenged by anyone.

Yet the fatal ordeal of Catherine was watched at one stage or another by thirty-eight citizens of that respectable city. Why didn't anyone go to her rescue? Why didn't someone at least dial the police?

Investigations revealed one and only one answer: fear of getting involved, of being questioned or of possibly having to go to court.

The killer of course was condemned to the electric chair for his crime. But those negligent eye-witnesses, some of them anyway, are no doubt suffering from a troubled conscience for what they failed to do. The episode is a sorry commentary on the condition of the world we live in today—loveless, heartless, and indifferent.

Beyond this, however, the cruelty of the story poses

some heart-searching questions: As human beings are we responsible for the lives and welfare of our fellow men? Are we to involve ourselves in the day-by-day drama of human misery, giving a helping hand to someone in need? If the answer is no, as in the case of those thirty-eight New Yorkers, think what would have happened—

If God had not wanted to become involved in the battle against sin?

If Christ had refused to get involved in man's hopeless dilemma, avoiding Gethsemane and the agony of the cross?

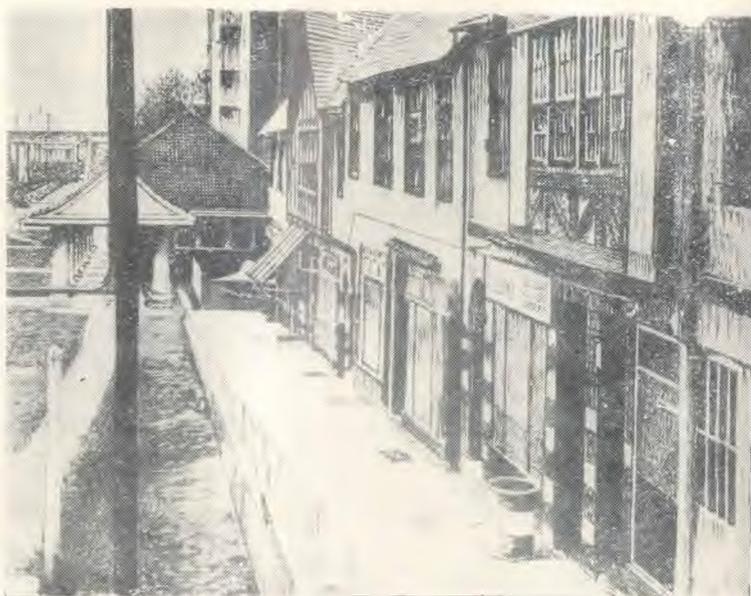
If St. Paul had chosen to evade conflict and hardship rather than undergo peril and risk of life itself in order to carry the gospel to the Gentiles?

If Luther had shunned involvement with the mightiest force of the dark ages?

In the great conflict between good and evil there is no room for non-involvement.

The reason for active participation in the issues of life becomes all the more apparent when we realize that the Jericho road passes by everyone's house and there are many "Catherines" on the way. Like the Good Samaritan let us have "compassion" on them—the poor, the needy, the sick, the orphan, the widow—and take "care" of them.

While 38 men and women quietly watched from their windows, Catherine Genovese was terrorized and left to die at the doorway below the awning pictured here.



Their Life in Her Hands

MOTHERS ARE seldom in the headlines. But that doesn't mean they don't make them. Long before the boys at the copydesk in any newspaper office write the heading of a story, mothers behind the scenes are busy shaping the characters of the people involved.

It's true all along the line. Respected leaders of society and government who figure prominently in the news were once impressionable little boys and girls under some mother's influence. Years ago in Ram Nagar, for example, near Banaras, a dedicated mother started making some of today's headlines. Like many another unsung hero, she went quietly about her home duties little realizing that under her care was a lad who would some day be India's prime minister. Among other sterling qualities she built into his character was undeviating loyalty to his country. "*Jan chali jai to jai*," she reportedly drilled into him, "*magar desh bana rahe*."

Another generation back was Smt. Puthlibai Gandhi. Mother of one of the world's most illustrious sons, she herself was quite ordinary. But to her goes a large share of the credit for the Mahatma's greatness. Even he said so. "I learned from my illiterate but wise mother," he wrote toward the end of his life, "that all rights to be deserved and preserved come from duty well done." No wonder dedicated service to his fellow men was second nature with him. His life had been moulded that way by his mother's hands.

Geneticists tell us that a baby's sex is determined entirely by the father. Not so its character. Whether an infant grows up to be a noble personality or a misfit in society depends largely on the mother. Its life is in her hands.

Why do we say this? For two

To page 17

ARTICLES

Editor
T. R. TORKELSON

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

Lord, What Wilt Thou Have Me To Do? 4

by George R. Jenson

Making Sense Out of Time-tables 6

by J. Pandit

Love—Life's Great Principle 8

by Elizabeth Spalding McFadden

Her Name is Mother 10

by Juanita Singh

"Forgive Us Our Debts . . ." 20

by Ellen G. White

REGULAR FEATURES

Events and Trends 2

Editorial 3

The Family Circle 12

From the Book 14

For Juniors 16

Mark Your Bible 18

Cover: Colour transparency by B. Kadne

"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 Dhanmaudi Road, Dacca; for Ceylon—15/2 Alfred House Gardens, Colpetty, Colombo 3; for West Pakistan—Oriental Watchman Publishing House, 32 Mozang Road, Lahore; for Burma—Book & Bible House of Seventh-day Adventists, 68 U Wisara Road, Rangoon.

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

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, 828-65.



O. Stemler, artist

LORD, WHAT WILT THOU HAVE ME TO DO?

PROBLEMS IN
HUMAN MISBEHAVIOUR—5

GEORGE R. JENSON

SAUL OF TARSUS journeyed from Jerusalem toward the city of Damascus to exercise a merciless persecution against those whom he considered to be heretics. Suddenly, his journey was interrupted by a brilliant light from heaven; and he fell helpless to the earth. A voice said, "Saul . . . why persecutest thou Me?" In terror he responded, "Who art thou, Lord?" In answer came the words, "I am Jesus whom thou persecutest." This experience in the life of a man who later became one of the greatest Christian apostles serves as the basis for the question to be considered at this time, "Lord, what wilt Thou have me to do?" Almost spontaneously convicted sinners of all ages have uttered this, or a similar cry, in their quest for goodness.

Not the least important aspect of this remarkable divine intervention in the life of a mortal man was God's exposure of the sinfulness of Saul's previous behaviour. It is even more remarkable when it is considered that Saul, prior to this experience, con-

sidered the persecution of the hated Christian sect, in which he had so rigorously engaged, to be an act of righteousness—worthy of commendation from God. In speaking of his early life, Saul, who later became known as the apostle Paul, said that in the light of the righteousness of the law he was blameless. The disclosure by God to him of the true character of his prior behaviour revealed that it was sinful. Without this divine revelation, he didn't recognize the true nature of his actions, and neither can we many times. In perplexity he acknowledged his ignorance and searchingly he sought the Lord, "What wilt Thou have me to do?"

The question, restated, is: "What can we do about sin in our lives?" "How can humanity be rid of the curse of human misbehaviour?"

It is true that increased knowledge may expel errors arising from ignorance or poor judgment. And other remedies may be applied to certain types of human lapses. We can, through the exercise of our wills, for

example, refrain from certain overt evil behaviour. But in the final analysis, it still remains obvious that all human remedies for sin put together have failed to rid the family of man of the curse of sin and evil.

Anciently, prior to the great flood which destroyed most of the living inhabitants upon the earth, a characterization of human behaviour was given by the Creator Himself in these words, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Genesis 6:5.) Of a subsequent generation it was likewise stated, ". . . And now nothing will be restrained from them, which they have imagined to do." (Genesis 11:6.) A later Biblical author penned these words, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Ecclesiastes 8:11.) Jeremiah the prophet said, "The heart is deceitful above all things, and des-

perately wicked: who can know it?" (Jeremiah 17:9.)

Suppose you and I acknowledge—as many refuse to do—that evil is an integral part of our behaviour and thoughts—of our very character. Does that help any? Yes, at least it brings the problem out into the open for closer inspection. But it doesn't answer the obvious question: "What are we going to do about this evil?"

There are those who ardently affirm that it lies within human power alone to change the order of things. Wilfred Peterson wrote, "Man alone is the architect of his destiny." William James declared that the greatest revolution in his generation was the discovery that human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives. No one may rationally doubt the capabilities and capacities of man to drastically reform certain facets of his behaviour. All of the processes of our modern educational, cultural, and social institutions are directed toward the task of improving human behaviour and experience.

But in spite of all these praiseworthy exploits and accomplishments, the problem of human misbehaviour still persists. No doubt many forms of human evil now wear the garb of social refinement and cultural sophistication; but evil or sin in the human heart is as much a part of each human life today as it ever was. Proponents of the idea that, given time, man will eventually eradicate error and evil from human experience ought to solemnly note the utter inability of man within the past six thousand years of recorded human history to overcome and destroy sin. Jesus Christ declared, "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." (John 8:34.) The world is a slave to sin. You and I are natural-born slaves to sin. As such, we are wholly unable by any human devising to escape from its domination.

But this is not the entire picture. It only reflects the human aspect or relationship to sin. The *Holy Bible*, friend, portrays a Being who is at enmity with sin. He has the answer to our question. He knows what to do. This Being is God, the Creator of heaven and earth. He is wholly righteous and just. God is described in the Scriptures in these words, "Far be it from God, that He should do wickedness; and from the Almighty, that He should commit iniquity." (Job 34:10.)

The central teaching of the *Bible* is that this holy and righteous God has decidedly intervened in the affairs of the human race and has provided a way whereby man may escape from the slavery of sin. This activity on the part of God in behalf of man is so positive and dynamic that words alone are inadequate to portray it in its fulness. Sufficient light has been recorded for man in the *Bible* that anyone who is willing to lay aside preconceived opinions and personal prejudices can discern this way of escape from sin.

This plan is for YOU! It is for ME! It is for ALL men! No barriers of creed or caste exclude anyone from it. God has provided a way of deliverance from sin which has been in operation from Adam's time, when sin first marred the experience of mankind, until now.

The historical focus of this provision made by God for sinful man centres in the life, death, and resurrection from the dead of the Son of God. Jesus Christ, by His sinless life and substitutionary death, has done that which man could never do. He has broken the power of sin and death over the human race. That's what He meant when He said, "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) The freedom promised here is complete freedom, both from the guilt of sin as well as from its power and ultimate consequences. St. Paul referred to this dual triumph in his declaration: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2.)

Yet, there are doubtless some who question the current efficacy or relevancy of a historical figure who lived two thousand years ago. How can a man depend upon one whom he has never seen, and whose life upon the earth is known primarily through historical records, for deliverance from sin? This important point deserves consideration. In other words, we come back to that inevitable question, What am I to do?

To begin with, could we not agree that we are all largely dependent upon events which happened long ago for our very existence? For instance, we cook our food over fires that burn coal and natural gas that has been preserved for us without any effort on our part for thousands of years below the surface of the earth. Likewise, our automobiles consume petrol from a similar source. Light that

originated on certain stars thousands of years ago is just now reaching this planet. We who live today are indebted far more than we know to past events. Similarly, our present state of cultural and other forms of human achievement would not have been possible had not great men of the past preserved for us the wisdom of their experience. So the fact that Jesus Christ lived centuries ago would not in itself rule Him out as a benefactor of modern men.

But actually this analogy is completely inadequate. Jesus Christ is still alive! His relationship with human beings is contemporary and vitally real.

Mention was earlier made of the animosity which Saul had demonstrated in the first century toward the followers of Jesus Christ, whom he and most Jews thought dead and buried. He relentlessly persecuted them and caused many to be put to death. He refused to have anything to do with Jesus Christ or anyone who believed in Him. Then came the Damascus road experience. Saul had a personal encounter with Jesus Christ.

But how could this be? Had not Jesus been put to death on Calvary by the most ignominious of deaths—the cross? Ah, friend, herein lies the uniqueness of a personal relationship with Jesus Christ, both for us as well as for Saul. Jesus Christ lives! He was alive in Saul's day and He is alive today. Sure, He was crucified. He died and was buried; but the tomb could not hold Him captive. At the appointed time He rose again and ascended to heaven. St. Paul later said of Jesus Christ, "But unto the Son [Christ] He [God, the Father] saith, Thy throne, O God, is for ever and ever." (Hebrews 1:8.) That Being who appeared to Saul on the Damascus road was none other than Jesus Christ, the very one who had been crucified; but who rose from the tomb and returned to the courts of heaven from where He had originally come. He is, therefore, the conqueror of sin and of death. It was this disclosure and his personal acceptance of Christ as Saviour that transformed the life of Paul. It has transformed the lives of millions ever since. Paul placed prime emphasis in his writings upon this knowledge of Jesus Christ as Heaven's answer to the problem of sin.

For instance, he wrote to the church at Corinth, "For I delivered unto you first of all that which also I received, how that Christ died for our sins

To page 13

Train No.	13	319	HB 67	39	61	19	HT 113	HB 69	5115	HB 71	HB 73	...
Station	Upper India Express (I, II, III)	Howrah-Mughal Sarai (I, II, III)	Bandel Local	Howrah-Delhi-Janata Exp. (III class only)	Howrah-Delhi-Dun Weekly Janata Exp. (III class only) 'W'	Mithila Express (I, II, III)	Tarakoswar Local	Bandel Local	Burdwan Local	Bandel Local	Bandel Local	...
Platform No.	...	8	3	7	11	8	4	5	2	3	4	...
HOWRAH	...	21 15	21 30	21 50	22 0	22 5	22 10	22 18	22 35	22 48	23 20	...
Liluah	21 38	...	...	...	22 18	22 26	22 44	22 56	23 28	...
Belur	21 42	...	...	...	22 22	22 30	22 49	22 59	23 32	...
Baily	21 44	...	...	...	22 24	22 32	...	23 2	23 34	...
Uttarpara	21 46	...	...	...	22 26	22 34	...	23 4	23 36	...
Hind Motor	21 50	...	...	...	...	22 37	...	...	23 39	...
Konnagar	52	...	...	...	22 31	22 40	...	23 9	23 42	...
Rahra	55	...	...	...	22 34	22 43	...	23 12	23 45	...
Serampore	59	22 13	...	...	22 28	22 36	22 47	23 16	23 49	...
SEORAPHULI JN.	22 36	22 45	22 50	23 19	23 52	...
Baidyabati	22 38	22 48	22 51	23 20	23 53	...
Bhadreshwar	22 54	...	23 23	23 56	...
Mankundu	22 58	...	23 27	24 0	...
Chandan Nagar	22 49	23 4	...	23 30	0 3	...
Chuchura	23 8	...	23 33	0 6	...
Hooghly	23 8	...	23 37	0 10	...
BANDEL JN.	23 5	23 14	...	23 39	0 12	...
Adl Saprogram	23 10	23 20	...	23 48	0 22	...
Magra
Talandu
Khanya



J. PANDIT

Making Sense

SANJAY HAD NOT taken leave from his work for the last five years. Service in the Rural Development Department had kept him so engrossed that he could hardly think of anything but his work. But now a telegram had come stating that the condition of his ailing mother was serious and if he wanted to see her again, he must start for home immediately.

Calcutta, where she lived, was some three hundred miles away. The nearest railway station was about twenty miles from the village where he was stationed. What should he do now? He had to decide something quickly. After consulting with his wife, he made up his mind to avail himself of due leave and proceed immediately with his family to Calcutta.

It was ten o'clock at night. The only possible transportation available at that hour was a bullock cart. So he hired one and they set off. He knew the mail train to Calcutta passed that way sometime in the morning, but he wasn't sure when.

How he wished for a time-table! But even if he had had one, it wouldn't have made much difference. After all, bullocks can go only so fast, and secondly, he had never been able to read a time-table anyway. They somehow didn't make sense to him.

Arriving at the station in the morning, he rushed to the booking office and inquired if he was on time to catch the Calcutta mail. No, too late. The train, running to schedule, had left an hour earlier. There was nothing else to do except wait for the next one, but unfortunately it got him there too late. His mother had already passed away.

In our experience many times, as in Sanjay's that day, timing of events is vitally important. Often some of life's most precious interests are at stake.

A daily programme helps an individual to budget his time in order to avoid loss or disappointment or to meet tight schedules. A time-table, if you please, is valuable to many others besides simply those who travel on trains.

But possessing a time-table does some people no good, particularly if it has been prepared by someone else. They do not seem to understand it. Or if they do, they don't pay any attention to it. They go on their merry way showing up late for appointments and making others wait for them with apparently no realization of the inconvenience caused to them.

To the human race God has given a time-table. It is found in the prophecies of the Bible, particularly in the Old Testament book of Daniel and the New Testament book of Revelation.

Many have a tendency to bypass these important books of the Bible. They say they are not understandable. The great time prophecies of Holy Writ do not make sense to them. Therefore, they do not read them. Some go so far as to declare them sealed books. Perhaps they were when originally given, but not now. To us who live in this present age the truths of God's prophetic time-table are clearly revealed, open to all who desire to understand them. By studying them we can know when the Heaven-bound express is due to leave Earth station for the realms of bliss. In our study here we shall limit our investigation to the second chapter of the book of Daniel.

Two thousand five hundred years ago a totalitarian state was set up in Babylon. It was built on the military conquests of Nebuchadnezzar. The young and powerful

a full revelation of the time-table pertaining to the future of Babylon and successive kingdoms was given.

In his dream the king had seen a great image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. These various metals represented kingdoms that were to appear one after the other on the stage of human history. Here was God's time-table, not only for Nebuchadnezzar but for all mankind, and it stretched from 606 B.C. to eternity. It began with the then-existing dominating world power, Babylon.

World history explicitly confirms the chronological accuracy of the starting point. The great world empire of Babylon ruled from 606 B.C. to 538 B.C. The balance of power then passed on to another world empire, Medo-Persia, inferior to Babylon, which ruled from 538 B.C. to 331 B.C. This kingdom was in turn replaced by a third world empire, Greece, which ruled from 331 B.C. to 168 B.C. The legs of iron, fourth station in the onward progression of events, symbolized the fourth and the last universal empire—Rome (168 B.C. to A.D. 476).

The time-table goes on to indicate that Rome was not to be conquered by a fifth universal empire. Rather she would break up into ten non-cohering states, symbolized by the ten toes on the feet of iron and clay, some to be weak, others strong. These would remain divided to the end of time, until the signal would go down for the departure of the New Jerusalem Special to realms above.

Thus far God's time-table has been proved correct. As indicated, imperial Rome finally came to its end, not conquered by another great power but hopelessly divided, and interestingly enough, into exactly ten lesser kingdoms. That was in 476 A.D. We note that to this day these nations continue to defy all efforts to unify them either by confederacy or conquest. If other parts of the heavenly time-table should not make sense to us, at least this one should, for we are sitting right in the station where we can look around and see for ourselves where we are. Current history gives the following up-to-date names of some of the historical divisions of old Rome: Germany (Alemanni), France (Franks), Switzerland (Burgundians), Portugal (Suevi), England (Anglo-Saxons), Spain (Visigoths), Italy (Lombards), and Austria (Ostrogoths).

Then, may we proceed to note the next section of the time-table given to Nebuchadnezzar in his dream, which is yet future. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:34, 35.

What does the "stone" represent? Could it be another station farther on, perhaps the Grand Terminus, on God's time-table of events for this world's history? Ah, yes! It represents the place where we pass over into God's kingdom. As we read on in the book of Daniel, we come to this very interpretation: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume

To page 16

Out of Time Tables

king Nebuchadnezzar had met with dazzling success in all his military exploits. He longed to be assured that his mighty Babylonian empire would endure forever.

As Nebuchadnezzar sought to probe the future of his kingdom, God broke in upon his thoughts, giving him a remarkable dream. The strange thing about this dream was that the king, being troubled by it, woke up bewildered but could not recall it in detail. Whenever he had a dream, it was customary for him to call in all the astrologers, magicians, and soothsayers to interpret it for him. But in this case these so-called wise men failed. They could not recall the king's dream to his mind. This disclosure of their empty pretensions made Nebuchadnezzar furious and he ordered all of them slain.

In the capital, however, there was a Jewish prince, Daniel by name, who had been brought as a captive from Jerusalem. Though a foreigner and a worshipper of the true God, he had been initiated into the king's "brains trust." When he heard of the king's demand and the hasty order of execution, he entered into a special season of prayer with his three companions. In answer to their earnest pleading the dream and its meaning were revealed to Daniel. Daniel thanked God for the prompt revelation and hastened to present the facts to the king. To Daniel



D. Kasbekar

LOVE— LIFE'S GREAT PRINCIPLE

ELIZABETH McFADDEN

About the Author

Mrs. McFadden and her doctor husband, attached to a large city hospital in Karachi, are interested in the total person of their patients. Not just in what makes them tick physically, but in what makes them whole emotionally and spiritually.

Mrs. McFadden, a nurse and a mother, is also a writer, having authored many articles and a book. Youth are her particular concern. Drawing upon her professional knowledge and her experience as a social worker, she begins this month a series on a subject of vital interest to teen-agers and young married couples.

LOVE—ITS RESPONSIBILITIES AND PRIVILEGES

A LADY-DOCTOR was talking with the husband of one of her prospective mothers-to-be. She was surprised to hear him say,

"My wife doesn't understand English, Doctor; nor does she understand my native language, French."

"What language does she speak?" asked the doctor.

"She speaks Norwegian," he answered, a smile beginning to play around his mouth.

"Well, what language do you use with each other at home?"

His smile broadened to include his young wife, who responded with an understanding grin of her own. "I guess you'd call it the language of love," he said. "At least we understand each other all right. She is picking up a little French and I am learning some Norwegian. Meanwhile we don't have any trouble getting our ideas across to each other!"

Love has sometimes been called the universal language, for people seem to be able to express love even without words when necessary. From the tiny infant in arms to aged grandmother, we all understand and respond to love whether it's spoken or merely demonstrated by gestures or deeds.

Love comes from God. The Bible tells us that God is love. How is it, then, that love is so often a troublesome thing? Why does it bring unhappiness to some individuals while at the same time others may be basking in its blessings? Because it is necessary to understand love and the laws that govern it in order to make the right use of it and thus gain the desired happy results.

Love is not the only thing which must be handled right to be useful and which if out of control can be most destructive. Take fire, for instance. A statement from my son's chemistry textbook says, "Fire has been found to be one of the greatest boons to human beings in the world, but a fire that is beyond human control can cause great loss of life or property." Anyone who has studied the laws governing the use of fire recognizes this fact, and is careful with fire. From infancy we have been warned,

"Don't play with fire!"

This same expression is sometimes used in connection with the forces contained in human love. Love is like electricity. If channelled along the right pathway to its ultimate goal, it can be most useful, but if short-circuited it can cause great devastation.

Seventeen-year-old Pamela thought she knew all the answers to questions about love. When she made up her mind that she loved a divorced soldier who had returned from the battlefronts of World War II, she would not listen to her parents' pleadings, but married him against their wishes.

Before the first year of marriage was ended Pamela knew she had made a grievous mistake. Too proud to tell her parents, however, she struggled through her unhappy days alone. After nine years of misery, her husband finally asked for a divorce so he could marry a third woman. Pamela readily agreed. She was thankful that they had no children; it was bad enough to be twenty-six years old and a divorced woman. Pamela had "played with fire" and would bear the scars of her experience for the rest of her life.

"Why didn't I listen to my mother?" she wept, as she told me about it. "Older people know so much more about love than teen-agers, but you couldn't have told me that nine years ago!"

That's true, no one could have told her. Some people have to learn by experience and too often the experiences through which they must pass are heart-breaking. So let us learn a few things about the laws of love and be prepared.

While love originated with God, one of the first contacts human beings make with it is in the form of parental love. A small baby feels the forces of love when his mother holds him to her breast and when she bathes him and cares for his every need. As he grows older he begins to respond to that love with a happy smile or a little cooing whenever his mother comes near. He prefers her company to anyone else's and he probably will feel this way toward his mother for a number of years. When he is three or four years old he begins to make other

friends for whom he feels a certain amount of love, but his mother is still the chief love of his life. To her he runs for protection when his little world is threatened; to her he turns for security as she provides his food, his clean clothes, his daily bath. And to her he comes for love—the most soothing, satisfying feeling he has thus far known in life, or perhaps ever will know.

The older a child grows the more he reciprocates the love his parents show him. If he is a very unselfish child he will begin to do little things to make them happy. He soon discovers that good behaviour wins their approval, and if he is sufficiently rewarded by smiles or words of praise he will repeat these deeds of good behaviour. Learning to be thoughtful of his parents and as he grows older to include other members of the family in his affections will expand his field of love.

Love begets love. In human experience it makes a complete circle, developing gradually. Normally it begins with the child's love toward its mother but matures to include his father, his brothers and sisters, his friends, teachers and finally and gloriously, his life companion. In this last state, known as marriage, he finds the most complete love, for now he has someone who belongs only to him. Eventually, perhaps, the two of them create a new being, which is the fruit of their love, and he realizes a new and still deeper love. The circle is complete now. Having begun with his own babyhood, it has reached out to encompass the highest joys known to man, even to the realization of God's love.

What is love? This question, like many others, is easiest to answer by first stating what it is not. Sometimes people speak of "falling in love," as if you could be standing on a garden wall and just suddenly topple off into a bed of roses, landing right side up in a glorious new state of being! This is far from the truth, however. In fact, we often find that an individual who has been starved for love in his babyhood is incapable of loving anyone else. A very striking example of this tragedy was seen in the life of Lee Harvey Oswald, who assassinated President Kennedy. From a study of his childhood it is apparent that he had no one to tie to. His father died before he was born. His stepfather was quarrelsome and kept the home in turmoil. Finally Lee's own mother rejected him and placed him in an orphanage for a time. Consequently, he grew up incapable of developing real love-ties; in fact, he developed an intense hatred toward authority or governments, a fact which probably explains why he could go to the lengths of coldheartedly killing the President of the United States.

Sometimes young people experience something similar to love which is not real love, but a counterfeit. We call it infatuation. The symptoms are like those of being in love, but the end results are not the same. A young man may feel drawn toward a certain young lady—may even neglect his work or studies to be with her or to dream of her. But in all this he feels guilty, having neglected his duties because of her. He does not feel drawn to God, but can think only of her. This girl's influence is not uplifting; it does not inspire him to do his best on every level and it does not lead him toward heaven. This cannot be real love, for it is drawing him downward. Love is never like that. It ennobles the personality, makes the individual have higher aims both spiritually and mentally.

In eastern lands, where it is the custom for parents to have quite a bit to say about whom their children marry, love often blooms after the wedding rather than before it as in the western world. In many instances the choice of a lifemate is made entirely by the parents of the young man and the young lady who are candidates for marriage. Western young people do not favour this custom, and easterners sometimes look longingly toward the habits of their western cousins.

However, from what data I have been able to gather, it would seem that young people here are more fortunate than those in the West. Divorce rates are much lower here (approximately one in every ten marriages as compared, for example, to one in every four in the United States). Furthermore, it seems that real love develops between spouses in eastern marriages just as frequently as in western ones where the boy and girl choose each other. The obvious conclusion is that love alone is not a safe gauge for choosing a life companion. Counsel from

older and wiser people is a great asset. It also gives the couple the blessing of both sides of the family, and their backing financially when needed.

In the Bible, youth are told to honour their fathers and mothers. (Exodus 20:12). This includes accepting their guidance in all important matters. Of course, rewards in following this admonition are experienced to the full only when the parents are God-fearing. Parents thus motivated may be safely relied on to choose companions for their children who are suited to them, especially in matters of religious faith.

While we should always give honour to our parents, the Bible also states that we should not be unequally yoked together with unbelievers. We are further instructed that when it comes to matters of conscience we must "obey God rather than man." (See Acts 5:29 and Ephesians 6:1.) So if it comes to a choice of obeying one's parents when they arrange a marriage not according to divine principles, we have clear instruction from the Book of Books, and we should follow it. Only by so doing can we expect God to bless us.

There is an example given in the Bible of one of the happiest marriages on record. It is found in the 24th chapter of Genesis. Isaac, an only child of Sarah, his mother, was deeply grieved over her death, and although he was a grown man, he could not be comforted. But when his father proposed to send his trusted servant into a far country to choose a wife for the young man, Isaac trusted his father's wisdom completely. No doubt the entire household prayed that God would guide the servant to the right girl; at least the servant did, for it is thus recorded in verses 12 to 14 of the 24th chapter.

God did lead him to the right girl, Rebekah, who was willing when she heard the whole story, to leave her own family and go with this stranger to become the wife of a man she had never seen. The end of this beautiful love story comes in verse 67 where it is recorded that "Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death." To give it a modern ending, we would say, "And they lived happily ever after!"

This, of course, is the ultimate goal of love—a happy, lasting marriage and a peaceful home in which children can grow up surrounded by love. If we draw our love from God, the Source of all true love, and if we keep it pure and unselfish and above reproach by daily contact with that Source, then this goal can be reached and we will have a little heaven on earth—a home that is founded on true love and is impregnable to the world's fiery darts. •



HER NAME IS MOTHER



JUANITA SINGH

INCESSANT RAIN for several days had flooded the lowlands near the seacoast where the Godavari spreads out into the delta country. A razor-back hog with her nine babies was caught in the high waters. They huddled together on a log while all around them the angry torrent swirled. The fork of an old tree caught the little raft. The hog knew that the eddying current would soon sweep them to their doom. Though fierce her looks, and savage her ways, she was a mother. Her heart yearned for her nine helpless piglets. She herself could swim or float for miles, but her concern was for her brood.

Suddenly she spied a high piece of land half a mile away. Oh! if only she could transport her babies there, they would be safe. Could they swim? She plunged into the water, demonstrating what she wanted them to do. Back on the log, she grunted, "Brave little pigs can swim to safety." One, two, three, nine little pigs plunged into the stream. Keeping her heavy body between the swift current and her young ones, she lifeguarded them gently to safety.

How much greater is the love of human mothers! Through a blanket of smoke that gushed from the door-

way of a burning apartment, a mother pressed her way inside to her babe sleeping in a crib. Hugging her precious one tight to her bosom she struggled back through the flames. With her last ounce of courage and strength she made the entrance, falling exhausted at the foot of a fireman, her baby safe in her arms.

Apart from divine love, what greater love can men know than this? As great as mother's love so great is her influence. Like sunshine in the home she welcomes her child from school. As a queen, she greets her husband on his return from work. Soothing troubled hearts, and feeding hungry mouths, plus all the shades of motherly interest between, she cares for the emotional and physical needs of her family.

Imagine the world without loving mothers—a picture of crying babies, fretting children, wayward sons, vain daughters, juvenile delinquents, and bewildered fathers. But place a good mother in every home and you truly have a picture of tranquillity. The Chinese word for peace is "house" plus "woman." A mother in the home indeed can spell peace to all within.

Many a poem, reading, acrostic and song has been dedicated to this magic name. One song says that God gave a mother "to sigh for you, cry for you, and even die for you." Yes, we could add, to do a million other things for you. Numerous beyond count are her deeds of love.

Many times in the day is the cry of "Mother, Mother" heard. When troubled, when hurt, when fallen, when pleased, children hasten to share their sorrow and joy with their mammas. Mamma seems to solve all their problems, bind up their wounds and enjoy their fun. A smile of approval from this person with the magic name fills the home with sunshine. So closely is a mother associated with her children that her very life merges with theirs. Her joy becomes their joy, her habits theirs. In fact, by beholding, children become in character and personality very much like their mother.

Of all the qualities of motherhood, it is love that shines with brightest lustre. A serious accident kept Neelam confined to her bed for six weary months. What a dreary time it would have been except for her devoted mother. She, like many others, had to learn through misfortune what all should know and appreciate constantly—that mother love is wonderful.

The night wind could be howling, almost drowning out the sound of the clock chiming the midnight hour, but mother would hear the plaintive "Mamma, I'm thirsty." To that helpless cry, she never failed to respond. Faint though it might be, the call quickened her tired body with energy to minister to the needs of her child.

Neelam's long illness became a burden to her sisters, and a shadow to her daddy. But mother found it a delight to serve her helpless daughter. Many a sleepless night she spent by her suffering girl. Mother's selfless efforts were rewarded one day when Neelam was on her feet again. Standing a yard away from her, mother held out her hands encouraging Neelam to walk. It had been twelve years earlier that she taught Neelam to take her first baby steps. But this was different. Here was a grown girl faced with the prospect of being a cripple for life. What a challenge to this intrepid mother! Sure, you can do it, she assured her. Painstakingly Neelam tried, but it seemed almost impossible.

"The floor is pricking me," she cried at every step. But mother praised her, saying she was doing fine. "Don't give up till you get to Mamma," she kept inspiring her.

Oh, the depth of meanings attached to the name "Mother." Try to describe a mother's worth and you will find even an unabridged dictionary does not contain enough words. Try to fathom her love by testing it and you will never probe its depths. Difficulties, trials, or even thorns to life itself do not consume her love but rather fan it to a brighter glow. Mother possesses no royal titles but she is a queen. Her name, so simple that even the tongue-tied can lisp it, encompasses meanings so deep that even the wisest of men cannot fully comprehend it.

No woman is more noble than when entrusted with a babe in her arms. She realizes her aims in her baby. She sacrifices her joys for his comfort. She stops visiting friends to stay home with him. She trades liberty for her baby, devoting every minute possible to the best advantage of her little one.

As her baby grows into childhood, and from childhood into adolescence and manhood or womanhood, she holds firm many a ladder to success which she herself would love to have ascended. But her joy is fulfilled in seeing her growing offspring climb.

Mother's words of encouragement inspire to good works long after they are spoken. A sailor boy remembered his mother's promise. She said she would pray for him every day at noon. She did. It mattered not to her or him that noon came to them at different times, his ship being sometimes even on the opposite side of the globe. It was at noon that this sailor was the bravest, for he knew that his mother was on her knees praying for him.

Is it not the same with all godly mothers? Do not their prayers ascend to heaven morning, noon and night for their sons and daughters?

It is a hallowed sight to see a mother kneeling in the quiet of day with an open Bible before her. Which child will not learn to trust in God after catching such glimpses of a mother's living faith?

Where did we learn to pray? It was at mother's knee. Who taught us love, faith and trust? It was mother. Patience, loving-kindness, endurance, service—these virtues and many others belong to her. She passes them on to her children by the influence of her words and deeds.

What would the world be without the noble example of good mothers? From birth to maturity, children are protected from evil influences by restraints imposed upon them by dread of breaking their mother's heart should they go wrong.

Who is this who wields so much power for good? Whose influence is so strong that it controls the destinies of nations from behind the scenes? This queen without a sceptre? This monarch without a throne?

Who is this who fashions character with delicate hands? Who, unlike the sculptor noisily chipping on marble, quietly moulds the lives of children and youth? Who is this who governs by love, but exerts greater force in human history than generals or kings? Yea, who is this without whom the race would literally become extinct? Whose love resembles divine love more closely than any other on earth?

Some speak of her merely as woman. Intimates call her by her first name. Strangers and casual acquaintances address her as M's., Shrimati, or Madame. But her sweetest title is reserved for exclusive use by her children.

To us, her name is Mother.

PRAYER FOR PARENTS

*Dear heavenly Father, we offer a prayer
For mothers who worry and fathers who care,
For mothers who love and fathers who give
Their labour unceasing, that families might live.*

*Who comfort their loved ones and solace their woes,
Who kiss the small fingers and bandaie wee toes.
Children grow up, and yet the cares never cease;
As families grow older, the worries increase.*

*So hear us, dear Father, as we offer a prayer
For mothers who worry and fathers who care.*

—Julie Stubbins

NEARLY FIVE YEARS AGO when my aged mother was sick in a Lahore hospital, members of her immediate family, including some of my little children, went to visit her. We were soon to return to India, so we wondered whether we would ever see her alive again. After a short stay we said good-bye and started to leave. Thereupon, Ida, our two-year-old daughter, thinking we were going away without prayer, piped up in loud protest: "Daddy, we have not prayed yet."

This unintended rebuke was an unforgettable lesson to us older ones. Somehow she had learned already that prayer was important, especially on such occasions. That prayer habit formed in babyhood continues to be a part of her. She never goes to sleep without her private devotions.

"Train up a child in the way he should go," said King Solomon centuries ago, "and when he is old, he will not depart from it." Proverbs 22:6. How true in respect to prayer.

With iniquity abounding on every hand, at what time in history could prayer be more vital than now? Especially for our children, surrounded as they are by so many subtle enticements to evil.

If parents have any one responsibility more weighty than another, it is to inculcate into the lives of their children the habit of prayer. How can this be done? Here are some practical suggestions we have found helpful in our home.

This habit like many others is caught as well as taught. This involves training in its broadest sense.

Clarence Macartney illustrated this by a telling description of his mother's prayer life:

"She taught me to pray! . . . not merely by precept and commandment, but by example. . . . She was not content with morning and evening worship which was held daily in this home, but had her own time and place of intercession. Well do I remember the room and the hour when we all knew mother was not to be disturbed, for she was on her knees praying for her children. Then to our childish hearts it seemed a small thing, but now, looking backward across the years, we begin through our tears to discern its significance." ("A Son's Tribute to His Mother," in Hurbut's *Great Sermons by Great Preachers*, p. 620.)

For our little Ida too, example was doubtless the motivating influence. Children are keen observers, and she had often seen her mother kneeling in

prayer. Also she had been part of the family circle during morning and evening worships. She had frequently heard her name in mother's and father's petitions.

Parents should explain what prayer is. In order to do this effectively, of course, they themselves must know what it is. They must gain an experiential knowledge of God as a friend.

Following the instruction Jesus gave, they can portray God as a loving Father. Thus drawing upon this familiar association of the home, parents can help the child to visualize God and to love Him. Let the children know that as they feel the need of coming to their parents for the fulfillment of material needs, so they may turn to their Heavenly Father for spiritual as well as physical blessings.



It is alarming how many youth today do not know about God at all. They have never been taught to pray. *Time* magazine a few years ago carried a story of four such boys who were being tried in court for a terrible crime. The judge, a white-haired father of two sons of his own, didn't have the heart to commit these boys to prison. Turning to them, he asked, "Have you ever heard of the Supreme Ruler of the Universe?" No, they hadn't. The judge pitied them and said, "The Supreme Ruler of the Universe is God. He is the one to whom you should direct your appeal for comfort and advice. I commend Him to you as one who can be a great benefactor to each of you if you call on Him humbly and prayerfully."

The "Our Father" prayer as taught by Jesus and recorded in Matthew 6:9-13 can well serve as a model in teaching children to pray. It can easily be memorized and repeated even



TEACHING CHILDREN TO PRAY

I. M. CHAND

by pre-school youngsters. But parents should take care to explain the meaning of the various petitions and certain difficult words.

Regular family worship periods provide excellent opportunities for teaching children to pray. What a pity that many families have discarded this time-honoured practice.

Some months ago many Americans were greatly agitated over a supreme court ruling in their country banning standardized prayer in public schools. Some referred to it as the "Black Monday Decision."

President Kennedy, who was then yet alive, sought to calm the storm by reminding people that they still could pray at home. "We have in this case," he said, "a very easy remedy, and this is to pray ourselves. I think it would be a welcome reminder to every American family that we can pray a good deal more at home... and we can make the true meaning of prayer much more important to the lives of all our children."

Abraham of Old Testament history was a true spiritual leader in his home. Wherever he set up camp, he erected an altar. Around this he gathered his household morning and evening for sacrificial services. People could easily trace his wanderings by following the line of altars left behind at abandoned campsites. Moses as a boy in Egypt learned to pray at his mother's knee. Ever after, communion with God was for him as natural as eating. A New Testament example is young Timothy, who imbibed a pious prayerful nature from association in boyhood with a godly mother and grandmother.

Give your children an opportunity to pray in the family circle. You may occasionally be astonished at the spiritual depth of their simple requests. They will thus learn to pray, not by rote, but in a natural conversational way as they would talk to their parents. They also learn reverence, another essential to a proper attitude in prayer. When they feel they are in the presence of God they will remain quiet and respectful during the worship period.

So let the father, as the priest of the home, discharge his sacred duty of gathering the whole family together for morning and evening prayers. If father should unavoidably be absent, let the mother perform this duty.

Avoid wearying the children with long stereotyped prayers and dull monotonous readings. Instil interest into these services by including songs

and other items in which the children can participate. Brighten the experience occasionally by bringing in surprise features and interesting stories.

Proper timing is another aspect to be carefully watched. Some parents injudiciously schedule family worship late in the evening when the children are sleepy, or they try to squeeze it in when the children are impatient to be off to school in the morning. Thus youngsters unconsciously associate family worship with something undesirable, an unwelcome intruder. How unfortunate this is! They grow up with warped concepts and attitudes about God and prayer, when it could so easily have been the other way.

So we have always tried to have a fixed time and place for family worship, arranged in such a way as to be convenient for all. Then in an unhurried mood we all share this blessing together.

Should families always kneel for prayer? We do. We think the physical posture advocated in the Bible helps to establish a right concept of our dependence upon God and His sovereignty over us.

Counsel on this subject has been well summed up in instruction which God gave to ancient Israel: "Therefore shall ye lay up these My words in your heart . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deuteronomy 11:18, 19.

If this admonition were more consistently followed, what a different story we would read of the activities of growing youth in our world today! Our children would early learn the secrets of victorious living. Having formed habits of obedience in childhood, they would be respectful of authority at every succeeding stage of life's experience. And most important of all, they would almost certainly be obedient to God.

This is the far-reaching goal to be achieved by parents when they begin to teach their tiny children to lip their first simple prayers. Blessed are fathers and mothers who succeed. •

LORD, WHAT WILT THOU?

From page 5

according to the scriptures." (1 Corinthians 15:3.) To the apostle, everything about the Scriptures centred upon the resurrection of Christ from

the grave. His confidence in this was so firm that he wrote, "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins." (1 Corinthians 15:16-17.)

Incontestable historical and personal evidence mounted in the mind of Paul to establish that the very Jesus Christ who had been crucified on Calvary did indeed rise from the tomb triumphant over the grave and over sin. He records this evidence for us. He writes, "He [Christ] rose again the third day according to the scriptures: And that He was seen of Cephas; then of the twelve: After that, He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." (1 Corinthians 15:4-8.) No single event in the apostle's life can compare to that encounter which he had with the resurrected Lord on the Damascus road. From then on, Paul, who had been a servant of sin, referred to himself as a "servant of Jesus Christ." (Romans 1:1.) His very life from that time onward may be described in his own words, "And the life which I now live in the flesh I live by the faith of the Son of God." (Galatians 2:20.)

Here, then, is the means as revealed in the *Holy Bible* whereby man may escape from enslavement to sin. It is a plan that contains not a single thread of human devising or effort. Apart from Christ Himself, there is no being in the history of the earth who can say, "I am responsible for the liberation of the human race from sin." But God accepted that responsibility. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

The question now remains, "How may I experience in my own life this freedom from sin which Jesus Christ has made possible? What shall I do that I may have this precious experience?" In a concluding article of this present series, it is proposed to show what the Bible says we ought to do. The words of the apostle Paul may well sum up our study for this time:

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." (Romans 1:16.) •



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.

Purgatory

Is there any Scriptural authority for belief in purgatory? I have been able to find none. Has it always existed as a belief of the Roman Catholic Church?

While Roman Catholic writers cite certain scriptures as authority for their belief in purgatory, the best answer to the questions given above is found in the following statement from an authoritative Catholic work:

"The belief in purgatory is an excellent example of what is meant by tradition in the Church. When the belief is challenged, when we are asked to cease praying for the dead, it is sufficient to answer, "But we have been praying for them since the time of the Apostles." The mere fact of praying for them implies the belief that these souls are not yet in heaven, nor hopelessly lost in hell; that they will reach heaven in the end; that our prayers may help them."—*The Teaching of the Catholic Church: A Summary of Catholic Doctrine Arranged and Edited by Canon George D. Smith, D.D., Ph.D., vol. 2, pp. 1159, 1160 (Macmillan Company, 1949).*

One of the Scriptural passages that is cited as authority for purgatory is Matthew 12:31, 32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The Catholic reasoning is that if the sin of blasphemy against the Holy Ghost cannot be forgiven in the world to come, some sins can be forgiven then—that is, after death. This is an unjustifiable conclusion, however. The phrase "Neither in this world, neither in the world to come" means simply, shall never be forgiven. Comparison with the account in Mark makes this clear: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29. There is no hint of forgiveness for any sins after death.

Two or three other scriptures are sometimes cited,

but they offer no more support for the belief in purgatory than the one just mentioned. The real authority is tradition, as stated in the question given above.

The doctrine of purgatory is based on the belief that it is possible to atone for sins by suffering after death and that the living by means of masses, prayers, and penances can shorten their own stay and the stay of the departed in purgatory. The gospel teaching, contrary to all this, is that salvation is through the blood of Christ, which atones for the sins of believers.

To believe in purgatory is to deny that Christ's sacrifice for mankind is sufficient to save from sin. It is simply a manifestation of the pagan doctrine of salvation by works, that man must do something himself to ensure his salvation. If he fails, by good works of one kind or another, to lay up enough merit during his lifetime, he still has a chance after death to make up the deficit by undergoing cleansing—purgation—by suffering for his sins.

To say that after death we must make amends for sins committed in this life is to belittle the gift of God's grace. Christ did not begin our salvation for us and then leave it for us to finish.

Colony of Heaven

What is the meaning of Philippians 3:20? I do not understand how our conversation can be in heaven.

Three and a half centuries ago, when the King James translation of the Bible was made, the word "conversation" meant manner of life. Thus the thought here is that our manner of life is in harmony with heaven.

In other Greek writings of the time when the New Testament was written, the word translated "conversation" meant citizenship, community, or commonwealth; and it sometimes had the meaning of a colony of foreigners, whose community is a copy in miniature of the home commonwealth or state.

The American Revised Version reads, "Our citizenship is in heaven (margin, "our commonwealth is in heaven"). Goodspeed's translation is, "The commonwealth to which we belong is in heaven."

Moffatt renders the text, "We are a colony of heaven." Paul wished the Philippian Christians to understand that they were citizens of heaven, but since they were not actually there, they were heaven's colonists here on earth.

Heaven is the homeland of God's children. As did the faithful of old, they confess that they are "strangers and pilgrims on the earth." Hebrews 11:9, 13.

Photo opposite: Govind Lal.



THE WINNING

*What if you came out second
In the race that you have run?
If you put your best in running,
In the final score, you won!
If you kept the goal before you,
And played the game, I'd 'low,
E'en though another took the prize—
You won it anyhow!*

*You won the greater battle
When you played it fair and right;
Although another touched the goals,
You really won the fight.
Just keep your standard flying,
You don't give up the game;
The second place, with honour,
Beats any first, with shame.*

—Sunshine magazine

FOR JUNIORS



The Last Temper Tantrum

JUANITA FLYN

FIVE-YEAR OLD Nita ran into her bedroom and flung herself on the bed. She kicked her feet and pounded her fists on the pillow. Anyone could tell from the way Nita acted that she was not hurt—but cross, very, very cross. And it was all because mother had said she couldn't go with her big brother on an overnight hike.

Mother and daddy stood in the hall and shook their heads. They looked sad. "Whatever will we do to help Nita overcome her temper?" mother said.

"I'm afraid her temper will get her into serious trouble someday," daddy answered. "We've talked with her and prayed with her and even punished her, but nothing seems to help."

"We'll just have to keep praying about it," mother said, and she went into the kitchen to make some biscuits.

Before mother had the first pan of biscuits ready for the oven, Nita came into the kitchen as if nothing had happened.

"Let me help you cut out the biscuits, mother," she offered with a smile. "I'll help you tidy the kitchen, too." And Nita sang as she worked.

Mother sighed. "If only Nita would be kind and sweet all the time." But mother knew certain things would upset her little girl and make her say unkind things and run into her room and pout and cry and kick. Nita's temper tantrums were a bad habit.

That evening at worship daddy read a verse from the Bible. It says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Nita knew why daddy read that text at worship. She hung her head while daddy talked about guarding our tongues and being kind. Nita didn't mean to be unkind. She didn't mean to lose her temper. She wanted to be good so that she would be ready to meet Jesus when He comes.

"I want to be good, and I will try harder," she said. And she meant it.

The next morning Nita went with daddy to the tool shed to watch him sharpen the big axe. Daddy stroked the axe blade with the special kind of stone that sharpened it. He stopped often and rubbed his fingers carefully across the blade.

"Let me feel how sharp it is," Nita begged.

"This axe is very sharp," daddy said as he looked at the edge of the blade. "You could cut your finger badly. And, Nita, stay away from your brother while he is cutting wood. Chips might fly out and hurt you." Daddy remembered how Nita liked to follow her brother about, sometimes getting in his way.

That very afternoon when her brother Kumar came home, he went out behind the garage to cut wood for the kitchen. Nita heard the sound of chopping and ran out to her brother.

"Go away, Nita," Kumar said. "You might get hurt here."

"I won't either! Besides, I can help you pile the wood," Nita made no move to leave.

"When I start to pile the wood I'll call you," Kumar told her.

"There's nothing for me to do now, so I want to help you." The corners of Nita's mouth began to droop.

"No, Nita. You can help me later." Kumar started to chop again.

"Mean," Nita cried. "You are mean to me." Quick as a wink she reached to grab the piece of wood Kumar was cutting.

Down came the axe. Nita screamed. Kumar saw blood on his sister's hand. Then she turned and ran to the house, crying and holding her hand.

Daddy and mother took Nita to the hospital, where the doctors put stitches on Nita's cut thumb and fixed it as best as they could.

After a few days, when the bandage was removed, Nita looked at her thumb, and there was an ugly scar. Tears came to her eyes. Then she remembered how it had happened.

"From now on," she said, "I'll always look at my hand when I am tempted to lose my temper."

It was a hard lesson Nita had to learn, but she learned it well.

MAKING SENSE OUT OF TIME-TABLES

From page 7

all these kingdoms, and it shall stand forever." Daniel 2:44.

The kingdoms that grew out of the divisions of the old Roman Empire will remain with minor modifications until the end, for it is "in the days of these kings," or kingdoms, that the fifth and final empire will be set up. And this will not be a man-made kingdom, created by human might, out of human suffering. Rather it will be the kingdom of God, based on righteousness, truth and love. It will be "cut out . . . without hands" because it will be altogether a work of God, not of man.

Amazing prophetic time-table! Like a mighty scroll spread out across the centuries, it charts the greatest events

of time with clarity and progression that only Heaven could foresee. Christ is the Stone that will strike the image—all earthly kingdoms—and break in pieces “the iron, the brass, the clay, the silver and the gold.” And His is the kingdom that shall “consume all these kingdoms, and . . . shall stand forever.”

“In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will.” How beautifully these lines sum up the truth that there is divine intelligence behind the synchronization of events in the prophetic-historical time-table.

The fact that Daniel was able to bring the forgotten dream back to the mind of the king, and the fact that each part of the dream pertaining to the past has met fulfilment with uncanny accuracy should give us unshakeable confidence in the certain fulfilment of the climax of the dream.

According to God's time-table, then, we are at the very end of prophetic time. We are nearing our destination. We are now looking for the appearing of the great World Ruler—the Prince of Peace. The next climactic event to take place in the days of contemporary warring, divided, angry nations of earth, is the coming of the great Ruler, Jesus Christ, who will establish His everlasting kingdom of peace. That hour is very near at hand.

Then why not familiarize ourselves with God's prophetic schedule? The up-train—not to Calcutta but to the New Jerusalem—will depart on time. Disappointment in not having a reserved seat on it will be no less acute simply because of a supposedly good excuse. It won't help to blame the time-table. Anybody can make sense of it if he will try. And further, the divine inquiry office of prayer is open 24 hours a day. There is a happy journey ahead for the wise, for those who refuse to leave their travel plans to chance. Why not be one of them? ●

God's Time-table Includes You

Learn how to prepare for the heaven-bound trip by enrolling in a

FREE BIBLE CORRESPONDENCE COURSE

Apply today to:

**Dept. E.
Box 35, Poona 1.**



EDITORIAL

From page 3

reasons. First, from a physical point of view, it is she who gives the child its start. Even before it is born, it is her life-blood that nourishes the developing embryo. Through this close connection she endows her child with a legacy of either strength or weakness. Which it will depend greatly on her manner of life during pregnancy. For this reason expectant mothers in Bible times were carefully instructed in matters of diet. For example, Samson's mother. “She may not eat of anything that cometh of the vine,” an angel commanded, “neither let her drink wine or strong drink, nor eat any unclean thing.” Judges 13:14.

This ancient principle has been abundantly confirmed by modern research. Most doctors agree, for instance, that smoking during pregnancy may produce unfavourable results on the foetus. “The smoke from one cigarette,” states Dr. Clifford Anderson, widely known as the Radio Doctor, “may speed up the heart of the unborn baby as much as 25 per cent above its previous rate.”

Second, emotionally. Mothers, the experts tell us, contribute the larger share to the child's temperament. Through her genes she passes on to her offspring characteristics that will to a great extent determine its future behaviour pattern. More than this, if during pregnancy she is self-indulgent, selfish, impatient, exacting, these traits will be reflected in the disposition of the child. “Thus,” states one authority on the subject, “many children have received as a birthright almost unconquerable tendencies to evil.”

On the other hand, this same author goes on to say, “if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle and unselfish, she may give her child these same precious traits of character.” E. G. White, *The Ministry of Healing*, p. 373.

It is understandable, then, why some educators today go so far as to say that 95 per cent of the problems confronting modern society's “shook-up and beatnik generation” come from the home. And in thus speaking, their principal indictment is against delinquent mothers.

Concurring with this evaluation of a mother's controlling influence, Dr. Radhakrishnan declared in a speech not long ago, that mothers were the makers of a country. To them, he said, the nation owed the continuation of its precious spiritual heritage.

May is mother's month in many lands. A special day is dedicated to extolling her virtues. Laudable though this custom may be, it doesn't go far enough. Motherhood deserves year-round emphasis. It is the makers of the home who build the nation. They do this through the heritage and training they give their children.

Realizing all this, we could almost paraphrase an old adage and say, “Children are made, not born.” They are made by mothers, mothers who literally, almost, hold the lives of their children in their hands. What a tremendous responsibility! Viewed in the light of its far-reaching consequences, what skill and dedication this calls for.

May the mothers of our land be equal to it!

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

2 S W
2 Tim 3:16

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

MARK YOUR BIBLE

Conducted by *Bernard Pinghe*

No.	Title	First Text	Code	No. of Texts
8	Saved from Sin	Psalms 32:1	SS	13

SAVED FROM SIN

GENERAL SCHMETTA while marching with his king, Frederick II, had an opportunity to speak about his faith. "I believe in the divine redemption from all my past sins. I believe in the divine foresight by which the very hairs of my head are numbered. I believe in an eternal and glorious life after death for all those who are saved by the blood of Christ."

The king was silent for a moment and then asked, "Do you really believe this from the bottom of your heart, General?"

"Most certainly I do, Your Majesty," came the reply.

Then, with deep emotion, the king grasped his general's hand and said, "Schmetta, you are a happy man!"

1. In what state of bliss is the man who has the assurance of his sins forgiven?

Psalms 32:1. Blessed is he whose transgression is forgiven, whose sin is covered. (2 SS Psa. 38:3-6.)

On May 24, 1738, the day John Wesley was converted, he made this entry in his diary: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans...About a quarter before nine, while he was describing the change that God works in the heart through faith in Christ, I felt my heart strangely warmed. . . . An assurance was given me." It was on this day that his gloom vanished. Later he communicated his new-found joy to thousands of others.

2. When sins remain unforgiven, how do they retard personal happiness?

Psalms 38:3-6. There is no . . . rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. . . . I am troubled; I am bowed down greatly; I go mourning all the day long. (3 SS Heb. 9:22.)

Before Wesley's conversion he had recorded these bitter words in his diary. "I have a fair summer religion. . . . My spirit is troubled. . . ." He noted in himself "a tearfulness and heaviness." Why? We find the answer in his words, "I want a faith . . . that . . . my sins are forgiven and I reconciled to the favour of God."

3. What is the great price that has to be paid in order to free man from sins?

Hebrews 9:22. . . . and without shedding of blood is no remission. (4 SS Heb. 10:4.)

4. What power to cleanse from sin did animal sacrifices in Old Testament times possess?

Hebrews 10:4. For it is not possible that the blood of bulls and of goats should take away sins. (5 SS John 1:29.)

5. To what important sacrifice did the Old Testament blood offerings point?

John 1:29. The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. (6 SS 1 Pet. 1:18, 19.)

"The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinance, was to

be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God."—E. G. White, *Patriarchs and Prophets*, p. 365.

6. In what words does St. Peter agree that the transaction to redeem mankind from sin involved the blood of Christ?

1 Peter 1:18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, . . . But with the precious blood of Christ, as of a Lamb without blemish and without spot. (7 SS 1 John 1:7.)

"The real value of an object is that which one who knows its worth will give for it. He who made the soul knew its worth and gave His life for it."—Jackson.

7. How completely does the blood of Jesus cleanse the penitent from sin?

1 John 1:7. . . . the blood of Jesus Christ His Son cleanseth us from all sin. (8 SS Isa. 53:4, 5.)

Years ago in Ayr, Scotland, a man who was a great sinner was condemned to die. In prison he surrendered to God and at the place of execution he shared with the onlookers his sense of pardon. "Oh, He is a great forgiver!" he said, then added, "And now 'perfect love casteth out fear.' I know that God has nothing to lay against me, for Christ has paid it all."

8. In what graphic words does the Bible portray the sufferings of Jesus on our behalf?

Isaiah 53:4, 5. Surely He hath borne our griefs, and carried our sorrows; . . . But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. (9 SS Rom. 5:8.)

Charles Dickens in his *Tale of Two Cities* writes of Charles Darnay and Sydney Carton. Darnay had been sentenced to die at the guillotine. Carton, seeing the anguish Darnay's death would cause his friend's wife and child, bribed his way into the prison the night before the execution and virtually compelled Darnay to change clothes with him and escape. The morning found Darnay in the embrace of his family, but Carton riding to the guillotine.

9. What estranged relationship existed between us and Christ when He died for us?

Romans 5:8. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. (10 SS 1 John 3:1.)

"He did not wait till I came to Him—but He loved me at my worst. He need never have died at all, if I could have loved Him first."—An Unknown Christian.

10. To what coveted position is man, once an alien from God, now brought?

1 John 3:1. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . (11 SS Jer. 31:34.)

"I can imagine Jesus saying, 'Go search out the man who put the crown on My brow; tell him I will have a crown for him in My kingdom if he will receive the grace

of salvation—and there shall not be a thorn in it. Find out that man who took the reed from My hand and smote My head, driving the thorn deeper into My brow. Tell him I want to give him a sceptre. Go seek out that poor soldier who drove the spear into My side; tell him there is a nearer way to My heart than that! Tell him I want to make him a soldier of the Cross and that My banner over him shall be LOVE.'"—D. L. Moody.

11. To what great degree does God's forgiveness extend?

Jeremiah 31:34. . . . I will forgive their iniquity, and I will remember their sin no more. (12 SS Micah 7:18.)

A dying man who was once a hardened and cynical sinner was given a Bible. When social workers went to remove his body they found a piece of soiled paper stained with the marks of many tears, on which these words were written:

"I have tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus.

Though some should sneer, and some should
blame,
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names, is Jesus."

12. What loving attitude is shown by God when He pardons us?

Micah 7:18. Who is a God like unto Thee that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. (13 SS Rev. 7:14.)

Christ is on a throne of grace. Our case is brought before Him. The question is asked: "Is there any good about this man?" The law says, "None." Justice says, "None." Our own conscience says, "None." Nevertheless, Christ hands over our pardon, and asks us to take it. Oh, the height and depth, the length and breadth of His mercy!—T. De Witt Talmage.

13. To what effective cleansing method is attributed the purity of all who are gathered at last into heaven?

Revelation 7:14. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. (SS //)

"There is one means by which the separation (from God) is at an end, and by which all objective hindrances to union, and all subjective hindrances, are swept away. Christ has come, and in Him the heavens have bent down to touch, and touching to bless, this low earth, and man and God are at one once more."—Alexander Maclaren.

Have faith in God
When sin lies o'er you like a wave,
Have faith in God
For you His only Son He gave,
Have faith in God
By Christ's blood He your life will save,
Have faith, dear friend, in God.

"AND FORGIVE US our debts, as we forgive our debtors." (Matthew 6:12.)

Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love cannot touch our hearts without creating love for our brethren.

After completing the Lord's prayer, Jesus added: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should

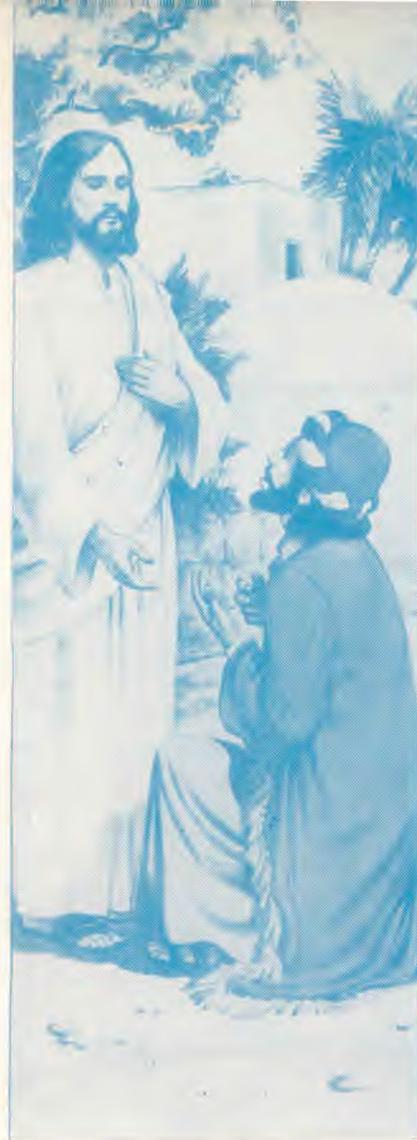
THE LORD'S PRAYER—5

"FORGIVE US OUR DEBTS..."

ELLEN G. WHITE

not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offences against God, we are to pardon all who have done evil to us.

But forgiveness has a broader meaning than many suppose. When God gives the promise that He "will abundantly pardon," He adds, as if the meaning of that promise exceeded all that we could comprehend: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts



Review Pictures

than your thoughts." (Isaiah 55:7-9.) God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." And again he says, "As far as the east is from the west, so far hath He removed our transgressions from us." (Psalms 51:10; 103:12.)

God in Christ gave Himself for our sins. He suffered the cruel death of the cross, bore for us the burden of guilt, "the just for the unjust," that He might reveal to us His love, and draw us to Himself. And He says, "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Ephesians 4:32, R.V.) Let Christ, the divine life, dwell in you, and through you reveal the heaven-born

love that will inspire hope in the hopeless, and bring heaven's peace to the sin-stricken heart. As we come to God, this is the condition which meets us at the threshold, that, receiving mercy from Him, we yield ourselves to reveal His grace to others.

The one essential for us in order that we may receive and impart the forgiving love of God is to know and believe the love that He has to us. Satan is working by every deception he can command, in order that we may not discern that love. He will lead us to think that our mistakes and transgressions have been so grievous that the Lord will not have respect unto our prayers, and will not bless and save us. In ourselves we can see nothing but weakness, nothing to recommend us to God, and Satan tells us that it is of no use; we cannot remedy our defects of character. When we try to come to God, the enemy will whisper, It is of no use for you to pray; did not you do that evil thing? Have you not sinned against God, and violated your own conscience? But we may tell the enemy that "The blood of Jesus Christ His Son cleanseth us from all sin." When we feel that we have sinned, and cannot pray, it is then the time to pray. Ashamed we may be, and deeply humbled; but we must pray, and believe. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Timothy 1:15.) Forgiveness, reconciliation with God, comes to us, not as a reward for our works, it is not bestowed because of the merit of sinful men, but it is a gift unto us, having in the spotless righteousness of Christ its foundation for bestowal.

We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity. "If we confess our sins," God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Glorious truth!—just to His own law, and yet the justifier of all that believe in Jesus. "Who is a God like unto Thee that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." (Micah 7:18.)