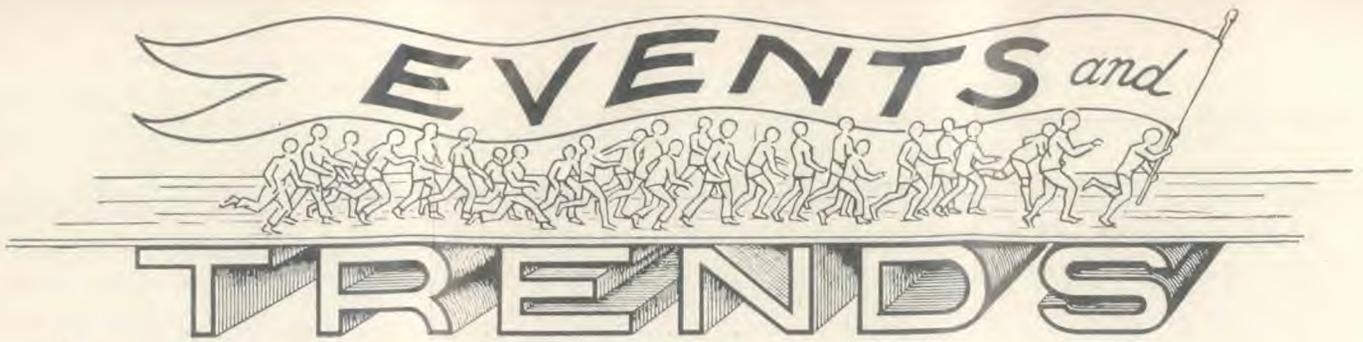




OUR TIMES

NOVEMBER 1965



EVENTS and TRENDS

The Edge of the Precipice—2

POINT OF NO RETURN

by Thomas A. Davis

History records many serious crises that mankind has faced on numerous occasions. But in the first of this series last month we stated: "We are convinced that the crisis we face today is on a greater scale, and significantly different, from any humanity has ever faced in its long, unhappy history." We further stated our convictions that "something entirely outside the stream of humanity must penetrate into and radically influence its course to save the race from chaos and destruction."

In this and the next several discussions to appear in this column in future months we will present our reasons why we think this is so.

From time immemorial war has been one of the most fearsome scourges of the human race. But in spite of the terrible toll in life and property that war has exacted up to the twentieth century it was child's play compared with the magnitude of the losses sustained by mankind since the beginning of this century. This is easy to understand when we consider the destructive potential of the sword, spear, and arrow, and even the single-shot musket, with that of the rapid-fire machine-gun, the long-range cannon, and the "block buster" bombs of World War II.

But even the most horrible weapons of the last World War were but miniature fire-crackers as compared with today's nuclear weapons in whose shadow we cringe.

We all know something of nuclear weapons. A few years ago, when they were being developed, we heard a great deal about their destructiveness. Now they have become a part of our world; we are learning to live with them as we might with a chronic disease. But their lethal powers are just as deadly as ever.

Let us refresh our memories concerning their devastating potentialities. Today one plane is able to carry nuclear bombs in which is compacted a destructive force equal to that of *all* the bombs dropped by *all* the planes from both sides during World War II.

Or think of this: TNT is one of the most powerful explosives known. Now, imagine two railway lines running parallel from Amritsar to Cape Comorin, plus another from Amritsar to Delhi. These three tracks are lined solidly with railway goods wagons each packed with TNT. The explosive force of all of that TNT is approximately the same

as that of one twenty-megatons hydrogen bomb.

Bombs almost three times as powerful have been exploded experimentally.

The larger bomb can:

—Dig a crater one mile wide and 300 feet deep.

—Kill everyone, sheltered or unsheltered, within a distance of three miles.

—Kill everyone above ground within a radius of seven miles.

—Cause painful burns and ignite fires thirty-five miles away.

Can you imagine the effects of such a bomb dropped on Delhi, Calcutta or Bombay?

Our Prime Minister, Mr. Shastri, is reported to have said upon hearing that China had the atomic bomb: "Unless effective measures are taken to control the nuclear menace within a short time the world may well reach the point of no return."

There are some in a position to know who are convinced that we have already reached that point. Key officials in certain nations are convinced that we are going to have to fight a major nuclear war.

Sir Charles Snow, British scientist, said in a speech some time ago: "We know with the certainty of statistical truth, that if enough of these weapons are made—by enough states [nations]—some of them are going to blow up. Through accident, folly, or madness."

That statement was made before China exploded her bomb.

Here, then, is a different weapon, the "hell bomb," the appalling "ultimate weapon" that, in the words of Russia's former Prime Minister Khrushchev, is able to "destroy all life." And, as we have seen, it is one that knowledgeable men feel is bound to be used sooner or later. The only question is, when.

Let us draw together the stark facts and take a look at them: Mankind has in his hands a horror weapon that is capable of destroying us all. It is virtually certain that it will be used, as Sir Charles Snow said, "Through accident, folly, or madness." We have therefore come to a dead end from which there seems to be no turning back, no escape.

Never before has mankind been in a situation just like this.

But this is *not* the worst situation facing our world. For next month we shall write about what one scientist termed, The Greatest Problem in the History of the World. And he was *not* referring to the hydrogen bomb, or any bomb.

OUR TIMES



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Editor: THOMAS A. DAVIS
 Assistant Editor: GEORGE C. THOMAS
 Layout Artist: A. C. MOSES
 Contributing Editors: M. E. Cherian, N. G. Mookerjee

International Correspondents:
 Kalee Paw, BURMA; R. S. Fernando, CEYLON; E. Y. Kim, KOREA;
 Damin Batoebara, INDONESIA; Takashi Saito, JAPAN;
 F. M. Sajid, PAKISTAN

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Slavery is not dead. A book recently off the press in Norway reports that there are at least a quarter of a million slaves in Saudi Arabia alone.

While slavery has been officially abolished, the United Nations seems to be powerless to enforce the law.

—EPS

*

British scientists are evaluating a theory that criminals may more easily be identified by their hair than by fingerprints. A nuclear reactor is being used to examine hair from 1000 people to discover whether hair from different humans is ever identical.

The scientists also hope to be able to prove which part of the country the specimen comes from and whether an innocent member of the public can be wrongly identified.

BIS

*

Roman Catholic scholar-priests are reported to be working together with Protestant missionaries to translate the Bible into Gujerati, the language of the state of Gujerat.

—EPS

*

Science confirms the belief of many that there is no "super race." This was the conclusion of a group of anthropologists and other scientists who met in Moscow under the sponsorship of UNESCO some months ago.

—Sunshine

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THE ENTICING FUTURE

*"For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would
be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens fill with shouting, and there rain'd a
ghastly dew,
From the nations' airy navies grappling in the central blue."*

Alfred Lord Tennyson "dipt into the future" and wrote these prophetic lines years before the advent of the aeroplane. But while we also sometimes would like to know what is coming tomorrow, which accounts for the big business done by fortune tellers and makers of horoscopes, it is seldom that any human has the foresight to conjecture with any degree of certainty what the future holds.

Man may sometimes make an "educated guess" at some areas of the future, and evil spirits may accurately foretell some peoples' future simply because they are able to manipulate their lives so as to make the forecast come to pass.

But the fact is, the future belongs only to God.

Only the God of the Bible can control the days and years ahead; only He can foretell the future. Thus it is that, time after time, He throws down the challenge to others: "Let them . . . tell us what is to happen. . . . Tell us what is to come hereafter." "Who has announced from of old the things to come? Let them tell us what is yet to be." "I am God, and there is none like me, declaring the end from the beginning and from ancient times things . . . not yet done" (Isaiah 41:22, 23; 44:7 R. S. V.; 46:9, 10).

To prove His assertion God caused to be recorded in the Bible events which were to come to pass centuries and millenniums after they were predicted. The rise and fall of empires are clearly outlined; the names of people are mentioned generations before they were born: events that are taking place about us today were clearly revealed many centuries ago.

They are there, for you and me to read and study, in the Bible.

Are you acquainted with these things? If not, why not send in the coupon on page 18, and understand for yourself the thrilling Bible prophecies.

Editorial

THE MOTHER TOOK THE baby that she held so closely to her—the baby with a temperature of 105 degrees—and laid it on the surgery table as the doctor motioned for her to do so. It lay limply on its tummy, panting weakly, not too much unlike a puppy on a hot day.

Seeming not to notice that she was no longer being held, tiny Brenda didn't let out a whimper. She didn't wiggle a toe. With sadness in her eyes, Brenda's mother murmured, "She hasn't cried for three days. She's so sick. Oh, if she just had enough energy to —"

The mother stared blankly out the window.

"Better start cooling measures on her at once," the doctor told me. I hurried away for the medicine he ordered and equipment for sponging.

For an hour we worked. Brenda wiggled legs and yawned at the end of the first twenty minutes, and during the next twenty she let us know, in her baby way, that we were doing something that she didn't like. At the end of the hour, her temperature was 102 degrees instead of 105.

When finally I picked up the baby and handed her back to her mother, Brenda greeted her with a big smile. Then that weary mother, with tears in her eyes, exclaimed, "It's as if she had been dead and had come to life. Oh, thank you, thank you!"

And there in that little surgery I imagined I saw God on the resurrection morning. I felt one spark of the glorious joy that will flash through His great Father heart when He gives back the babies, the toddlers, the children, that have lain limply, lifelessly on beds at home, on beds in hospitals, on no beds at all. I fancied hearing the rustle of the wings of angels as they aided Him in giving back these living bundles that so recently were silent and motionless in their graves. (See 1 Thessalonians 4: 16, 17.)

Then I remembered how a snowy-haired grandfather—ninety-two years old—told me, "Oh, those were hard days, hard days when mother and I were both sick with black-water fever. We were so poor, with almost no food to eat. The house was cold, and our little girl, Hannah, got sick. She was a little over a year old. And then she died. Mother was so sick and I was so sick we couldn't do anything. We called the authorities and they sent a hack to carry our baby away. They buried her, but we don't know where. But the angels know where she is, and someday —"

Sixty-five-odd years had not erased the scene.

I would like to be present when God tells an angel to carry Hannah to her mother's arms. I would like to watch that angel sweep her up and bear her to her mother. I would like to see that baby smile with delight. I would like to see her mother and father clasp her in their arms as they exclaim, "This is our Hannah!"

But it is God's face that I want the most to see. I think that if, at that moment, I could turn and observe the face of our Father I would there behold love, infinite love, that prompted Him to give His Son to make this scene possible.

I would see peace, glorious peace, with not a trace of regret or disappointment.



WHEN GOD GIVES BACK THE BABIES

by Carol Stuyvesant, R.N.

I would see gentleness—more gentleness than a mother's life can show in all her self-sacrificing years.

And then I would watch in His face the joy—pure, complete, unutterable joy—that the days of separation are past, that the redeemed will sorrow no more, that the plan of salvation is complete.

Oh, that day! The resurrection day! The day when the trumpet shall sound. What a day that will be when God gives back the children!

Oranges and HONESTY

"ORANGES REMIND ME of the deceit of our age," remarked a religious sage the other day. Here is this Hindu poet's explanation.

"When you hear the word *orange*," he said, "you picture the bright colour of that delicious juicy fruit. Now, one word for colour in Hindustani is *rangi*, but the word for orange in that language is *narangi* which would mean *without colour*."

The orange is vibrant with colour, yet the deceptive name is used thoughtlessly day after day just as we, unthinking, all too often cling to dishonesty though we know better. The difference is that calling an orange colourless really deceives or harms nobody, but being dishonest with ourselves and others hurts. Dishonesty is always sin; sin is never worth its deceptive price.

The meanings of words sometimes change. For example, King James of England described famous St. Paul's Cathedral as "artificial," "awful" and "amusing." The designer, Sir Christopher Wren, was not offended though, for in his day those words meant "wonderful art," "awe-inspiring," and "amazing."

Unlike words, however, principles of honesty are unchangeable and unchanging. Stealing and lying, for example, are just as dishonest now as they were in the Garden of Eden where they originated.

Those dishonest acts near the beginning of time cost man his perfect home and happiness. Eve, the mother of all living, stole fruit expressly forbidden to her, then Adam joined in her dishonesty. They were immediately ashamed and painfully aware of the misery and sense of guilt that deceit brings. The Creator had provided them with "that which was good for food"; it was no privation to them that they were forbidden to eat of fruit from the tree of knowledge of good and evil. But at the tree Eve convinced herself that she and Satan knew better than God and that she could believe and act on the tempter's suggestion without harming herself. (We know that she was wrong.)

If the "old serpent," called the Devil and Satan, had not mixed in a little truth when he offered the forbidden fruit to Eve, his effective scheme of dishonesty would have been less alluring. But Satan cunningly concealed the evil and made the fruit appear wholly good, at the same time planting doubts of the Creator's infinite honesty. Eve chose to believe Satan rather than the Lord's clear warning.

This experience provides a horrid example of Satan's method of operation. He tempts us to do wrong things that are partly right, to tell lies that are partly true, to think erroneous thoughts that are partly honest. The dishonest grocer may weigh out the genuine article but his balances may be deliberately wrong. Or the balances may be accurate and the article adulterated. The devil suggests evil paths which all of us choose either to follow or to reject.

We have read about papaya seeds being mixed with pepper corns, of spurious drugs, of powdered glass being added to large-grained sugar. A seed closely resembling mustard seed, milled as "mustard oil," has led thousands of unsuspecting people to develop beriberi. These dishonest acts are noticed by man's honest God. But likewise God notices "little" twistings of truth, intended wrong impressions, "minor" thefts of small things, things belonging perhaps to the government, or to your place of employment. Stealing one's own health by unwise living is dishonest. So is robbing a neighbour of his reputation or selfishly taking his time. Any rejection of truth is a form of deception.

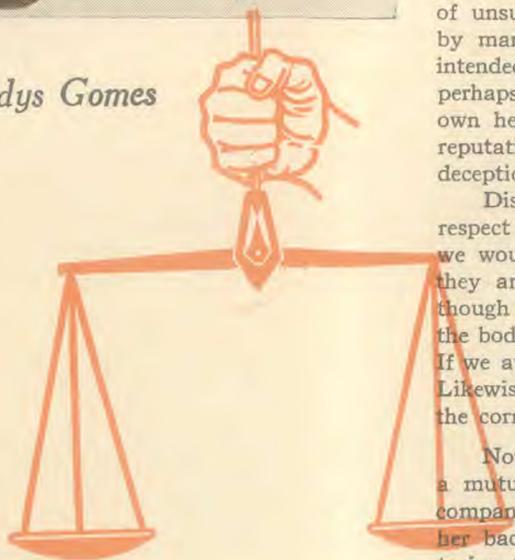
Dishonesty can come in small packages, but it is still dishonesty. In that respect it is similar to smoking. If we knew that by smoking one cigarette we would die, we would shun cigarettes. Taken in little whiffs and puffs, they are all the more deceptive. Their harm is not immediately apparent, though the poisons taken in slowly destroy lungs, heart, and other parts of the body. Moreover our minds, with which we worship God, become benumbed. If we avoid the cigarette, we are non-smokers, free from these harmful effects. Likewise, if we avoid little bits of deceitfulness, we are honest, free from the corrosive sham and blurred values which accompany deceit.

Not long ago a group of young women was criticizing the hairstyle of a mutual friend. I overheard them praise her taste while she was in their company. They flattered her to her face, while winking at one another behind her back. As soon as she went on her way they began to mimic her, each trying to outdo the other in making fun. The unfortunate girl wore an even

To page 13



by Gladys Gomes



THE GLORY OF THE CROSS? Anciently crosses were instruments of torture used in certain eastern countries to put to death criminals or those who had incurred the wrath of their rulers. There was certainly no glory connected with that. Nor was there any glory of any special powers in the cross on which Christ was crucified. In fact, it may have been intended for Barabbas, a hardened robber and murderer who was freed in Christ's place. Thus it becomes clear that the glory of the cross is not in the cross itself, but is derived solely from Jesus Christ who died upon it.

This is why Paul, the greatest missionary the Christian church ever had, wrote to the believers in Corinth, Greece: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2). In the same tone he wrote to the Galatians at another time: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

"For the word of the cross is folly to those who are perishing," wrote Paul to the Corinthians, "but to us who are being saved it is the power of God. . . . But we preach Christ crucified, a stumbling-block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Corinthians 1:18, 23, 24, RSV).

The Bible makes it clear that evil and sin began in the universe with an angel of God named Lucifer. Of him God said, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezekiel 28:15).

When Lucifer sinned, and became known as Satan, he became filled with pride at his perfect beauty. He began to glory in himself, and to plot to cast God Himself from His throne.

The Bible reveals his plan and at the same time discloses his glorification of self. Note the "I's" in the following. "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, *I* will ascend into heaven, *I* will exalt my throne above the stars of God; *I* will sit also upon the mount of the congregation, in the sides of the north; *I* will ascend above the heights of the clouds; *I* will be like the most High" (Isaiah 14:12 to 14).

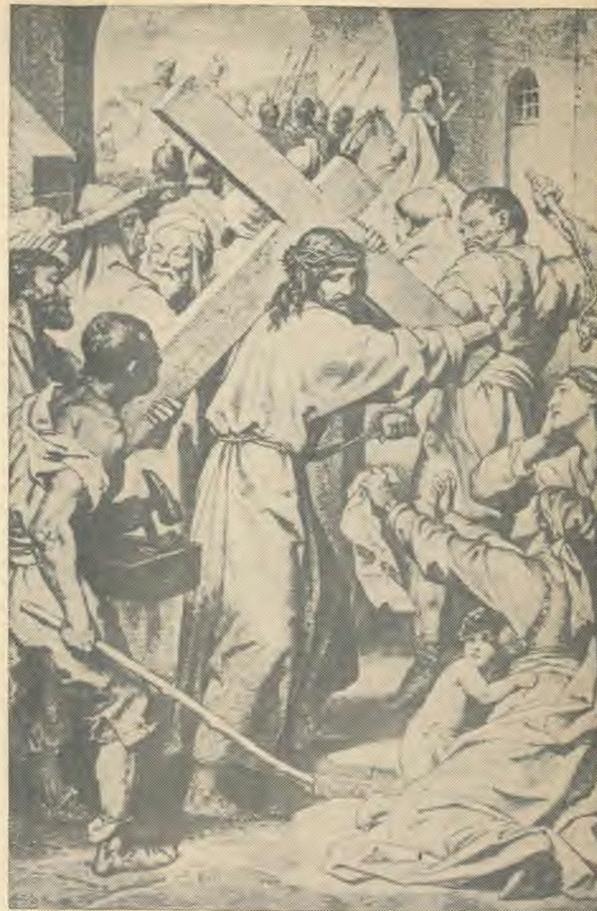
But of Him who already lived in the heavens; whose throne was already "above the stars of God"; who sat "upon the mount of the congregation, in the sides of the north" above the "heights of the clouds"; who was the "most High"; of Him it is written that He "took upon him the form of a servant, . . . [and] humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:7, 8). So great is the contrast between Christ and Satan.

It is small wonder then, that Paul, pondering that condescension and sacrifice—a sacrifice made for him and every sinner—was led to exclaim, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20). Paul gloried in the cross of Christ, because he knew that the sufferings and death of the Son of God on the cross were for His sins.

The Cross Reveals God's Love

"The revelation of God's love to man centres in the cross," wrote one devout author. "Its full significance tongue cannot utter, pen cannot portray; the mind of man cannot comprehend. Looking upon the cross of Calvary we can only say, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and teach."—E. G. White:

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:9, 10).



The GLORY of the CROSS

by Gnanakkan Gurubatham

Rx Prescription for a

MERRY HEART

by Gayle Hackleman

IS YOUR HEART MERRY? If not, perhaps it is because you do not realize that you have many things about which to be happy. You were able to get up this morning, even though you perhaps would rather have stayed in bed. You could see to get dressed once you opened your eyes. There are people who went to the breakfast table in a wheel chair this morning. Be grateful that you can walk. Yes, if you will stop to think about it, you will discover many things to be glad about all day long.

Besides the fact that you have much to make you joyful, a happy outlook on life is essential to your physical health. One wise man said, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Proverbs 17:22). Medical science now realizes that there is a close tie between physical and mental well-being.

If you want to be happy, there must be peace in your heart. Conditions in the world today do not promote composure. You wonder with a twinge of fear what will happen to you and yours if World War II begins. Nervous questions arise in your mind as to what effect political upheavals in other lands will have on your own beloved country.

Jesus knew there would be upsetting things in this world. He said, "In the world ye shall have tribulation: but be of good cheer" (John 16:33). Nevertheless He promised, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

The condition for this peace is found in the writings of Isaiah. It says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isaiah 26:3). Not only will Jesus, the Prince of Peace, give you serenity but He will give you the ability to trust Him so that you can have the tranquillity He offers.

How can your heart be merry if you are grieving over the loss of a loved one or if a precious friendship has been broken? You wonder.

Jesus Christ can sympathize with you. In fact, centuries before His birth it was said that He would be "a man of sorrows, and acquainted with grief" (Isaiah 53:3). He knows everything that causes you unhappiness. The same Biblical writer goes on to say, "Surely he hath borne our griefs, and carried our sorrows" (Isaiah 53:4). Jesus Himself said, "The Spirit of the Lord is upon me, because . . . he hath sent me to heal the broken-hearted" (Luke 4:18).

Perhaps the biggest deterrent to your real happiness and mental health is guilt. The knowledge of your past wrongs refuses to let your spirit soar. Again the solution is found in the Bible. Heed the loving invitation, "Come now, and let us reason together, saith the Lord: though

your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). The beloved Apostle John, who knew Jesus well, gave this solution to the guilt problem: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). No matter how many or how dark your sins, the compassionate Saviour will forgive them all.

The greatest happiness you can have in this life is the joyous anticipation of the fulfilment of Christ's promise in which He says: "I will come again, and receive you

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gardener. They are perfectly content when plenty of food, frolic, or opportunities for mischief are available. It is useless to try to impress even the most intelligent ape with ideas of commerce, manufacture, politics, or religion. None of his acts are based on morality. He has little understanding even of his own personal history, and none whatever of duty or destiny.

In spite of all this, many intelligent humans have been taught to believe that we and the monkeys have descended from a common stock of creatures whose mental capabilities were at an even lower level than that of monkeys. It is claimed by some of these persons that so-called "lower" animals sensed in an undefined fashion the need for more adequate organs and functions, and consequently that they proceeded to develop them. We have been told how that fishes stranded in a drying pool developed lungs for air breathing and legs for travel on land; that giraffes in an area of decreasing pasturage kept stretching to reach the foliage of trees and thus acquired longer legs and necks; and that pre-men aspired to and thereby attained the status of erect *Homo sapiens*, modern man, endowed with mentality and morality.

For any creature, whether plant or animal, to have sensed *in advance* what functions or appendages or mental aptitudes would better serve its needs is to presume that that creature already possessed abilities superior to those with which it previously was equipped. No organism, without having experienced or observed such advantages, would be able to evaluate, design, or plan these improvements, nor could it incorporate them in its anatomy or physiology.

To illustrate the absurdity of such an idea, consider the unique blood-clotting material, prothrombin. This substance occurs commonly in all human blood, and it passes freely in suspension through the very tiniest capil-

If MONKEYS went to COLLEGE

by R. E. Hoen, Ph.D.

ARE monkeys lurking somewhere in the bushy branches of your family tree? Are you proud of nit-wit ancestors? Personally, I am not, and I find no scientific reason to believe that any of us ever have had monkey cousins, uncles, or great-grandparents.

If monkeys should go to college, what would they learn? Of course, some of them could be taught a few entertaining tricks, such as holding a small cap in which to collect coins for a beggar master, or performing stunts on a trapeze, or even pushing the proper buttons to obtain a banana.

But not one of them could be inspired to become an artist, an architect, a lawyer, a linguist, or even a

laries without clogging them. But upon arrival at the site of an injury, this substance immediately initiates the formation of a clot which prevents or restricts further flow of blood. Now let us presume that some early man not yet provided with this life-saving product should accidentally puncture his foot on a thorn or a sharp stone. As the blood started flowing freely, we can imagine him saying to himself. "I must get busy, and be quick about it too, or I will bleed to death! I'll synthesize something in my blood to start a clot, and at the same time be prepared against such future accidents." But it then is already far too late for him to stop the blood flow in this fashion, or to provide against later emergencies. He would have bled to death while merely contemplating a remedy. And it would be still more impossible for him then to develop a genetic pattern for the production of blood-clotting material in his posterity.

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THE WAR

BEHIND THE COLD WAR



*Evil spirits often communed
with the magistrate of our story.*

by R. Allan Anderson

First of two parts

IF ONLY the nations could solve their problems and be at peace, what a different world this world would be! Why must the spirit of war be always with us?

We live in the greatest hour of history. It should be the happiest; but it is the most confused. We are constantly facing new perils. Scientific discoveries that should make life easier are being turned to man's destruction. The whole world seems at war with itself.

The Saturday Review of Literature (September, 1961) described the international scene in these graphic words:

"Frustration surrounds us. Crisis confounds us. Nothing ever really gets resolved. There is always a new and larger crisis to sustain the sense of total alarm. The threat of a world holocaust growing out of Korea or Formosa is hardly erased when the fuses start sputtering in Suez or Lebanon or Iran. A respite is contrived in the Near East when suddenly smoke starts billowing out of the Congo. We fix our attention on that event when an even more menacing fire breaks out in Laos. Then Laos, still smoking, is superseded by Berlin in a crisis that can end all crises. Meanwhile we are bedevilled and bereft

by the bewildering variety of shapes and forms that trouble can take."

What is the trouble? It is impossible to understand the international scene until we recognize that unseen forces are at work. Behind all wars, whether "cold" or "hot," sinister powers are struggling for supremacy. The history of our race is a history of conflict. Evil powers hostile to man have ever been seeking to destroy mankind.

The Scriptures leave no room for doubt as to the identity of these forces of evil. Paul wrote, "We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil." Ephesians 6:12 (From The New Testament in Modern English. Copyright, J. B. Phillips, 1958: Used by permission of the Macmillan Company). And John says, "The whole godless world lies in the power of the evil one" (1 John 5:19, New English Bible).

An Unseen Ruler

Earlier in his letter to the Ephesians Paul spoke of the "unseen ruler," or "the prince of the power of the air." "World Ruler" is a big title. None among the present world leaders could really qualify for that, although some would no doubt like to. But there is an "unseen ruler," a commander of spiritual powers "at work among God's rebel subjects," and he is operating "in those who do not respond to the truth of God." Ephesians 2:2, Phillips' Translation and The New English Bible.

Jesus clearly identified this power. He called it the devil and said, "He was a murderer from the beginning," the "father" of lies, who "abode not in the truth" (John 8:44).

This personality appears early in human history. He made a big bid for this world, and won. The Scripture names him Lucifer. He once was at the very throne of Deity. There he led a rebellion, challenging God for His throne. He said, "I will exalt my throne above the stars of God: . . . I will be like the most High" (Isaiah 14:13, 14).

Having lost in his battle against Christ, the devil turned upon the inhabitants of this world, launching his attack with renewed force. The Apostle Paul says, "Be strong in the Lord, and in the power of his might, . . . that ye may be able to stand against the wiles [strategy] of the devil" (Ephesians 6:10, 11).

To know the strategy of the enemy is vital in war. The Bible unmasking this power and makes the issues clear. The Scriptures show this to be no mimic battle. The expression "make war" is found sixteen times in the New Testament, nine times in the Book of Revelation.

"We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil. Therefore you must wear the whole armour of God" (Ephesians 6:11 to 13, Phillips' Translation).

As we near the close of time, that war intensifies. Soon we will witness things that will leave the world both amazed and deluded. This climax of deception will be stupendous, greater than anything we have yet seen or perhaps imagine. That is why we need to be informed on this subject.

A number of years ago I was conducting evangelistic meetings in an important city in New Zealand. Among the crowds attending was a family that showed particular interest in the study of God's Word. They invited me to their home, and we became close friends. From the first, however, I recognized that there was something

unusual about this family. Then I discovered that the father had been a spiritistic medium for about eighteen years. While not active in the cult at the time I met him, yet "a familiar spirit" was his constant companion. He rarely made decisions without consulting the spirits, and got his answers in strange but supernatural ways. If he needed a direct answer "Yes" or "No," his hand would be lifted up from the desk, and the number of thumps would give him his guidance. Neither he nor anyone else could hold that arm still when that power took control. Apart from these rather simple methods, this man had had no definite contact with spiritism.

During those quiescent years he had encountered no problem. But things quickly changed when he began to study the Bible. The enemy of truth realized that his domain was being invaded. But through the study of God's Word this man came to know that this power was not of God. During many months we studied often into the late hours of the night, for he was eager to know the truth. More than once my life was threatened.

Power in the Name of Jesus

On occasions the spirits had been heard to say as I left the house late at night, "We will finish Anderson on his way home tonight." I know what it is to feel the clutching hands of demons forcing me to the ground. But in those experiences I learned of a greater power—the power of Jesus. I can say to the praise of God that never have I really sensed fear. Nor was I afraid on these occasions, but I knew I was not wrestling against flesh and blood. To be able to call on the strong name of Jesus for protection and experience deliverance is wonderful.

For months I studied the Scriptures with that family, in fact, I lived in the home for three months of that time. I have known that father to rise in the middle of the night, go down to the living-room, and hold a seance. When he did the piano would play of its own accord. He himself was no musician. And it was always the same song the piano played—something about Polly, who had died but who was looking down from heaven. Spiritism is based on the concept that when one dies he is not dead, but is even more alive than before.

In the midst of my struggle for the soul of this man, I was awakened at five o'clock one morning by a voice clear and distinct. I heard these words of Scripture: "This kind goeth not out but by prayer and fasting." I knew it was a call from God. My wife and I prayed much that morning before I left to visit this man in his office. He was a magistrate, a respected official in the city.

"The White Wings of Egypt"

Before calling on him, I stopped at the office of a doctor in whose prayers I had confidence. We had prayed through many situations before. So while his patients waited, I related to him my experience. Together we sought God's help for whatever lay ahead.

As soon as I stepped into the office of this city official, he blurted out, "Anderson, what are you doing here? I don't want to see you." There was a look of hate in his eyes. Usually he was a happy soul. He had a massive form and had been a well-trained athlete in his younger days. But this day he was possessed. "I'm through with God," he said.

"But God is not through with you," I answered.

To page 13

ANSWERS FROM THE BOOK

Conducted by the Voice of Prophecy

Questions related to Bible subjects or personal spiritual problems are invited. Address to "From the Book", Box 35, Poona 1, India.

Reincarnation

What do you think of reincarnation or the transmigration of the soul? I have a neighbour who believes in this very thoroughly and has quoted the statement of Christ, "Ye must be born again," as proof of her belief that it is possible to be reborn in another form. Does the Bible support this idea?

Your friend has taken Christ's words out of their setting in applying them to reincarnation. The new birth as referred to by Christ is a spiritual experience in which one forsakes a past life of sin and seeks a new experience wrought miraculously by the Holy Spirit. He is then a new creature born "not of corruptible seed, but of incorruptible." The doctrine of reincarnation originated in the teachings of heathen religions. It became popular because of man's natural dread of death and the silence of the grave. Reincarnation, even in another form, at best gave promise of another life, even though it, too, might be short and troubled. Christians have something more satisfying than that. We do not look forward to rebirth in another body in this world, but we do look forward to resurrection and eternal life in a perfect world.

Modern Miracles

I find it hard to believe in miracles like the opening of the Red Sea, or the sun standing still for a time. Why don't miracles such as these occur in our time?

You have mentioned two distinctive miracles, each of which occurred on a great and memorable occasion in the past. But remember, there were other centuries in which the Red Sea was not opened and no unusual miracles of this sort took place. God's people have believed in Him, not because of unusual miracles but because, from personal experience, they have found Him to be One in whom they can place their trust. However, it is wrong to assume that no miracles take place today. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." John 14:12. We are living in a miracle-working age when it is possible for a preacher to present Christ in millions of homes simultaneously by means of television. In a matter of hours missionaries can go to any spot on earth to witness for Jesus. Viewed correctly, these are greater miracles than those which took place in the long ago. God is behind these modern miracles that are helping to finish His work on earth. Our generation does not need the Red Sea opened, but



God in His mercy has provided the miracles, just as great or greater, which we do need. Why should one kind of miracle be harder to accept than another?

What was the forbidden fruit?

What kind of fruit did Adam and Eve eat from the forbidden tree?

Man's test did not consist in refraining from eating a particular fruit, but in obedience. He was given a choice, whether he would obey God or disobey, and he chose to disobey. Perhaps if the fruit were named, people would think of it as the cause of man's fall and lose sight of the principle of obedience involved.

The popular idea that the forbidden fruit was the apple probably originated from the mention of the apple in the Songs of Solomon (chapters 2:5 and 7:8), where the Targums (Jewish commentaries or paraphrases) give "paradise apple," or "apple of the Garden of Eden."—*The Jewish Encyclopedia*, vol. 2, pp. 23, 24.

Or the idea may have come from Greek mythology. One of Hercules's twelve labours was to get possession of some golden apples which grew in the gardens of the Hesperides, a fabled Eden. These apples were watched by a serpent, or a dragon, which Hercules killed. The garden-apple-serpent combination suggests a parallel to the serpent's tempting Adam and Eve with the forbidden fruit in the Garden of Eden.

From some unsubstantial beginnings the idea of the apple as the fruit of the tree of knowledge has come down to the present, but there is nothing in the Bible that tells what kind of fruit it was.

Silent Four Hundred Years

Is there a silent four hundred years between the Old and the New Testament?

Malachi, whose book completes the canon of the Hebrew Scriptures, was the last of the Old Testament prophets. He may have written as early as 450 B. C. or as late as 397 B. C., the latter date being given in the margin of some Bibles. His message belongs to the period covered by the books of Ezra and Nehemiah, after the Israelites' return from captivity.

During the four hundred or more years between Malachi and the New Testament writers there were no prophetic revelations written; therefore it is correct to speak of a "silent four hundred years."

The only writings that have come down to us from this long period are certain noncanonical books known as the Apocrypha.

WAR BEHIND THE COLD WAR

From page 11

"Why should I bother with God?" he said. "I have the highest honour that can ever come to a man."

"What is that?" I asked.

"I have the White Wings of Egypt," he replied. Then with a devilish chuckle he related how he had gone down to a spirit medium about two hours earlier. He had commanded her to bring him a certain Pharaoh, calling him by name. He told how a spirit had appeared and commanded him to cease the study of the Bible. Then as a special honour this spirit had conferred on him the "White Wings of Egypt." "This covering is the highest honour a man can have," he kept saying.

This was quite a challenge, for there before me sat one with whom I had spent months studying the Word of God. But now he was far from God and was ordering me out of his office, declaring he was "through with God." I moved closer to him, and putting my hand on his shoulder, took a Bible from the shelf. It was the Bible he used for the taking of oaths in connection with his work.

The Bible's Answer

But where could I turn for guidance in this crisis? I silently lifted my heart to God. That Bible seemed to open at the thirtieth chapter of Isaiah, and I read, "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Verses 1 to 3.

He jumped up, and grasping the Bible, shouted, "That's not in there."

"Yes, it is," I replied. "You read it yourself." He took the Bible in trembling hands, then slumped back into his chair as if struck. Kindly but firmly, I said, "The road that you have taken is the road to confusion and ultimate destruction, and you know it. You're putting your trust in the 'shadow of Egypt.' You're taking a covering that is not of God's Spirit."

We spent two hours together in that office that morning. Before I left, we had prayer. That was but the beginning of the final battle. For days some of us fasted and prayed for this man's deliverance. It came very dramatically. [Concluded next month]



KNOWING GOD

*I know my way
To where my heart can find Him
Whom I adore
And on whose arm I lean.
I know the path
Where I can walk beside Him;
I know His hand;
I know His pastures green.*

*I know His voice
That speaks such joy within me.
His eye is on
Whatever path I take.
When I would tear
I draw the closer to Him;
I truly know
He will not me forsake.*

*I have this hope,
That trust and this assurance,
Though tears beset
On every side around;
I have this faith,
That calmness deep within me,
That blessed peace
That with my Lord is found.*

—Hazel Hartwell Simon

ORANGES AND HONESTY

From page 6

more bizarre hairstyle the next day. Somehow she sensed her friends' insincerity, but could never fully understand it. She wasn't aware of it, but they were being deceitful with her. Polite honesty, true diplomacy, and genuine tact are not like that. They are straightforward. Such a policy pays rich dividends in happiness to those who practise it.

In these days "clever" seems to mean "dishonest." Some parents, rather than travelling with their children on the path of truth, prefer to let their children go unchecked on their heedless trails. They believe falsehoods of their youngsters and encourage them to be clever. Little

ones who bring in fruit or flowers from a neighbour's garden are often not scolded. The children who learn to be dishonest (but just honest enough to avoid getting punished) will find their little dishonest acts growing into firm habits of greater dishonesty.

We take a cup of tea and it exhilarates us. Naturally we think it is good, forgetting that the stimulating consequences tend eventually to shattered nerves and various other disorders. So Satan's ways are subtle; we must be on guard always. Our senses must be guarded as carefully as was the Tree of Life guarded by the angel after Eve sinned. The senses are the pathways to the soul.

Referring again to the first sin in Eden, we can trace the approaches which led to dishonesty: Eve listened to the deceiver's voice (hearing); she looked and "saw that it was good for food" (sight); she took the fruit in her hand (touch); she could detect its odour as she bit into it (smell); she ate it (taste).

Satan reaches us through our senses. We can choose instead to let God influence us by the same senses.

"Would'st thou be good, then first believe that thou art evil" is one of philosophy's most practical thoughts. When we realize that we are sometimes dishonest with ourselves and those around us, the next step on the pathway of truth is to develop a hate for dishonesty. (Notice that we should hate dishonesty, not the dishonest.) God will help us to develop a love for truth, if we will ask Him to do so. "The fear [true reverence] of the Lord is to hate evil" the Holy Scriptures say, and "the fear of the Lord is the beginning of wisdom." So we see that the beginning of wisdom is to hate evil. Things that we hate we will try to avoid; things that we love we will try to have. If we love truth and honesty, we will become truthful and honest.

Honest men, like precious gems, are rare. Like valuable jewels, honesty stands out as beautiful and different. Honest men and women can be depended upon at work, in the home, on the street. They have strength and usefulness as do the jewels at friction points in a fine wrist-watch.

In the words of Shakespeare:

"To thine own self be true,
And it must follow as the night
the day,
Thou canst not then be false to
any man."

(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.)

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

MARK YOUR BIBLE

Conducted by Bernard Pinghe

No.	Title	First Text	Code	No. of Texts
14	Christ the Judge	2 Cor. 5:10	CJ	13

ONE NIGHT WHILE staying in a hotel far away from home, I could not sleep. Therefore I decided to go to the hotel lounge to read. As I entered there the clock registered 3 A.M. Because of the lateness of the hour I was rather surprised to find another man seated in a far corner. After greeting him, I sat alone and began to read my Bible.

After a while the man asked, "Are you a minister?" When I replied in the affirmative he began to tell me something of his private life. He had married a few years earlier. The honeymoon was a trip around the world. But now the marriage had collapsed. His wife was suing him for divorce. So he was moving from place to place to avoid the summons to appear at court. He did not want anyone to know where he was. He did not want to appear before the judge!

1. How inclusive is the summons of God to appear before Him in judgment?

2 Corinthians 5:10. "For we must all appear before the judgment seat of Christ." (2 CJ Daniel 7:9, 10.)

Dr. H. M. S. Richards tells of a cultured woman in so-called "high society" who was utterly dissatisfied with her life. She had no peace of mind. Every day was a hectic round of activity and dissipation in a vain attempt to drown out the past. She had great difficulty sleeping. The clock in the hall seemed to be uttering two words over and over, louder and louder: "The judgment, the judgment, the judgment." A few days later she found forgiveness and peace in the simple faith of her childhood.

2. What solemn scene did Daniel see in vision regarding the judgment?

Daniel 7:9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, . . . thousands ministered unto him, . . . the judgment was set, and the books were opened." (3 CJ Hebrews 9:24.)

"The deeds we do, the words we say
 Into still air they seem to fleet
 We count them ever past;
 But they shall last,—
 In the dread judgment day, they
 And we shall meet"

—John Keeble, *The Effect of Example*.

CHRIST THE JUDGE

3. Where is Christ now, and what is He doing?

Hebrews 9:24. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (4 CJ James 2:12.)

"Not the labours of my hands
 Can fulfil Thy law's demands;
 Could my zeal no respite know,
 Could my tears for ever flow,
 All for sin could not atone;
 Thou must save, and Thou alone."

—Augustus M. Toplady.

4. What relationship do the Ten Commandments have to the judgment?

James 2:12. "So speak ye, and so do, as they that shall be judged by the law of liberty." (5 CJ Revelation 12:10.)

"The law of God is the standard by which the characters and the lives of men will be tested in the judgment."—E. G. White, *The Great Controversy*, p. 482.

5. What hostile position does Satan take in the judgment?

Revelation 12:10. "The accuser of our brethren . . . accused them before our God day and night." (6 CJ Zechariah 3:1, 2.)

The deceiver relentlessly pursues his objectives to keep us away from the inheritance that God has prepared.

6. What beautiful figure is used to show Christ the Lord's effective work to terminate the obstructive measures of Satan?

Zechariah 3:1, 2. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" (7 CJ John 10:15.)

Kenneth H. Wood, Jr. relates how Lilani Daka, a

villager of Masaka, Northern Rhodesia, saved a two-year-old girl and her mother from a savage lion. When Daka heard the screams he ran with his gun and tried to fire but the gun had not been loaded. He then attacked the lion with his hands. A while later Daka's son came and shot the lion dead. The little girl and the mother were saved but Daka will always carry the scars of the encounter.

Christ will always carry the marks of the encounter with the devil which He received when He died on Calvary to save us from eternal ruin.

7. In the redemptive work of Christ what sacrificial effort did He make to rescue us from Satan's rapacious grasp?

John 10:15. "I lay down my life for the sheep." (8 CJ John 5:22.)

Years ago in England a man had been sentenced to death for a certain crime. A clergyman, Dr. Dodridge, tried his best to get the sentence changed, but was unsuccessful. On the way to execution the convict stopped opposite Dr. Dodridge's house. Kneeling there he said, "God bless you, Dr. Dodridge. Every vein in my heart loves you. Every drop of blood loves you, for you tried to save me." To save us Christ shed every drop of His blood.

8. What major part of the judgment has God entrusted to Jesus?

John 5:22. "For the Father judgeth no man, but hath committed all judgment unto the Son." (9 CJ John 5:30.)

Because Christ became a man, He understands the human heart; He "took our infirmities, and bare our sicknesses." (Matthew 8:17.)

9. What degree of justice can we expect from Christ the Judge?

John 5:30 "As I hear, I judge: and my judgment is just." (10 CJ Micah 5:1.)

The Greek philosopher, Socrates, was ordered by the Athenian senate to join a band sent to arrest and destroy one Leon, a respected citizen of wealth and rank, in order that the thirty governing tyrants might enjoy his estate. "I will never assist in the unjust act!" Socrates answered. Chericles tartly asked if he thought he could talk thus and not suffer for it. "I expect to suffer a thousand ills, but none so great as to do unjustly!" was the memorable answer of Socrates. We can expect just judgment from the One in whom no one could find any fault.



10. To what humiliating experience did the people lead the Judge who will judge the world?

Micah 5:1. "They shall smite the judge of Israel with a rod upon the cheek." (11 CJ Revelation 14:6, 7.)

After the trial of Jesus in the palace of the high priest Jesus was taken to the guardroom. Here "the ignorant rabble . . . took license to manifest all the satanic elements of their nature. . . His meekness, His innocence, His majestic patience, filled them with hatred born of Satan. Mercy and justice were trampled upon. Never was criminal treated in so inhuman a manner as was the Son of God."—E. G. White, *The Desire of Ages*, p. 710.

11. Although men have treated Him with scorn what effort does Jesus take to prepare men for the judgment?

Revelation 14:6, 7. "And I saw another angel [messenger] fly in the midst of heaven. . . . Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (12 CJ 1 John 1:9.)

12. What is Heaven's guarantee of forgiveness to those who repent of their sins?

1 John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (13 CJ James 5:8, 9.)

"The Book was opened! Men in wonder stood!
No record kept of wrong! It told of good!
Each deed of love! A soul crept up in fright,
Then passed into the dark—his page was white."

—Clarence Urmy,
The Judgment Book

These words picture the experience of those who have accepted Jesus, not that of the wicked.

13. In view of Christ's imminent return as judge what degree of preparedness is expected of us?

James 5:8, 9. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. . . . behold, the judge standeth before the door." (CJ //)

To escape the judgment of a feudal

chief his enemies fled to the mountains. They remained there afraid to return. The chief then lit a very large candle and set it on a high tower to be seen by the enemies, then sent a message declaring that all who would return before the candle went out would receive pardon. At the beginning the enemy was cautious but as the candle was burning low they began to trickle down one by one, until they had all accepted the chief's pardon.

Let us turn penitently without delay to our merciful Christ the Judge.

PEACE

*If everyone would kneel and pray,
And ask for guidance every day,
Every heart would be sincere
In deed and goodness all the year.
Then strife would end, and conflict
cease,
And all the world would be at
peace.*

—Ethel B. Davis

THE GLORY OF THE CROSS

From page 7

What a magnificent love! The loving Father gave His loving Son, who gave His own precious life on the cross of Calvary for a sinful world!

The Final Victory of the Cross

Jesus Christ was lifted up by cruel hands on the cross of Calvary for you and for me. The holy Father did not let Him down, but lifted Him up to honour and glory to His rightful throne.

A few paragraphs back we quoted the text which states that Jesus "humbled himself, and became obedient unto death, even the death of the cross." Now notice the words following these: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9 to 11).

During the first part of World War II, the Allied forces were defeated on all fronts. The Germans, under the leadership of Hitler, captured eighteen countries in about as many months. It seemed as if the allied nations would lose the war; but they did not give up hope and courage. Instead, the word "Victory" was posted in government buildings, public schools and offices, buses and lorries. Then suddenly the situation changed, the enemies were defeated and the allied nations won the war.

The enemy, Satan, thought that Christ was defeated on the cross, but Christ defeated Satan by His death. He was victorious over death and the grave. He says "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:18).

"The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified."

"The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive."

The story is told of a young German nobleman, Count Nicolaus Zinzendorf, visiting a picture gallery in Munich. At last he came to a painting of Christ on the cross. His heart was moved as he gazed on the thorny crown, the anguished face. Then his eyes fell on the words underneath the picture:

"I gave my life for thee,

What has thou given for me?"

He read the words and his heart melted, streams of tears trickled down his cheeks, and there, before that painting, he gave himself to God.

From that time the young man became a worker for Christ. He left all the worldly pleasure and his wealth for the glory of the cross and was instrumental in leading many to see the glory of Christ's cross.

Dear friend, would you, today, surrender your life to Jesus Christ!

"Behold the Lamb of God! O Thou for sinners slain,
Let it not be in vain that Thou hast died;

Thee for my Saviour let me take,
My only refuge let me make
Thy pierced side."



Shanti's White Lie

by Mrs. Donna Ritchie

MOTHER," called Shanti, "What is a white lie?" Mother paused in her work of making chapatis long enough to give her small daughter an inquiring look before she answered.

"Why, a white lie is supposedly a harmless lie. But, you see, all falsehoods are harmful in some way, even though we may not be able to see the harm they do. Where did you hear that expression, dear?"

The troubled frown on Shanti's face had deepened as her mother spoke, and now she heaved a great worried sigh as she dropped onto one of the kitchen chairs.

"Well, you see, Mother," she explained, "just before I left Mrs. Singh's the phone rang, and she asked me to answer it. She said to tell whoever it was that she wasn't home. I told her that would be telling a lie; but she only laughed and said talking back to people was just as bad as telling lies, and besides, it was only a little white lie and to do as I was told. So I did, and I've been worried about it ever since." Shanti finished breathlessly and sat looking so forlorn that mother felt very sorry for her, and was filled with indignation to think that anyone would deliberately tell a child to lie.

Shanti often earned extra spending money by running errands and doing odd jobs for Mrs. Singh, a middle-aged woman in the next street. Mother had been very careful to teach her little girl never to tell a lie of any sort, and the knowledge that she had been made to do so was troublesome indeed.

"So now what shall I do?" asked Shanti tearfully.

"Well," said mother gently, "I think the first thing to do is tell Jesus all about it and ask Him to forgive you and help you make it right, don't you?"

So mother and daughter knelt together on the kitchen floor and did just that. When they rose from their knees mother gave her girl an encouraging smile and said cheerfully, "Now, then, don't worry about it any more. Jesus has forgiven you, and when you have the chance you can tell the person you talked to how sorry you are, and ask his forgiveness."

"But, Mother, I don't even know who I talked to!" protested Shanti, wrinkling her forehead into a worried frown again.

"Then we'll just trust Jesus to help you make it all right, and He will do it," mother answered confidently.

The next day Shanti ran over to see Mrs. Singh with a bouquet of flowers from her mother's garden. She hoped that whoever had phoned Mrs. Singh had called again, and she would be able to find out who it was. But there

was no answer when she rang the bell, so she very softly opened the door and stepped in, as she had been told to do, for Mrs. Singh was often sick in bed, so that when her little helper came she was not always able to answer the door. This time she was not in her room, but lying on the sofa in the parlour, her eyes red from weeping. On the table beside the sofa was a crumpled yellow telegram.

Shanti hesitated a moment in the doorway before her hostess saw her and beckoned her to come in.

"Hello, dear," Mrs. Singh said. "My, what lovely flowers! You may put them in that vase over there on the table if you will."

Shanti hurried to obey, then turned back to the sofa to say anxiously, "I do hope you aren't very ill."

"No, my dear. I've just received some bad news." She motioned wearily for Shanti to take the telegram. "My son in the army was shipped out very suddenly yesterday, without even a chance to tell me good-bye."

"Oh, I'm so sorry!" exclaimed Shanti with genuine sympathy, as she picked up the crumpled paper and began carefully to smooth it out.

"What I don't understand," continued Mrs. Singh, "is that he says he tried to phone me before he left, but I wasn't home. Yet I never left the house once all day yesterday. I don't see how—Why Shanti, child! What is the matter?"

Shanti's fingers had paused in smoothing the paper, and her heart was thumping hard and fast. She lifted anxious eyes to Mrs. Singh and spoke hesitantly. "You don't suppose—maybe that was the call you got yesterday—when you told me to say you weren't home."

"Oh!" gasped the hostess. She looked startled indeed, as though this idea had never occurred to her. "Yes," she agreed slowly, "that would have been about the right time. Shanti, did the voice say 'long distance'?"

"I—I—really don't know for sure," Shanti said, thinking very hard. "But—I think maybe it did."

"But, child, why didn't you tell me? A long-distance call is often important!"

"I—I—suppose I thought it d—d—didn't make any d—d—difference," stammered Shanti remorsefully, as tears stung at her eyelids.

"Of course you were only doing as you were told. Don't cry, dear; I hadn't meant to scold you. The mistake was mine, not yours. At least it is a comfort to know he tried to get in touch with me."

Shanti brushed her tears away and said slowly, half to herself, "That must have been what mother meant about white lies."

"How is that, dear?" asked Mrs. Singh.

"Why, you see," Shanti explained, not at all sure that Mrs. Singh would appreciate being told, "I asked about white lies—you know, like when you told me to say you weren't home because that would be 'only a little white lie'—and mother said all lies are harmful, even so-called white lies, although we can't always see the harm."

Mrs. Singh looked very thoughtful. "Yes," she said, "Odd that I never thought of that. In this case one seemingly little white lie brought heartache to three people—and it could so easily have been avoided."

Later, when Shanti had told her mother all about it, mother asked gently, "And has my girl learned it is much better never to tell a falsehood, even if it means disobeying a command?"

Shanti nodded soberly. "Yes, I have, Mother. And I've also learned something else," she added. "THERE'S NO SUCH THING AS A WHITE LIE!"

IF MONKEYS WENT TO COLLEGE

From page 9

The whole idea that any creature whether fish or ape might have purposefully developed physical structures or functions more advanced than those with which it was originally equipped is fantastic fiction. Many scientists recognize that this notion deserves no place in rational thinking.

But while acknowledging the futility of biological self-improvement on the part of any living organism, many prominent scientists place great emphasis on mutation—suddenly occurring variations,—and on natural selection, in an effort to explain how men as well as monkeys have been derived from simpler living forms.

In attempts to support this theory, thousands of laboratory experiments have been performed with common fruit flies, *Drosophila*. Many mutational variations have been observed among these insects, revealing differences in wing form and size, in eye colour, and other physical features. But *in no instance* has so much as a single one of the progeny been anything but a fruit fly. Likewise, mutations observed among other creatures, especially domestic animals and plants, have resulted only in new varieties, not new kinds or genera. Furthermore, mutations are more often

degenerative than beneficial.

Extensive efforts have been made to discover fossils that might suggest creatures intermediate between monkeys and men, and thus bridge the gap between them. The search has been rewarded with several portions of skulls, a few teeth, an occasional pelvis, and many other assorted fragments of primate bones. But none of these, either singly or collectively, can fairly be interpreted as representing "missing links" between apes and men.

It is true that, in common with mankind, animals possess the sensory functions of feeling, taste, smell, hearing, and sight. They have also the ability to remember certain sensory impulses. And even more remarkable are their instincts—unlearned, inherited patterns of habit and performance.

But above and beyond the senses, the memory, and the instincts possessed by animals are the divinely-endowed abilities of humans to reason, to think abstractly, and to speak. In decisive contrast to man, animals have no concept of time, purpose, origin, heredity, logic, morals, divinity, destiny, or ultimate salvation. When one studies the culture and architecture of antiquity he becomes aware that these were not the product of gifted apes. It is equally clear that man never has been merely a domesticated animal, nor simply "an intelligent, manipulative, curious, and playful ape."¹

As portrayed in the Bible record of creation, man is most certainly the crowning creature of God's handiwork on earth. The very first man, Adam, was an intelligent being, a perfect individual in every respect. He could not possibly have developed abilities spontaneously of which he had no advance intimation nor sense

of need. No chance mutations would have conferred upon him the endowment of speech or of other non-physical graces. He was not evolved nor self-created in any sense.

Through disobedience to his Creator, mankind has fallen from his original condition and lost much of his dominion over the earth. Through the centuries since then, mutations have occurred, and as is the common rule, many of them have been degenerative. But the Creator who made man upright at the beginning still, in the person of a Redeemer, offers him pardon and restoration to his original perfection in an earth made new.

No, college education would do nothing for a monkey. It also cannot bring man up from an ape. But Christ's wonderful plan of voluntary redemption intelligently and voluntarily accepted can bring him back to the high estate into which he originally was created.

¹*The Evolution of Man*, Sol Tax, editor, University of Chicago Press, 1960, p. 47.

A MERRY HEART

From page 8

unto myself; that where I am, there ye may be also" (John 14:3). Again, He said, "I will see you again, and your heart shall rejoice" (John 16:22). Jesus is coming soon, but in the meantime to help keep your spirits up follow the advice of Peter, one of His close friends: "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

If you let Jesus calm your fear, comfort you in sorrow, and remove your guilt, He will help you solve the other perplexities in your life.

Then you will have that "merry heart" that "doeth good like a medicine."

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A SENSE OF SECURITY

A SENSE OF SECURITY is one of the basic needs of the human heart. As we want each foot to fall upon solid ground when we walk, so we wish for stability at our work, in our homes, in our world, and in every area that touches our lives.

But while we desire security we know that life is never static and never sure. Conditions and circumstances are forever changing, and thus constantly creating potential threats to our security. Old age, ill-health, loss of our jobs, loss of friends or loved ones, loss of property, economic depression, war, ill-will of superiors; these and many other factors are perennials to impair or destroy our security.

Sometimes misfortune removes that upon which a man has been almost entirely dependent for his feeling of security, leaving him nothing to lean upon but a great void. In such cases many have been known to commit suicide. A case in point is found in connection with the sudden collapse of the stock market in the United States in 1929. Many erstwhile millionaires, finding themselves paupers overnight, took their own lives because that which had been their basis of security—their money—was abruptly removed.

The fact of the matter is, as we must realize when we stop to consider, there is nothing in this world to which we can really look for any kind of permanent stability or security. The very earth itself sometimes trembles and gives way beneath our feet, and the solid mountains have on occasion split and crumbled. Actually, security in this world, like fame and popularity, is a very fleeting thing. It was probably some such thought as this that led General Douglas McArthur to observe: "There is no security in this world; only opportunity."

Let us consider the factors that are necessary for complete security. I submit that they

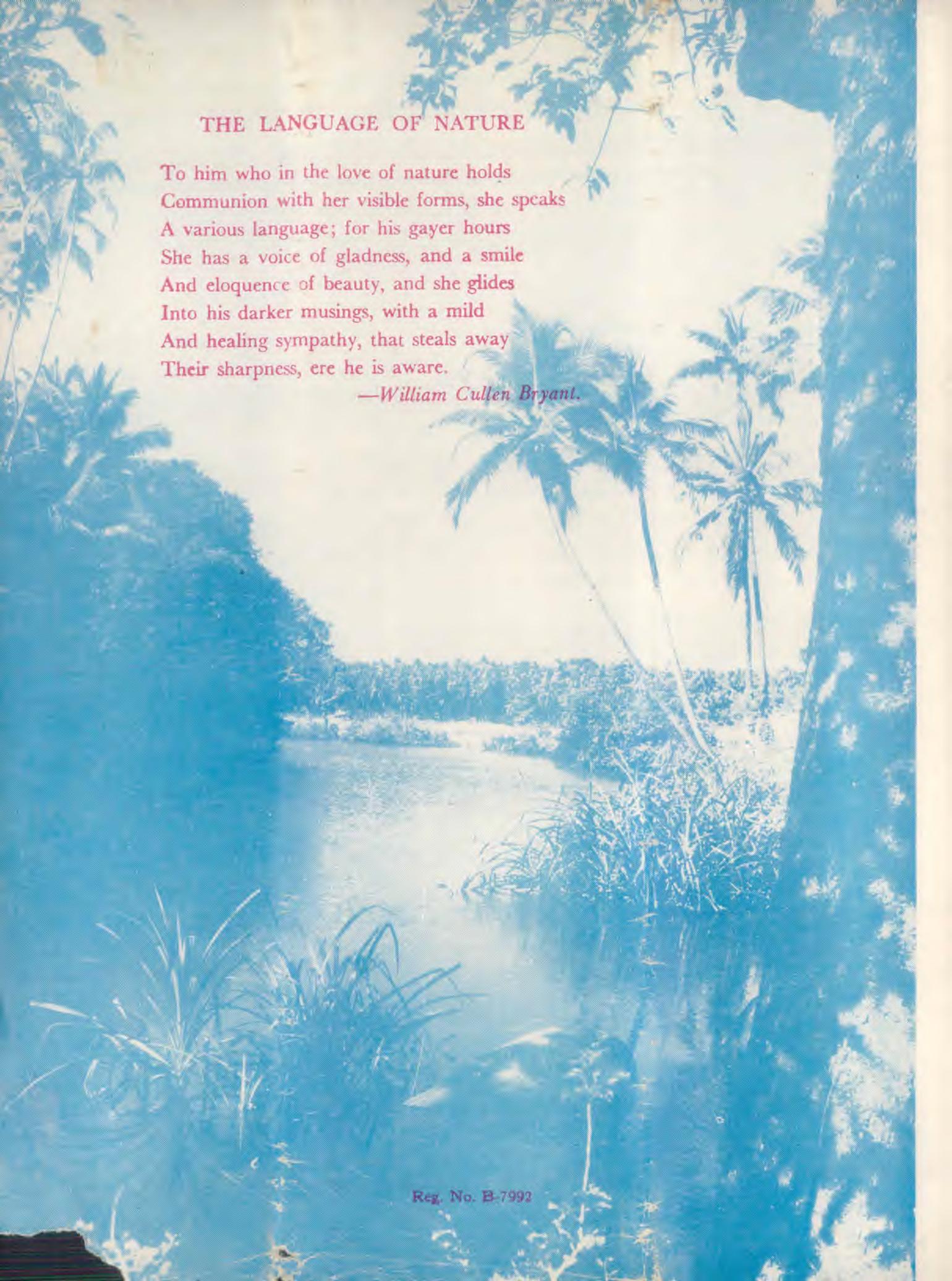
are three: One, something that is unchanging, stable, so that we may know that, under all conditions we may lean upon it with utter reliability. Two, something that will always be there as long as our need for security lasts—which is as long as we have life. Three, something that can give us confidence to meet every changing condition, every emergency.

Looking at these demanding requirements, our reaction will probably be that it is impossible to find anyone or anything that meets the requirements.

But let us consider further. "I am the Lord, I change not" (Malachi 3:6). Does this not meet requirement one? "The ever lasting God, the Lord" (Isaiah 40:28). Certainly this fulfils the second requirement. "Throw the whole weight of your anxieties upon him, for you are his personal concern" (1 Peter 5:7, Phillips). "No temptation has come your way that is too hard for flesh and blood to bear. But God can be trusted not to allow you to suffer any temptation beyond your powers of endurance. He will see to it that every temptation has a way out, so that it will never be impossible for you to bear it" (1 Corinthians 10:13, Phillips). Here is met the requirement for number three.

St. Paul was a man with a supreme sense of security, derived, not from the world, but from God. Thus he could write, at the end of a life that had had more than its share of troubles and cares, "I know whom I have believed, and am persuaded that he [God] is able to keep that which I have committed unto him against [until] that day" (2 Timothy 1:12).

Truly this world offers no security. But security may be found—in God. The only truly secure person is the one who has learned to trust fully in Him.



THE LANGUAGE OF NATURE

To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware.

—*William Cullen Bryant.*