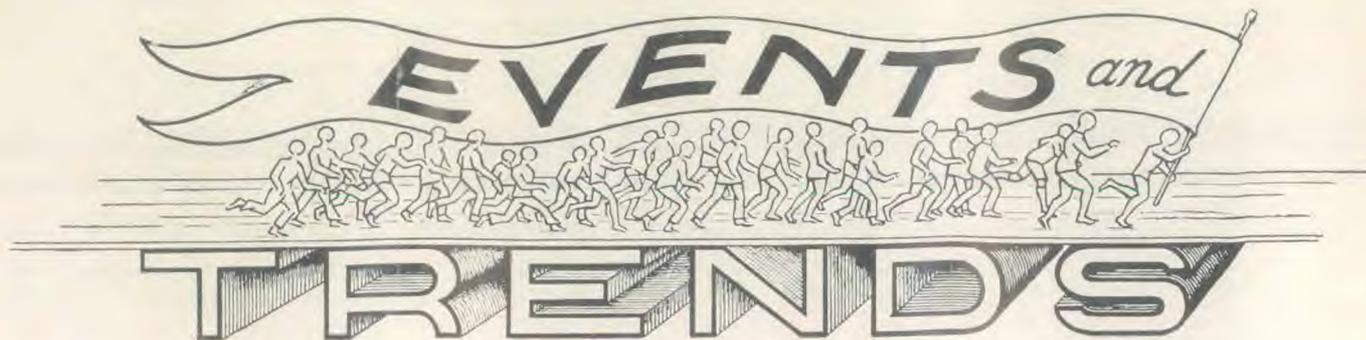




OUR TIMES

MARCH 1966



EVENTS and TRENDS

The Edge of the Precipice—6

CHECKMATE !

IN THIS twentieth century the world is like a gigantic chess-board on which humanity is playing a desperate game for life itself against forces which it does not comprehend and cannot control; forces that are using the very elements of nature itself to defeat humanity. And among the many frightening aspects of the whole situation is this, that often man seems to be a pawn used by these malignant powers to defeat and destroy himself.

When, in a game of chess, a player finds his king piece in a position where it is trapped, and cannot be defended or rescued, he knows that he has been "checkmated," and that nothing further can be done. He has lost the game.

In this column over the last five months we have been considering not one, but a number of situations of the gravest magnitude which, to our minds, plainly show that humanity is in a position of checkmate from which it cannot of itself escape.

Let us briefly review the evidences we have been presenting in establishing our conclusions.

The Thermonuclear Bomb. In this "ultimate weapon," this "hell bomb," mankind has created with his own hands a monster which is capable of destroying him, as Russia's former Prime Minister Khrushchev pointed out. And there are men in a position to know who are convinced that this is just what will happen. Dr. Harold C. Urey, one of the developers of the atom bomb, stated in an interview recently: "A flaming end is inevitable, for someday there will be someone at the head of a government crazy enough to turn loose atomic destruction."

The Population Explosion. The world population is increasing at express train speed. "Unless the world's soaring birthrate is drastically checked civilization as we know it is doomed," said Professor Denis Gabor, of Imperial College, London. "Governments will collapse, law and order will vanish, mass rioting, plagues and disease will sweep the earth." And Professor Dana E. Harlow, of the University of Massachusetts, stated: "Scientists predict that by the year 2000 there will be one square foot of land for each human being through the world. By land I mean all land from grazing meadows and ploughed fields to lofty mountains and dry deserts." Such a situation would be intolerable, of course. But how to escape it?

Famine. Linked with the population explosion is the threat of a global lack of food which, in the words of Dr. Raymond Ewall, of the State University of New York, is "the greatest and most nearly insoluble problem in the history of the world." He is only one of the many to voice such fears. Said another scientist: "World food production cannot hope to keep pace with our rocketing population—any more than a running man can catch up with an express train."

As a result a great world famine is predicted to begin in the next four or five years which "may kill billions," to quote one newspaper headline.

Global Water Crisis. "Almost every nation has water-shortage areas, or is facing the prospect of water shortages in the near future," stated a writer in *The Times of India* a few months ago. And President Johnson stated that "there is no newer or more vital frontier" than the challenge of solving the water problem.

Look on a map at almost any part of the world; India, Africa, the Near East, China, South America, North America, Australia, and you are looking at an area where there are water problems or threatening water problems. And, while efforts are being made to solve the problem they are pitifully inadequate in view of the colossal needs looming ahead.

Here, then, are four conditions, any one of which may be sufficient to virtually wipe out the human race: The thermonuclear bomb, a catastrophic population explosion, famine, and a world-wide water crisis. The last three of these affect basic essentials of life, it will be noted: living space, food, and water. Take away either of them and life cannot be sustained.

Yet not only one, but three of them, are gravely threatened, so much so that our leaders do not really know the answer to our problems. They are, to repeat a statement quoted early in this series: "Little men with little minds throwing little words at gigantic problems."

Is there any solution to these problems, or is humanity's long, sad road nearing an appalling end?

We believe there is a satisfactory solution. Only one. We shall discuss it in our concluding article in this series next month.

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A SEVENTH-DAY ADVENTIST PUBLICATION issued monthly by the ORIENTAL WATCHMAN PUBLISHING HOUSE, P. O. Box 35, Poona 1, India.
SUBSCRIPTION RATES: India, Rs. 4:75; Pakistan, Rs. 4:75; Burma, Ks. 4:75; Ceylon, Rs. 4:75.

SUBSCRIPTION PAYMENTS: Our representatives are authorized to receive cash or cheques and to issue official receipts for same. For orders sent to publishers, make cheque or money order payable to Oriental Watchman Publishing House, Salisbury Park, Poona 1.

REGIONAL OFFICES: Andhra, Kerala, Madras and Mysore—13, Cunningham Road, Bangalore 1; Gujarat and Maharashtra—16, Club Road, Bombay 8; Uttar Pradesh, East Punjab, Delhi and Adjacent States—27, Barakhamba Road, New Delhi; Bihar, Orissa, West Bengal—Morabadi Villa, Ranchi, Bihar; Assam—Nongthymmai, Shillong; East Pakistan—130/C Dhanmandi Road, Dacca; Ceylon—15/2 Alfred House Gardens, Colpetty, Colombo 3; West Pakistan—Oriental Watchman Publishing House, 32 Mozang Road, Lahore; Burma—Book & Bible House, 68 U Wisara Road, Rangoon.

CHANGE OF ADDRESS: Send new address, with wrapper from magazine, or reference number on wrapper, to indicate old address.

NON-RECEIPT OF MAGAZINES: Inquire at local post office before informing us. If possible, send magazine wrapper when writing regarding non-receipt.

EXPIRY NOTICE: X on wrapper of magazine indicates 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. 1550-66.

MARCH 1966

The British National Electronics Research Council has inaugurated SDI—"Selective Distribution of Information"—a project to read and catalogue the thousands of scientific papers published yearly around the world. A computer will make synopses of information which will be made available to every Commonwealth country.

Speaking of the project, Lord Mountbatten, chairman of the Council, said: "When we finish, we propose to put this country [England] right on top of the world."

*

The staggering fact was brought out at the UNESCO world conference on illiteracy that despite all efforts put forward, the number of world's illiterates increased by 35 millions between 1952 and 1960.

*

While addressing the members of "Young Europe" organization in Rome, Pope Paul VI said that in spite of grave obstacles "we have firm belief that the cause of the unification of Europe will finally overcome all difficulties. These can truly block and slow down unification, but they cannot definitely cut off the road toward the unity of peoples whose history and geography tend to make them mutually understandable."

*

From January 1 this year, the warning "Caution: Cigarette smoking may be hazardous to your health" is being printed on cigarette packages distributed in the United States.

PICTURE CREDITS

Cover: Colour transparency by D. Kasbekar.
5, 8, 12—G. T. Zachariah; 6—Vidyavrata;
11—USIS.

THE GOOD LIFE

EVERYBODY craves for what we may call the good life. Of course, one person's idea of what the good life is may differ from another's, for this individual may believe that it comes from a continual round of pleasure, a second thinks it comes by being surrounded by luxuries, a third feels it is found in travel, and so on.

But the person who lives the truly good and satisfying life is the Christian, for while he may have few of the things that others possess he has an inward contentment and joy that no external possessions or surroundings can give.

Editorial

Someone once remarked to a Christian who had been a long time as a follower of Jesus, "You have sacrificed a great deal for your religion. Suppose, when you come to the end of your life you find your hope has been false, and there is no reward in an after-life after all. What then?"

The old Christian answered, "Even if I should discover that my hope of the future has been a mirage I shall still conclude that living the Christian life has been worth-while."

What led him to this conclusion? Simply that he had discovered that when one squares his life by the principles of Christianity he is conforming best to the laws of his being which make for happiness. He had discovered that by being compassionate, considerate, helpful and honest toward others he was able to be at peace with his conscience and his fellowmen. He had learned that by refusing to harbour bitterness and malice, and by overlooking real or fancied slights and wrongs, he could keep his life sweet and clear. He had found that by refusing to conform to feelings or personal bias or desires when right and truth were involved he could live in contentment with himself. He knew from long experience that the ways of righteousness "are ways of pleasantness, and all of her paths are peace" (Proverbs 3:17).

But the Christian knows something else. He knows that his hope is not a mirage but a glorious reality. With the Apostle Paul he can exclaim: "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 [the day of Christ's Second Coming]" (2 Timothy 1:12).

How to Have PEACE OF MIND



no peace of mind. So in not recognizing the true cause of a troubled mind, many people are disappointed, frustrated, and may even take their own lives.

God understands that many people have troubled minds and He knows only too well the cause. In the Bible He has told us plainly what is the cause of a troubled mind, and assures us that no matter what the circumstances surrounding us, we can have peaceful and calm minds. Here are the words of the Lord Jesus Christ: "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:27 RSV). "In the world you have tribulation; be of good cheer, I have overcome the world" (John 16:33 RSV).

This may be a surprise to many people. They do not understand how it is possible to have peace of mind when all around may be confusion, trouble, persecution or other factors which make for anything but peace. But such need to understand that the primary cause for a troubled mind is not external circumstances but our own internal attitude. *The real cause for a troubled mind is lack of trust in God.* The person who is afraid or anxious about the problems of tomorrow will soon have perfect peace of mind when he begins to believe that God is his heavenly Father, and that He understands all his problems, and that He cares for him tenderly, lovingly, and has promised to supply all his needs.

Jesus said, "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'—your heavenly Father knows that you need them all. But seek first his Kingdom, and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow" (Matthew 6:31 to 34 RSV). We may confidently trust these promises and fully believe that God will care for all our needs. Thus we will find that our

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BEFORE WE CAN UNDERSTAND how to have peace of mind we need to understand what robs us of this peace of mind. Many people attribute troubled minds to the wrong causes. Some think they do not have peace of mind because they do not have a suitable job; or because there is some confusion in the home; or their relatives are not being friendly or because there is some noise around them or the locality in which they are living is not congenial; or because they suffer privation, want or pain. They assume that if these causes are removed then they will have peace of mind.

But in this they are usually mistaken. The man who feels he is not in a congenial neighbourhood may move to another neighbourhood. Very soon he finds something there that troubles his mind and again he wants to move to a different neighbourhood. The man who is married to a quarrelsome wife may leave his home and go on a pilgrimage or stay with other people, but he will soon meet someone else who disrupts his peace. The person who is suffering privation may fall on good times and have plenty. He may even become a millionaire, but he may still find that he has



THE HEAVENS DECLARE the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psalm 19:1 to 3).

The message that comes to us from the orderly and systematic movements of the starry heavens is, "THERE IS A GOD WHO IS KEEPING THEM IN THEIR PRESCRIBED ORBITS." In fact everything around us testifies to this fact. To deny that there is a God is to refuse to accept the overabundance of evidence that points to the fact of His existence. And this we know is neither logical nor sensible.

Having accepted as fact the existence of God, we are, quite naturally, faced with the problem of determining just what kind of God He is. What is He like? What are His attributes? In other words, what is His character? Is it possible for us to determine this? I believe it is. The same evidence that points to His existence will in a measure reveal to us the kind of character inherent in the God of the universe. However, we must let the evidence speak for itself. But before going into this, let us first review very briefly some of the popular concepts of God that are in the world today.

First we shall deal with the "Deist" concept of God. The one who is a deist believes in a personal God who created the world and all that is in it, then removed Himself from all His creation and let it run as it would. In other words, according to deism God has no interest in nor love for the product of His creative power. His God lacks the quality of love and affection for the beings He has brought into existence. Is this the kind of God that nature reveals? I believe not. There is something wrong with this concept. What is it? The first thing is that it takes away any rhyme or reason for the existence of all the universe and its inhabitants. It makes unanswerable the question, "Why are we here?" Further, this concept removes all possibility of intervention by God if and

WHAT IS GOD LIKE ?

when the affairs of any part of the universe get out of hand. And you and I know full well what this could mean. The invention of some of the horrible instruments of destruction such as the hydrogen bomb causes us to be very thankful that "there is a God in heaven," and that He "ruleth in the kingdom of men" (Daniel 2:28; 4:17). The concept of God as presented by the deist leaves out too many characteristics that nature reveals are inherent in God.

Going on we come to the "Pantheistic" concept of God. This belief makes God immanent. That is, God is resident in nature. He is in the tree. Therefore

the tree is God. He is in the flower. Thus the flower is God. In other words, God is everything. Therefore everything is God. This idea brings God very near to man, but it strips Him of the powers and qualities that the supreme intelligent God should and must possess. The pantheistic concept makes God a product of nature rather than nature and the things of nature the result of the creative power of God. Pantheism takes from God the quality of intelligence necessary for Him to bring a world like ours into existence. All of nature testifies of a supreme intelligent Being who was the originator and creator of everything. Thus the pantheistic view is unacceptable.

Now let us consider briefly the idea of "Polytheism." This literally means "many gods." Does this concept fit the description of the God who created all things? The problems of polytheism are revealed in the results of such a belief. The mythology of people all over the world presents the many, many gods contending with one another for top position. The result has been that these gods have displayed some of the evil characteristics of man in order to gain position and fame. And because man can be no better than the object of his worship, the world sinks deeper and deeper in vice and crime. No, polytheism is out of the question. The Supreme Intelligent Being we call God is not and could not be "many, many gods." The universe is too orderly and systematic to allow for such a belief.

With the cancelling out of such concepts as those of "Deism," "Pantheism," and "Polytheism," what is left? Let us call upon the things of nature to present evidence that will give us the true picture of the nature and character of God.

We all freely admit that it took a great deal of intelligence to bring about the splitting of the atom. Now logic demands that we accept the fact that it certainly took much more intelligence to put the atom together than it took to split it. Therefore, we must accept the fact that God is all-wise. That is first and foremost. He is the Supreme Intelligence, the source of all knowledge and wisdom. And to possess such a characteristic demands that He be a personal being. Intelligence can only be embodied in a personal being. And supreme intelligence is embodied in the supreme intelligent God of the universe.

The next characteristic of God we find revealed in nature is law and order. The orderly and systematic movements of all the stars and planets reveal that their Maker believed in and practised law and order. Confusion and disorder are not after the pattern of the things of God. The laws of nature all speak of the orderly, systematic characteristic inherent in the God of nature.

One of the laws of nature laid down by the God of nature is that every living thing reproduce after its own kind. When we plant rice or wheat we depend upon this law. And we always reap exactly what we plant. When a hen sets on eggs laid by hens, we know that the results will be baby chicks. Think of how confusing everything would be if God had not made such a law as everything reproducing after its own kind. Suppose the eggs under the mother hen began to pop open and little puppies jumped out. Or the mama goat gave birth to kittens? Wouldn't that be confusion and chaos?

God is a God of law and order. Thus you and

I can depend upon it that these things will never happen. We can trust His wisdom to do all things right.

Another immutable law of nature laid down by God is the law of gravity. We throw an object into the air, it comes down. This is as natural as anything can be. You and I are also subject to this law. This we must remember. And if we defy this law we will naturally reap the consequences. For example, if you climb to the top of a building and jump off, you will reap the results. This involves punishment for the breaking of or disregard for any law laid down by God. This shows that God is not only a God of law and order but He is also a God of justice. We cannot disregard and disobey His rules and laws and expect to go unpunished. This is a definite rule of nature, a law laid down by God. So we have learned that God is a personal being with supreme intelligence and wisdom. He is orderly and systematic. He is a God of law and justice.

Then, because of these attributes, we must understand that He is holy. This does not mean that He is above law. All that God does is right because He would do nothing in opposition to His character of law and order. Earthly kings have carried on the practice of being above the law. They have demanded of their subjects that which they failed to practise themselves. This God will never do. The fact that He has given you and me the power to think, reason, and come to conclusions is evidence that God would never require of us that which He would not Himself be bound to abide by. This is all a part of the justice and holiness of His character. Thus it is not that He could do no wrong, but that He would do no wrong because of His very nature of holiness.

Looking into the heavens and getting a small glimpse of the mighty universe, we say with all reverence and awe, "What mighty power!" Science has measured the power of the sun and it is beyond our imagination to comprehend its magnitude. Putting with this the fact that there are literally crores and crores of suns larger and more powerful than our sun, we are left speechless. To try even to begin to evaluate such power is too much for the human mind.

Now let us remember that the supreme God has control over all this power. Each sun and each satellite moves and exists at His bidding. He possesses the power to bring these giant orbs into existence. Therefore we must conclude that He is more powerful than they. Thus we realize that God is a God of power. He is Omnipotent, All-powerful. And being All-wise He is able to use this power wisely and well.

Let us now turn to another feature of the character of God—the love of God. As you no doubt know, all living things can be divided primarily into two main groups. These are (1) plants and (2) animals. While there are many differences between plants and animals, there is one major difference. That difference is, with very few exceptions, the fact that plants have the ability to make the food it needs to live on, while the animals must get food from an outside source.

Many people have the idea that the trees and plants get their food from the ground. This is not exactly correct. What actually happens is the roots of the plant take in water and it goes up to the leaves of the plant. In the leaves are very small holes that

take in air containing a gas known as carbon dioxide. Looking at the leaf we see that it is green. This is because in the leaf are millions of little cells containing a substance known as chlorophyll. This chlorophyll is very important to all kinds of life. When we understand what its function is, we will see why.

When the water from the earth and the carbon dioxide from the air get into the leaf where all these cells containing chlorophyll are, something very important takes place. As the sun shines onto the leaf the chlorophyll causes the water and the carbon of the carbon dioxide to unite and make what we call carbohydrate. Now what is carbohydrate? In very simple language it is food. And all the food that you or anyone else eat comes from some plant which has made it in just this manner.

Some trees make more food than they can use. Therefore, they store this excess food up in the form of fruit that you and I enjoy so much. Some vines store their excess food up in the form of grapes. Some in the form of cucumber, pumpkins, gourds, etc. Other kinds of plants store their excess food in the roots. Thus we are able to get potatoes, carrots, etc.

But how does the carbon dioxide which the plants need and use to make food get into the air? Very simple. We breathe it into the air when we take into our bodies oxygen for the purpose of burning the food we eat. Thus is set up what is known as the "oxygen cycle." The plants take in carbon dioxide and give off oxygen. Animals take in the oxygen and give off carbon dioxide. Thus in the atmosphere of the world there is set up a constant supply of carbon dioxide for the plants and a constant supply of oxygen for you and me and all the animals.

Now what does this have to do with the love of God? Just this. God has worked out the system of life, with all its variations and complexities for the benefit of all His created creatures. He has given us many, many varieties of food to care for our different tastes and choices. He had developed means whereby we can not only live on this earth but we can also enjoy it as we obey certain rules of life and conduct. Only a God who has an

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SATISFIED

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt" (Ecclesiastes 5:13).

Solomon further declared that these particular human failings are common among men. And, mark you, he was well qualified to talk in this fashion, for he himself was immensely rich—in fact, so much so that "the riches of Solomon" are still a byword today!

Since these sayings were recorded, nearly three thousand years have passed by on this old earth. I venture to say that in these respects man has not changed, for "common among men" would still be an apt way to describe the fault of, shall we say, selfish riches.

ALMOST A THOUSAND years B.C. there lived a man who, in his generation, was given knowledge and wisdom far beyond that of any other living person. His name was Solomon, and he was a king of Israel. Among the many wise sayings that he left to posterity are the following gems:

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" (Ecclesiastes 5:10).

I further venture to say that "he that loveth silver" is as unsatisfied today as he was in Solomon's day.

Only too frequently does this type of individual end up in the doctor's consulting room. He usually is getting on in age a little, perhaps in the fifties or sixties, looks worried and depressed. On questioning you discover that he is unable to sleep at night without the help of sleeping tablets. Invariably he has a number of body ailments, and perhaps gets dizzy spells, and almost certainly headaches. He cannot concentrate, and complains that he has no interest in anything. His appetite is poor.

Now, I can almost hear you saying, "But Doctor, would not any person in the midst of very worrying circumstances be subject to all these symptoms?" Why, yes, for sure he would, and there are many such cases, but the amazing thing about this man is that, when you ask him what is worrying him, he is likely to say, "Nothing, Doctor. I have no worries at all! I am well set up financially. My home is perfect. I just do not know why I should be like this."

The most significant thing that emerges from further probing is that this person has got to the place where he thinks he has need

them to try to find somebody who needs help in some way; to adopt this person as it were, give of themselves to help this person overcome *his* troubles, and in so doing to find an outlet for the boredom that is eating away their own health.

A person who is attending to other people's troubles soon finds his own to be insignificant. You see, man is built that way—he *needs* others, just as much as others need him. God Himself enunciated this principle away back in the Garden of Eden: "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him" (Genesis 2:18). Peter enjoined upon us to add "to godliness *brotherly kindness*; and to brotherly kindness *charity*."

The prophet Isaiah also had something to say about our relationship to others, and its effect on our health. He says: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; . . . Then shall thy light break forth as the morning, and *thine health shall spring forth speedily*; . . . And the Lord shall guide thee continually, and satisfy thy soul in

boy's home I was somewhat taken aback to find him alone. I asked him how old he was. "Eight years old," was the reply. "And where is your mother?" "Oh, she is at work and has not come home yet." "I see. Well then, where is your daddy?" "He has not come home from work yet, either." Later when I talked to the parents they were rather shamefaced, but explained that they both had to work in order to provide their boy with the sort of home they felt he should have. I tried to explain that the boy needed love and companionship first of all.

An older lad I once knew decided to leave home. His mother berated him for being such an ungrateful wretch, and pointed out all the things she had given him through the years by going out to work for him, and earning for him all the extra home comforts by the sweat of her brow. His reply was a classic, and should be a warning to all parents who tend to put material things first: "I am grateful for all those things, Mum, but I would have traded them all for your greeting when I arrived home from school each day." I do not excuse the boy for leaving home, but I cannot help feeling that a great lesson is here for today's parents. Our sons and our daughters will "not be satisfied with silver."

Let not our minds, our spirituality, our health, suffer because we have set our eyes on materialism. Solomon has pointed out this evil: "He that loveth silver shall not be satisfied with silver." And Jesus Himself said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Isaiah has shown a remedy—deal your bread to the hungry, provide hospitality to the poor, clothe the naked. Peter pointed to the need for brotherly kindness and charity. Let the rich man beware lest he keep his riches "to his own hurt," for this can destroy the body, distort the mind, and benumb the spirit, producing a creature unloved by the world.

Jesus said, "Come unto me, all ye that labour and are heavy laden, and *I will give you rest*." The need of the world is JESUS, and through Him, "the peace of God which passeth all understanding."

—Leon W. Lambert, M.D.

WITH SILVER

of nothing. He is not necessarily rich, mind you. Far from it. For instance, the ageing housewife whose children have grown and left home, is often numbered amongst this group. But of material things he has plenty, and his needs are all met. Of spiritual things, however, he has not a thought, of friends he has none. His neighbours are of no interest to him. He has no hobby to occupy his mind in off-hours. In short, he simply is suffering from boredom. Although materially comfortable, he is socially and spiritually bankrupt. He "shall not be satisfied with silver."

I have seen such people transformed as if by a miracle, by taking a very simple remedy. I ask

drought, and make fat thy bones" (Isaiah 58:7 to 11).

You can easily put Isaiah to the test on this, or perhaps you have done it already. Do you remember the last time you performed a kind act for someone in need? Didn't it give you a wonderful feeling all over, an inner glow that made you feel really fine? This is the kind of sensation that cannot be bought with any amount of silver, and yet it can be obtained so easily!

The world today has its eyes focused on the material, and man has forgotten his greatest need, his fellow man, and above all, his God. In response to a message I once called to visit a little boy who was ill in bed. On arriving at the

SCIENTISTS probed the secrets of nature for centuries without getting very far. Leonardo da Vinci—engineer as well as painter—built a primitive flying-machine about A.D. 1500; Copernicus discovered in A. D. 1507 that the sun, not the earth, is the centre of the solar system; Galileo constructed his first telescope in A. D. 1609; Sir Isaac Newton conceived the law of gravitation in A. D. 1665; but by the middle of the nineteenth century—a hundred years ago—most people lived and travelled in much the same way as their fathers had from time immemorial.

In the eighteen-sixties nobody had ever seen an airplane, an automobile, a phonograph, a radio, or a TV set. Some well-to-do people were beginning to use coal gas for lighting but no one had ever switched on an electric light. Nobody had dreamed of an automatic dishwasher, an electric refrigerator, or a vacuum cleaner. There simply wasn't any household electricity anywhere.

Hospitals had no X-ray apparatus or any of the essentials of modern surgery. Nor did doctors prescribe sulpha drugs, penicillin, or cortisone. They had never heard of them.

Printers still set type by hand and pictures were reproduced by means of wooden blocks. Nor had anyone seen a coloured magazine.

Most people didn't travel very much in those days, but when they did they still went by stage-coach or sailing vessel, although steam trains and steamships were becoming increasingly popular.

Even at the dawn of the twentieth century the world was still moving at a very slow pace. Hansom cabs were a common sight on the streets of London, while horse-drawn buses and trams were still in use.

When my parents wanted to go for a ride they would send me to summon a "fly," an open, one-horse carriage operated by an aged driver who, more often than not, was asleep when I reached him. Far from "flying," the squeaky vehicle moved leisurely along at a speed rarely exceeding four or five miles an hour. Such was the taxi service of sixty years ago.

I recall illumination of homes and businesses in England at the time of the coronation of Edward VII. The lights were largely composed of innumerable little coloured glasses, with candles inside. Electric lamps, handmade and just coming into use, would have been far too expensive.

As a matter of fact most of the comforts and conveniences in general use today are of very recent origin. They have come upon us suddenly, all at once, like a shower of meteors on a pitch-black sky.

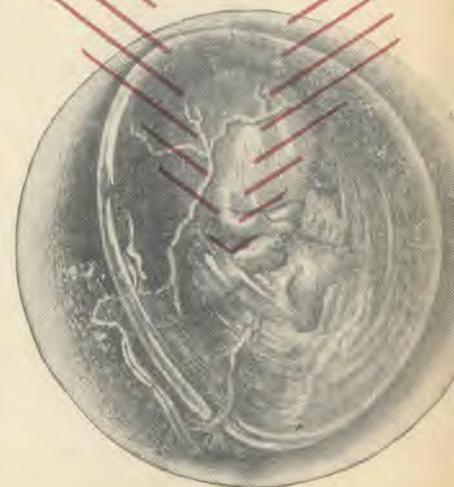
In 1922, when I crossed the United States for the first time, the train had no air-conditioning system. The weather being very warm, all windows were kept open so that the passengers' clothes were constantly begrimed with soot from the coal-burning engine. Nor was there any diner. Instead, the train stopped every few hours so that the passengers could alight and eat at a restaurant. The meal completed, all reboarded and the journey continued.

Recently American Airlines told the world by radio that their company started in 1926 with a single biplane having an open cockpit. Passengers sat behind the pilot, mutually braving the elements. Needless to say, no meals were served! What a contrast with the magnificent 175-seat "astrojets" of today!



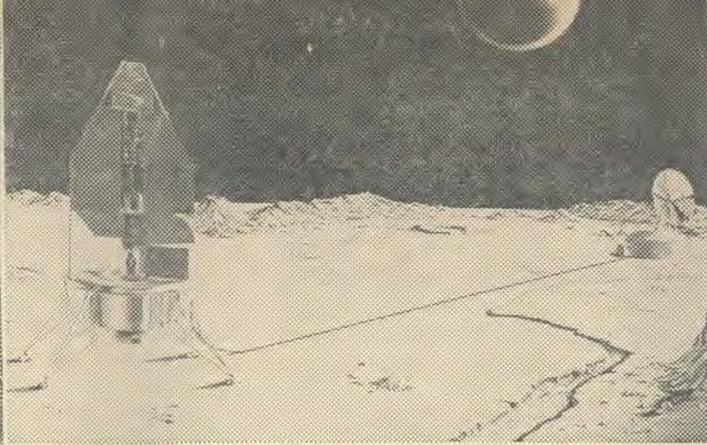
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NEARIN THE FINAL SE





School student in Tennessee, plays an "origin of life" re-periment for which he won a prize recently.



An artist's conception of a nuclear power plant for supplying electric power at an advanced base on the moon.



Two pilots chat in the training hangar at Cape Kennedy before the first two-man orbital flight.

Amazing Transformation

Actually we live in a totally different world than our fathers or grandfathers. A world of wonders. A world which has seen one breakthrough after another along all the frontiers of science.

So great has been the advance in every field of knowledge that there is no adequate symbolism to describe it. It has been compared to a tidal wave, a bursting dam, a nuclear explosion, but it is greater far than these.

Something tremendous has happened, and is happening. Never in all history has there been such a mass assault upon the secrets of nature as is now proceeding in every land on earth. At this very moment thousands upon thousands of scientists are poring over test-tubes, drawing-boards, and laboratory reports, eagerly seeking answers to unsolved problems, patiently striving to peer ever farther and farther into the great unknown.

Every now and then there is a cry of triumph as some new success is achieved, but for the most part the massive research proceeds in silence, totally unnoticed until some new labour-saving device ap-

pears on the market, some new remedy is advocated by doctors, or some new chemical reaches farmers.

I recall when the late Lloyd George, then Prime Minister of Great Britain, declared, "We are rushing on at a giddy pace, covering the track of centuries in a year." What would he say today, when sometimes in a single week we seem to leap ahead farther than men once did in a thousand years?

In seemingly no time at all we have been catapulted from the Steam Age to the Atomic Age, the Nuclear Age, and the Space Age, with all the millions of brilliant ideas and inventive concepts that these well-worn phrases connote. We have seen men piercing the sound barrier, travelling faster than the earth revolves, living under the sea for months on end, placing satellites in orbit, then bouncing pictures and messages off them to be picked up by people on other continents, making possible instantaneous communication between all nations around the globe.

On March 5, 1962, a B-58 flew from Los Angeles to New York and back in 4 hours, 42 minutes, 12 seconds. The west-east time was 2 hours, 1 minute, 39 seconds; the east-west, 2 hours, 15 minutes, 12 seconds.

Piloting the plane was Captain Robert Sowers, who remarked afterwards that "if a cannon-ball—an artillery shell—had been fired at the same time we left Los Angeles we'd have had time to land in New York and have lunch before it got there."

Recently Braniff International Airways published an advertisement in *Time* magazine recalling the history of rapid flight and reminding passengers how brief a time they have enjoyed this amenity.

"As late as 1880," the ad said, "the cheetah was still speed king among mammals. That noble animal was clocked at 70 m.p.h. . . . when men were able to sprint at 20, float in a balloon at 25 (if the wind was right) and ride a horse at 40. The railroads were coming up on the outside, however. In 1893, Engine 999 of the New York Central ate up a stretch of track near Batavia, New York, at 112.5 m.p.h. . . ."

"Then came Orville and Wilbur Wright in 1903. They weren't really speed demons—at Kitty Hawk they flew 852 feet at only 9 m.p.h. . . ."

"To us, their plane looks like an orange crate with a room fan in front. But planes got better and faster, quickly. When Braniff opened for business in 1928, five aeronauts (including crew) flew from Tulsa to Oklahoma City at a daring 90 m.p.h. . . ."

"In 1936, the Age of Speed got a boost from the appearance of the classic DC-3. Thousands of people began to get from here to there at 175 m.p.h. Splendid and faster DC-4's, 6's, and 7's followed. . . ."

"Then, in the 1950's, came the pure jet, based on the startlingly simple notion that a stream of compressed air and gas, expanding, would give enough forward thrust to fly at great speeds. . . ."

"These days, Air Force jets breeze along at 1,500 m.p.h. . . . with the greatest of ease. At last look, the experimental X-15 was doing 4,093 m.p.h."

"This," said the writer, "is a sign-post for the future." In a few years, he suggested, it will be commonplace to race the sun and "beat the time zones"—to cross the continent and get to one's destination before one had left home—by the clock. Then on a prophetic note he added, "If 1,500 m.p.h. seems extreme, remember that we are already going 66,600 miles an hour—the earth's speed in orbit. Venus steps along at 78,400 miles an hour. Light at 186,000 miles per second. We have a long way to go!"

We have. But we have also come a long way in a very short time. Indeed the transformation from the old ways and methods of previous centuries has been as sudden as it has been spectacular.

SECRETS

Our Shrinking World

In a truly startling way the world has shrunk with incredible swiftness to a mere fraction of its former size, as if compressed by mysterious, omnipotent hands. Once-far-distant places have been drawn together. All nations have become neighbours, in reality if not in spirit. Boundaries have been made ridiculous by radar, supersonic flight, and orbiting astronauts.

Radio programmes originating in Moscow are heard simultaneously in Washington, London, and Calcutta. Atomic blasts in Siberia are registered automatically in scores of listening posts thousands of miles away. Every major event is now flashed by TV cameras into millions of homes in every land. Giant radio telescopes, such as the one at Jodrell Bank in England, are beaming messages to far distant space, while picking up strange sounds from objects hundreds of lightyears away.

All these amazing developments are having a profound effect upon every phase of human life. They are affecting industry, education, medicine, and, in no small way, religion. Thought processes are being stimulated as never before. Zest for new discoveries is at fever pitch. In every field creative thinking is at a premium.

Not long ago a Dayton Rubber Company advertisement in *Newsweek* contained this stimulating sentence: "At Dayton Rubber our research and development people think in totally new concepts. . . . We operate a Headquarters for New Ideas."

Other industries are doing the same, without saying so. More money is being spent on research by Government and private concerns than at any other time in history. The United States budget for research and development in 1963 fiscal year was in excess of fourteen billion dollars, about 31 per cent more than in the previous year.

So this fantastic race continues, as men dream new dreams and see new visions on a scale hitherto unknown.

Advances in Every Field

Recently I asked a nationally known physician concerning the
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GOD'S LOVE FOR MAN

NATURE AND REVELATION alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvellous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the psalmist—

"The eyes of all wait upon thee;
and thou givest them their meat in due season.
Thou openest thine hand,
and satisfiest the desire of every living thing"
(Psalm 145:15, 16).

God made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law—the law of love—that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. It is

written that God cursed the ground for man's sake (Genesis 3:17.) The thorn and the thistle—the difficulties and trials that make his life one of toil and care—were appointed for his good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. In nature itself are messages of hope and comfort. There are flowers upon the thistles, and the thorns are covered with roses.

"God is love" is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green—all testify to the tender, fatherly care of our God.

The Word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me thy glory," the Lord answered, "I will make all my goodness pass before thee" (Exodus 33:18, 19). This is His glory. The Lord passed before Moses and proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exodus 34:6, 7). He is "slow to anger, and of great kindness" (Jonah 4:2), "because he delighteth in mercy" (Micah 7:18).

God has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men.

The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matthew 11:27). When one of the disciples made the request, "Show us the Father," Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:8, 9).

In describing His earthly mission, Jesus said, The Lord "hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). This was His work. He went about doing good, and healing all that were oppressed by Satan. There were whole villages where there was not a moan of sickness in any house; for He had

passed through them, and healed all their sick. His work gave evidence of His divine anointing. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to Him. They loved to climb upon His knees and gaze into the pensive face, benignant with love.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save.

Such is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was God "manifest in the flesh" (1 Timothy 3:16).

It was to redeem us that Jesus lived and suffered and died. He became a "man of sorrows," that we might be made partakers of everlasting joy. God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "The chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, my God, why hast thou forsaken me?" (Matthew 27:46). It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God—it was this that broke the heart of the Son of God.

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him willing to save. No, no! "God so loved the world, that he gave his only begotten Son" (John 3:16). The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19). God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the heart of Infinite Love paid the

price of our redemption.

Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10:17). That is, "My Father has so loved you that He even loves Me more for giving My life to redeem you. In becoming your Substitute and Surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, God can be just, and yet the Justifier of him who believeth in Jesus."

None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity.

"God so loved the world, that he gave his only begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice, He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren" (Hebrews 2:11); He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin, that he might reflect the love of God and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through Christ. As the inspired apostle John beheld the height, the depth, the breadth of the Father's love toward the perishing race, he was filled with adoration and reverence; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons

of God" (1 John 3:1). What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name "sons of God."

Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child.

"Every human tie may perish,

Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;

But no change
Can attend Jehovah's love."

—Ellen G. White

PEACE OF MIND

From page 5

needs will be supplied and we will not need to worry about the future. Trust in God will bring peace of mind.

The person who is living with quarrelsome relatives or neighbours may be in the habit of retaliating, giving blow for blow, word for word, bad turn for bad turn. He may get angry, resentful, morose. Such a one cannot have peace of mind. But if he will only follow the words of the Lord Jesus Christ, these troubles will soon mean nothing to him. "Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well" (Matthew 5:39, 40 RSV). The person who has such an attitude will not be troubled by unfriendly

neighbours. Even if he is persecuted, unjustly accused or defrauded he will simply lift up his heart to God and feel nothing but pity for those who thus treat him. Jesus tells us, "Love your enemies and pray for those who persecute you" (Matthew 5:44 RSV). Thus, even in the midst of quarrelling and persecution the one who trusts God can have perfect peace of mind.

But probably the greatest cause of a troubled mind is sin, wrong doing, and a guilty conscience. People do things they know are wrong and afterwards they are sorry. Their conscience troubles them and they have no peace. Some apologize to the ones they have wronged, or restore the things that they have taken, but still they are troubled in mind. Some go out of their way to do good works in order to compensate for the evil they have done, but still they have no peace. Some seek to flee from society into the jungles or mountains to seek that peace which they have not been able to find, but usually it is in vain.

The Lord Jesus Christ offers us the perfect remedy for the troubled conscience. Long ago there was a man living in Palestine who had lived a life of sin. The time came when his conscience troubled him and he tried to find peace of mind. But no matter what he did his conscience gave him no rest. Finally as the result of worrying and fretting over all that he had done, he became ill. His condition became worse until finally he was completely paralysed and near death. Then he heard about Jesus and asked his companions to carry him on a bed to the Saviour's presence. As soon as Jesus saw him He knew his problem, read his mind and understood the remedy. The first words Jesus spoke to this poor man were, "Take heart, my son; your sins are forgiven" (Matthew 9:2. RSV).

The people who were watching were surprised. Some of the religious leaders who believed that the only way to receive forgiveness was by doing good works questioned the statement of Jesus. "This man is blaspheming," they whispered to each other. "But Jesus, knowing their thoughts, said, "why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven', or

to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—he then said to the paralytic—"Rise, take up your bed and go home" (Matthew 9:3 to 7. RSV).

Immediately new life and health flooded through the man's body. He leapt to his feet and was able to carry his bed home rejoicing. Thus Jesus demonstrated His power to forgive sins and relieve the troubled mind.

The Lord Jesus Christ is able to do the same for you. He loves you and died for your sins. He was punished in your place. The moment you believe in Him and accept Him as your Saviour He is ready and able to forgive all your sins and you can immediately have a clear conscience and perfect peace of mind. "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:9. RSV).

—D. K. Down

clouds to come from the oceans to supply the rivers with enough water to do their job. Time and space do not permit the telling of all the wonders of God that go into supplying the creation of God with life, etc. The flowers of many varieties to sweeten the air; the many different kinds of food, fruits, vegetables, grains, and nuts, which enable us to have variety and choice. All these tell the same story—"God is love." He loves the creatures He made.

Last month, in an article entitled, "The Mystery of God" we learned that God is a personal being. He is all-wise, all-powerful, and ever-present to care for His creation. He is an orderly and just God. He is a holy God and the standard of holiness. He is a God of law and justice and holiness. With all this He is a God of love. He has concern for and an interest in the products of His creative power. He shows His love by the way He has set up a system of

supplying all his created beings with the necessities of life and the pursuit of happiness.

Why did not God strike dead the man we told about in that article, "The Mystery of God"? Because the character of God is love. That love is shown in His dealings with the free moral agents known as man.

The love of God can further be demonstrated by the fact that God has given to each one of us the power of choice. We may choose to obey Him. We may choose to disobey Him. God will never force us to do His will. He never uses His mighty power to make us do that which we are not willing to do.

All nature testifies to the existence of the God described above. This God who is so wise, so powerful, so just, so mighty, loves His creation. He loves you and me. He loves us very much. Will you not make a place for Him in your heart and return that divine love?



WHAT IS GOD LIKE?

From page 8

interest in His creatures would go to the extent He has to make life so interesting and enjoyable and worth-while.

Why do you suppose He has done all this? I will tell you. He loves us. He has an interest in us and our well-being. Men may talk. Men may speculate. But they cannot get away from this one immutable fact. "God is love" (1 John 4:8). And He has shown His love by the many, many blessings He has showered upon every creature over the whole earth. He has made arrangements for our sustenance from babyhood to old age.

Study and observe the grains of wheat. In each grain there is life. Put these grains of wheat in the ground and the life and food in each grain are used in making roots and a green leaf for the purpose of making more grains of wheat for our food and for the production of more wheat in the future.

God has devised the plan of the rivers to water the fields for the production of food, etc. He has worked out the system of the

THE PATHWAY THROUGH

*I've wandered, Lord, where Thy dear hand has been
And things of beauty, made by Thee, I've seen
A crescent moon, hung on the evening star
'Gainst sky of rose, as daylight faded far,
While all beneath a pathway on the sea,
Which long ago called plaintively to men.
And mem'ry tries to summon ancient pain.
But I am glad, I am made whole again.*

*I know there is a pathway through the sea,
Though all its waters full of trouble be.
For Thou, the Captain of the human soul,
Will guide us safely, over reef, and shoal,
And bring us to the heaven of Thy love,
Where every tear will be but treasure trove,
For joy can know no ecstasy so dear,
As that Thy hand shall wipe away my tear.*

—Elva R. Piper.



FINAL SECRETS

From page 12

impact of all this on his special field. "What," I inquired, "have been the greatest discoveries of recent years in medicine?" He replied, "The relation of viruses to cancer; the perfusion technique by which isolated parts of the circulatory system can be flooded with chemical agents which are destructive to cancer; the transplantation of tissues from one person to another; and phenomenal progress in understanding the chemical nature of chromosomes and their influence in regulating the activities of all the body's tissues."

He could have mentioned also the fascinating results of research in genetics, immunology, microbiology, and heart surgery—but no one man could possibly think of them all.

I asked a civil engineer for his reactions, and he pointed to the mighty dams on the Columbia, the Colorado, and other rivers, masterpieces of engineering built at enormous cost to store water for irrigation and hydro-electric power. He mentioned also the remarkable progress that has been made in the age-old struggle to produce fresh water from the sea.

I asked a famous archæologist and he pointed to the discovery of the Dead Sea Scrolls, a continuous process from 1947 till now. He referred also to the deciphering—for the first time in history—of the Hittite hieroglyphs and the recovery of a "whole body of Canaanite religious literature from the ruins of Ras Shamra in Syria." In addition, he mentioned the excavation of ancient Caesarea, where not only has a stone inscription of Pontius Pilate been found—the first of its kind—but also a stone inscription mentioning Nazareth, the only reference to this city outside the New Testament.

I asked a well-known biologist for his opinion and he replied, "It is possible that the minute study of the atom and its constituent parts has constituted as significant an advance as any in recent years. Another important advance has been the development of the laser, which projects single-phase light beams that could be used in interplanetary communication. Then, too, the concentration on mechani-

cal computers, mechanical brains, has produced astonishing advance in techniques. . . . In the field of biology I suppose the better understanding of the hereditary units, or genes, is as outstanding as any. Discussions of the apparent discovery of the basic substance of the genes, deoxyribonucleic acid (DNA), has occupied an important part of the literature in biology in recent years. . . . Closely associated are viruses and the problem of synthesizing living substance."

This inquiry could have been pressed much farther, indeed ad infinitum, but the reactions would have been the same, for men in every field of science are constantly reporting similar spectacular advances.

Summing up, three vital facts emerge:

1. We are now living in earth's golden age of discovery and invention, a period of sudden, spectacular, and unprecedented progress in every branch of knowledge, which abundantly, and amply, fulfils the Biblical prediction made twenty-five centuries ago: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4).

Some theologians insist that this prophecy relates only to knowledge of the book of Daniel; others that it embraces no more than knowledge of the whole Bible. But in the light of all the developments of our day, such interpretations are needlessly narrow and restricted. Surely the promised increase of knowledge embraces not only one small portion of the Bible, or even the whole Bible, but also all the vast outreach of the human mind into all the secrets of the universe which is a significant aspect of our times. Not one little candle but the concentrated blaze of a million incandescent lights declares that the time of the end is upon us.

2. As a result of the universal increase of knowledge the entire population of the world has become not only comparatively well-informed, but accessible. Everybody, despite barriers of language and distance, can now be reached with information about current events, new discoveries, and the

latest ideas on every subject. We are today but a step from instantaneous communication between all people. For the first time since men first dwelt upon the earth almost every living creature can be contacted immediately by the spoken word and the moving picture. Hence, if the end is near and if, in all fairness, everybody must hear about it in advance, God could hardly have made more thorough and elaborate preparation for a global warning to be given.

3. Among the thousands of scientists who are busily engaged today in all manner of research projects many are in hot pursuit of the greatest and most elusive secret of all. This is the secret of life, the final secret. They haven't found it yet, but every year, every month, they come a little closer to their goal.

Not long ago the virus laboratory at Berkeley announced that some members of its staff had succeeded in reducing tobacco mosaic virus to its larger constituent parts, then put them together again. Hope again ran high that the great breakthrough was imminent; but it was dashed by other scientists who expressed the opinion that this virus is "a complex non-living organic molecule." But failure never daunts research scientists. They merely try again. And they will.

No greater triumph could be achieved than to create life in a test-tube. Were this to be accomplished there would be a shout of victory never heard on earth before. It would receive headlines greater than any moon shot or the arrival of a man on Mars.

Of necessity there is one thing a Creator must reserve to Himself. That is the power to create. And the fact that man is now approaching this final secret, certain he will soon wrest it from reluctant nature, is further evidence that time is running out.

—A. S. Maxwell

*A boat at midnight sent alone
To drift upon the moonless sea,
A lute, whose leading chord is gone,
A wounded bird, that hath but one
Imperfect wing to soar upon,
Are like what I am, without Thee.*

—Moore



BEWARE OF THE WHITE ANT

BANG! RIP! Bang! R-i-p! Crack! The noise went on as the men tore the old pier to pieces.

"Let's go over and see what those men are doing to the pier," suggested Charley to his friend Don.

"Why are you tearing the pier down?" asked Don as they came up to the workmen.

"White ants," answered the men.

"White ants," repeated Don. "What are they?"

"Take a look at those piles over there," said the man. "They're all eaten out by white ants."

The boys walked over to the piling and saw that the piles were all honeycombed. The outsides of the big logs looked all right, but the insides were all rotten.

"I wonder what a white ant looks like. I'm going to find out," said Charley. "If white ants can ruin hundreds of piles like these, I want to know something about them."

When he got home that evening, Charley looked up "white ant" in the dictionary. The dictionary said: "White ant, also called termite, very destructive to buildings, furniture, and food."

The next day in school he asked his teacher to tell him something about the white ant.

The teacher said, "White ants are very interesting but also destructive insects. Let us see what we can find out about white ants and have a discussion tomorrow." All the class members were to see what they could find.

When the discussion hour arrived the next day, most of the class members had something they wished to say. Don raised his hand and was given permission to tell his story.

"This is what I found," began Don. "White ants live mostly in tropical countries, but are also found in temperate countries in North and South America. Their food consists of wood that is in a state of decay. They cause many trees to fall. They are also destructive to human habitations."

Charles spoke next: "I found that the white ant society consists mostly of wingless individuals. There are many workers and many soldiers. The soldiers have large heads and strong jaws. The workers collect food and do the tunnelling. The queen is very large. She lays thousands of eggs a day."

Then Bob stood up and said: "I couldn't find anything in any book at home, but my uncle and aunt were visiting us. They have been in Ethiopia for many years, and they told me that they have often seen white ants' homes. They are from ten to twenty feet high. They are shaped like a sugar loaf. They are made of earth, but will hold a man's weight."

"This is all very interesting," remarked the teacher. "Now I wonder who found anything about the white ants here in British Columbia [Canada]. Right here in Vancouver there are white ant inspectors trying to keep up with the pests as they carry on their work in ruination. Charles told me that the piles were eaten inside, but that the outside looked good. Did anyone learn about them?"

"I did," said Betty. "I read an article in the newspaper."

"We will be glad to hear what the article has to say," said the teacher.

"It says, 'In the spring there are millions of white ants flying to new places to start housekeeping. They sometimes fly to an old stump near their home, and there they start their new home. Then a man comes along and decides to build a house. He builds right on top of the stump as he thinks it is too much work to take it out. The white ants start to eat from within and eat their way out.'"

"That is very interesting, Betty," said the teacher. "While we have been talking I have been thinking that some of us may have a kind of white ant in our lives. We want to be good men and women, but sometimes we let little white ants come into our lives. They are very small, and we forget them for a while. Then something comes up and we do wrong. It may be all on account of the tiny white ant that has been working in our lives all the time. We should be sure that the tiny white ants of sin are out of our hearts. We must ask Jesus to show us the white ants, the little sins, and help us to get rid of them. If we don't get rid of them, they will burrow in and cause much damage."

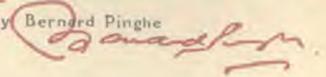
—Minerva Betts

(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 Jē'sūs answered and said unto them, Ye do err, / not knowing the scriptures, nor ² the power of God.
 30 For ³ 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
18	What We Owe God	Haggai 2:8	WOG	11

WHAT WE OWE GOD

THERE IS a general reluctance to give to God. The percentage of offerings made to Him is very much lower than what is spent at the cinemas, horse races, liquor booths and the halls of amusement. This should not be.

1. How much of the world's wealth is claimed by God as His possession?

Haggai 2:8. "The silver is mine, and the gold is mine, saith the Lord of hosts." (2 WOG Deuteronomy 8:18.)

"He is rich beyond all human conception, and our paltry gifts could add nothing significant to His infinite resources." A. S. Maxwell, *Your Bible and You*, p. 185.

2. From what source does our talents to accumulate possessions come?

Deuteronomy 8:18. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." (3 WOG Haggai 1:6.)

Money is entrusted to us by God. In itself it is not evil, but it must be rightfully used, if it is not to become a root of evil in our lives. While money is necessary for living it must be remembered that there are many things that money cannot buy. A wealthy man once offered Rs. 20,000 to any one who could name four desirable things which money could not buy. Someone accepted the challenge and wrote: "A baby's smile; youth after it is gone; the love of a

good woman; and entrance into heaven." The businessman honoured his promise.

In the lives of many, giving to God is the least consideration. After all expenses are cared for adequately a trifle is given to God. Humorously someone has written thus:

"He dropped a penny in the plate,
 Then heaved some gentle sighs;
 And thanked the Lord the rent was paid
 For mansions in the skies!"

3. What, according to the prophet Haggai, happened to the possessions of certain ones who failed to give to God?

Haggai 1:6. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." (4 WOG Luke 12:15.)

4. Of what are we warned when our primary interest is on the things of this world?

Luke 12:15. "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (5 WOG John 3:16.)

"It is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that riches have him." David Caird.

5. While man craves to get, how contrastingly different is God?

John 3:16. "For God so loved the world, that he gave his only begotten Son. (6 WOG 2 Corinthians 8:9.)

The German artist, Stenberg, gave his heart to Christ at a religious meeting on the outskirts of Dusseldorf. He longed to do something for God and determined to paint the love of Christ in the expression of His face. He painted the head and shoulders of Jesus with the crown of thorns on His brow, and captured the love of Christ in the expression of His face and the look in His eyes. He hung the painting in the art gallery of Dusseldorf, and underneath the painting wrote these words:

"All this I did for thee;
What hast thou done for Me?"

6. To what extent did Christ sacrifice in giving Himself to us?

2 Corinthians 8:9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (7 WOG Psalm 116:12.)

While God was so condescending and gave Himself for us, our returns to Him are pitifully small. Many of us are like certain islanders in the Pacific. On their feast days they slay a pig. Then they divide the pig among themselves and offer to their god the pig's tail!

7. When we see Christ's example of giving what should be our response?

Psalm 116:12. "What shall I render unto the Lord for all His benefits toward me?" (8 WOG Malachi 3:10.)

Over the entrance to an old cathedral in France are inscribed these words: "He who bringeth no gift to the altar, beareth no blessing away." Gifts do not buy us blessings, but they are evidence of our love to God.

8. What is the reasonable portion of our income that God expects of us? What does He promise if we return to Him this portion?

Malachi 3:10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (9 WOG Psalm 96:8.)

"Tithing [the term means one-tenth] is an expression of our stewardship in giving. We tithe in recognition of the landlord's ownership of, or rights in, the house or farm. . . . The tithe is paid not simply because it is the Lord's but because all one has, or acquires, is His." Charles A. Cook, *Stewardship and Missions*, p. 118.

9. What further sacrifice is expected of us to support the church?

Psalm 96:8. "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts." (10 WOG Luke 6:38.)

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving would be no more;

"Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

—Author Unknown.

10. What can we confidently expect when we give sacrificially?

Luke 6:38. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (11 WOG 2 Corinthians 9:7.)

Jesus reiterates these blessings and urges us to be faithful in giving our tithes and offerings. Read Matthew 23:23.

"It is in loving—not in being loved,
The heart is blest;
It is in giving—not in seeking gifts,
We find our quest."

—Author Unknown.

11. What spirit of willingness should be manifest when we give to the Lord?

2 Corinthians 9:7. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (WOG //)

"He gives only worthless gold
Who gives from a sense of duty."

—J. R. Lowell.

Someone has divided givers into three categories:

- (a) Rocks—must be hammered to get anything from.
 - (b) Sponge—must be squeezed to get anything out.
 - (c) Honeycomb—just flows over in sweetness.
- What kind of giver are you?

STATEMENT OF OWNERSHIP AND PUBLICATION

1. Place of Publication: Poona.
2. Periodicity of its Publication: Monthly.
3. Printer's Name: V. Raju; Nationality: Indian; Address: Salisbury Park, Poona.
4. Publisher's Name: V. Raju; Nationality: Indian; Address: Salisbury Park, Poona.
5. Editor's Name: T. A. Davis; Nationality: American; Address: Salisbury Park, Poona.
6. Names and addresses of individuals who own the publication and partners or shareholders holding more than one per cent of the total capital: The Oriental Watchman Publishing House (an association).

Names and addresses of the members of the Board of Trustees: R. S. Lowry, V. Raju, W. A. Benwell, C. R. Bonney, C. B. Guild, G. W. Maywald, R. E. Rice, J. A. Soule, T. A. Davis, Ch. B. William, Salisbury Park, Poona. W. L. Murrill, Rangoon; C. H. Hamel, Lahore; M. D. Moses, Bombay; E. C. Beck, Colombo; B. J. Williams, Karmatar, Bihar; A. J. Johanson, Bangalore; O. W. Lange, New Delhi.

I, V. Raju, hereby declare that the particulars given above are true to the best of my knowledge and belief.
Date: February 28, 1966
Signature of Publisher
V. Raju

WHEN BLUE DAYS COME

by Margaret Chivers

"WE STEPPED OUT the door of this house in the suburbs where we had been calling," said my friend. "It was night, and the house was on a little hill. The stars were in their glory and there was the great sweep of the Milky Way. I said to my hostess, 'How beautiful? How lucky you are to live where you can see all this sky!'"

"Do you know what she answered? She gave a hurried glance at that magnificent sky, and said, 'Yes, it's pretty. But I hardly ever look up.'"

"Some people have no vision," I agreed. But later, I thought, "What have I to be so smug about? Perhaps I often miss a lift by not looking up."

I was walking home from an errand the next day. My feet hurt, and so did my feelings. After a morning of house cleaning, I had gone to see a woman about some committee work, and we had had an argument. (Perhaps her feet hurt, too!) I was plodding along, head down, eyes on the dusty street. I paused at the corner, drew a long breath, and unconsciously looked up.

There was a vast and gentle sky, with clouds in the west that were rose-coloured above and gold underneath—that pure radiant gold that seems to promise a better and happier world tomorrow. A flight of birds swooped across the azure expanse, the light shining through their wings. The rose in the clouds darkened to purple as I watched, and the gold became more intense.

I had been brooding along, my nose and eyes to the ground, possessed by puny little troubles. I had almost missed that radiant sky.

There is another way of looking up. It can be done even on those grey days—grey outside and grey of spirit—when monotony has laid its deadly hand on you. The house cannot be left, because it is full of jobs to be done, with only you to do them. Or perhaps you are not well enough to leave. Can you still look up?—and I don't mean at the ceiling!

In my kitchen is a bulletin board, just an inexpensive piece of fibre board. On it I keep a picture, or sometimes two or three: scenes in colour from magazines, from calendars, from travel folders; pictures of landscapes, for the most part—sometimes an arresting portrait.

At present, there are two pictures on display. One is a copy of a water-colour of a city skyline, and one is of a gurgling creek running between green banks.

I have a folder of pictures, and on the morning of a "blue Monday," when the ones on the board have become so familiar that I don't notice them any more, I take five minutes and select fresh ones to be thumb-tacked there.

One rainy afternoon, before starting the ironing, I pulled an old high-school English textbook from the shelf and came across "The Ancient Mariner." I started to skim it to refresh my memory, and soon found myself reading it from beginning to end. From that, I went on to Tennyson's "Idylls of the King." The ironing waited!

Have you read these literary gems since you were in first year high school? The beauty of the words and rhythm will come to you afresh, and you will be surprised at how much more meaning your years of living have given to those old poems, and to others once familiar.

With open eyes—and imagination—you will find your own way—to lift your eyes and your heart upward.

Wherever you are, *do look up!*