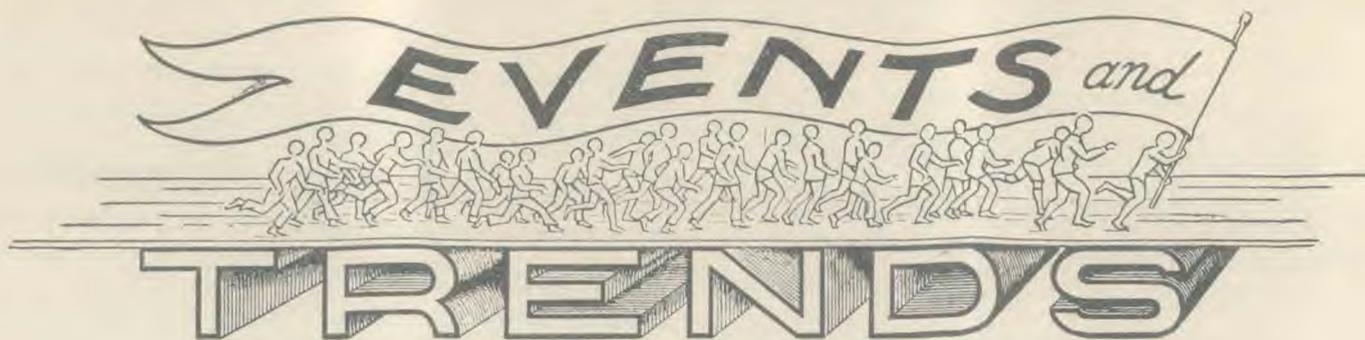




# OUR TIMES

AUGUST 1966



## THIS SEETHING WORLD

WE HAVE watched the contents of a pot seething over a fire. Constantly in restless motion, roiling, bubbling, now and then erupting convulsively, it needs only a little hotter flame to get out of control and to pour in scalding violence over the edge.

We cannot help but see in this illustration a picture of today's world, for everywhere we look we find discontent, hatred, arrogance, and violence agitating men and nations.

In a book written before the second World War a famous sociologist likened the peoples of the world to a group of school-children when the teacher has left the room. They throw off all restraint and go wild. Each one takes delight at being free from the restrictions imposed by the teacher, at being able to do as he pleases.

The author goes on to explain his figure. The standards of long generations have been devaluated and thrown aside. There are no newer or better standards offered to replace them. The result is moral emptiness among the nations, a throwing off of restraints, and a spirit of rebellion.

The simile is just as apt after thirty-five years, except that the "children" have become more rebellious, more violent, just as actual school-children and college students in many parts of the world have become more rebellious and violent than those of thirty-five years ago.

"You must face the fact: the final age of this world is to be a time of troubles," predicted the first century Christian author, Paul, under divine inspiration (2 Timothy 3:1, N.E.B.).

The widely-read news magazine *U. S. News and World Report* recently gave its readers a summary of the world situation, "At one time," it said, people "were optimistic that there could be a stable and well-ordered world, with many problems adjusted through the United Nations." But after spending vast sums of money to aid backward nations and in strengthening military defence systems, "the mess appears to grow worse."

"War dangers, tensions and instability in the world are found to be adding to pressure for more armament, not less. The world's mess . . . is widespread and profound."

"Political stability in country after country seems as remote as ever," the magazine observed.

"All through black Africa the danger of revolt is always near." (An acquaintance of ours who spent some months on that continent recently reported on what he observed behind the scenes, and commented that terrible violence could erupt among the tribes and nations of Africa any time.)

Turning to South America, the *U. S. News and World Report* stated that it is "an uneasy continent moving steadily toward real crisis and trouble."

"Of Asia's vast subcontinent, Kashmir is as far as ever from settlement."

In Indonesia "inflation is out of control, with the rupiah worth only one hundredth of its 1962 value. . . . The price of rice, a staple of Indonesian diet, has more than quadrupled in the past year."

Hostility between Soviet Russia and Communist China "is deep and getting deeper." "Tension runs high" along the 4,500-mile border that separates the two nations.

A quick survey of our own over the events of the world during the last few months enables us to add more details to these observations, confirming our belief that we live in the last remnants of time, prophesied as "a time of troubles."

Rebellion in Iraq causes the death of more than 1,000 government troops in pitched battles with the Kurd rebels . . . In the Dominican Republic rioters rampage through the streets, destroying, burning cars, dousing one policeman with gasoline and burning him alive . . . In the Naga Hills the local tribesmen carry on an unceasing guerilla warfare against Indian troops in which hundreds die . . . In the Punjab three congressmen are burned to death by rioters . . . In New Delhi angry factions battle each other . . . In Calcutta mobs overrun the streets . . . In Vietnam a seemingly never-ending war goes on between the North and the South, while opposing ideological factions try to outmanoeuvre each other in the South . . . In Holland mobs battle with police. In the U. S. race violence erupts spasmodically and violently.

We might go on citing incident after raw incident to demonstrate our point. But the facts are well known to all who read the news even casually.

We have already quoted from 2 Timothy 3. Let us note a few other details given concerning "the final age of the world," this "time of troubles." Men, Paul, the author of 2 Timothy, goes on to say, will be "arrogant, boastful, and abusive." They "will be implacable in their hatreds, . . . intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance." "Wicked men and charlatans will make progress from bad to worse" (2 Timothy 3:2, 3, 13, N.E.B.).

Truly, we live in a seething world which could explode at any moment into a violence greater than any yet known. We would do well to know where we would stand under such circumstances.

# OUR TIMES

AUGUST 1966

VOLUME 8, NUMBER 8

## THE WORLD



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According to one report, thawing of the polar ice caps has caused the North Atlantic Ocean to rise more than six inches in the last few decades.

\* \* \*

Worldwide weather analyses are now being made on the basis of pictures taken by Nimbus-2, America's newest weather satellite. The pictures, which are taken day and night by special cameras, are relayed by the pick-up stations to the U. S. Weather Bureau which analyses them and sends the resulting report worldwide.

\* \* \*

President Johnson has asked the U. N. to join the U. S. in sponsoring a treaty to insure that outer space—including the moon—will be explored for peaceful purposes only.

\* \* \*

Studies indicate that were it not for the drinking of alcohol, there would be little crowding in hospitals in many parts of the world. Liquor drinking inclines the drinker to ill health, the study showed. If drinking were stopped illness in general could be reduced by perhaps as much as a quarter.

\* \* \*

Conversation and co-operation between Christians and Communists are becoming more commonplace and are touching on wider areas of interest, according to a recent report. Communist journals—including the official World Marxist Review—have appeared with articles re-examining the Christain Church and the Marxist attitude toward religion. "These articles are frankly revisionist in that they no longer identify the Church ipso facto with the class enemy but recognize that it can be and now often is, on the side of progress," the report stated.

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# Editorial

## IN SEARCH OF A MAN

Peering over my shoulder as I write is a bent little man, bearded, almost totally bald. His only clothes is a simple, dhoti-like garment. He holds a long staff in one hand and a lantern in the other.

I say he is little because he is only six inches tall, which tells you that he isn't really a man at all, but a statuette. The name on the base says, *Diogenes*.

The man whom the statuette represents was real. *Diogenes* was a rather eccentric Greek philosopher who lived around 400 B.C. One of the marks of his eccentricity was that he would walk around the streets of Athens in the day-time holding his lighted lantern searchingly in the faces of the passers-by, saying that he was looking for a man.

"The greatest want of the world is the want of men," wrote one author. "Men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall." *E. G. White, Education, page 57.*

We do not know what *Diogenes'* standard for a man was, but we do know that if there are men who measure up to the standards of our quotation they tower morally above the masses.

"Men who will not be bought or sold." In these days of graft, corruption, and the bribe, where is the man who does not have his price?

"Men who in their inmost souls are true and honest." It is easy for some to appear to be this way, but how many are so, deep down?

"Men who do not fear to call sin by its right name." But if we do, somebody is going to get upset, angry. And that might be bad—for us.

"Men whose conscience is as true to duty as the needle to the pole." A nice figure of speech. But, really, who thinks much of duty, to say nothing of being true to it?

"Men who will stand for the right though the heavens fall." Stand for our own "rights," yes. Stand for our own stubborn ideas, yes. But go so far for an abstract ideal? How often is it done?

But are there not such men, somewhere, who measure up to all of these requirements?

—T. A. D.



## when does life really begin ?

*At birth? At the flowering of youth?*

*At maturity? Or in the kingdom of God?*

A variety of answers would meet the question, "When does life really begin?" The scientific mind would insist that life begins with the first heartbeat of the child within its mother's womb. The romanticist would tell us that youth with its vitality and limit-

less *joy of living*—its open horizons of energy—is the beginning of life. But perhaps the philosopher, speaking logically, would insist that only maturity has the wisdom, security, and stability to pursue the best in life.

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A PERFECT DEFINITION of the mind has never yet been devised. Makes us think of the schoolboy's answer to his teacher's demand for a definition of the word vacuum: "I have it in my head, but I just can't say what it is." Most of us regard the mind as a combination of our capacity for thought, memory, reason, will, feelings, judgment, and conscience. We have long known that the mind is the chief factor distinguishing a human being from a lower animal, and that people's minds differ. People are paying more and more attention to mental health—essentially having a sound mind—perhaps because we are finding that fifty per cent of our numerous hospital beds are occupied by people suffering from mental illness of one kind or another.

Here is good advice: "If you want a good mind, take care in choosing your grandparents." No one can choose his grandparents; but it is true that mental abilities and deficiencies are inherited. It is also true that proper training by parents and teachers can go far toward increasing mental abilities or making them practically useful. In many cases parents can help children overcome mental deficiencies or guide them into a life programme in which their fundamental weaknesses are less of a handicap.

Not all of us are agreed as to what constitutes mental health. At one extreme there are people in the world today who think that anyone who is noticeably religious is at least mildly crazy; on the other hand, there are many who agree with the Bible in holding that the man who says in his heart, "There is no God," is a fool. There are a few points on which there is fairly general agreement. One such point is that a person's mind should mature along with his body.

Medical and psychological scientists who have made a study of this subject have set up standards that normal children can be expected to reach at certain ages. At early ages these standards refer chiefly to the development of the child's ability to take care of his own needs. These standards increasingly concern the child's relations with other people and his ability to make his own place in the world.

Another point about which there should be general agreement, but a point the importance of which is too often underestimated, is seen in the fact that a person's personality pattern for life—the way his mind reacts to various situations—is largely formed by the time he is seven years old, and sometimes before.

The foundation for mental health needs



# A SOUND MIND

to be laid early. In the laying of this foundation the parents play the leading role. In practising mental hygiene, or preventing mental illness, we are missing the mark if we do not put emphasis on early childhood. Much can be done for many who already have mental ill-health, whether it began to develop early or late; but this is locking the stable door after the horse is stolen.

A baby starts out as a dependent and self-centred creature, wanting only to be fed and kept comfortable. He becomes conscious very early of people near him, especially his mother; but people mean little to him except as they serve his needs and his rapidly developing desires. A child does not naturally love his parents. His acceptance of them is at first a selfish attitude. They feed and comfort him and are a refuge against whatever he may fear.

Right there is the secret of poor mental health in many people. They keep on clinging to their parents or seeking out other people who may be a source of food, clothing, comfort, or refuge, never learning to stand on their own feet or to think much about their duty to other people. In one sense, they always remain children. They are cases of arrested mental development even though they have grown to physical maturity, apparently are normally intelligent, and are able to earn their own living.

Prevention of this kind of mental illness or deficiency should not be hard. A child should be encouraged to do more and more for himself as early in life as possible. The family should have the welfare of other people in mind. Let the children know about what they are doing for other people, and plan to have the children help in such projects. For instance, in the weeks before Christmas, rather than concentrating on what the children are going to get, they should plan to make or buy helpful gifts for poor families in the neighbourhood. Let the children have a large part in the planning and making, but especially in the giving when Christmas time comes.

The love children develop for their parents is normal and desirable and it is a part of mental health. Many people who study this subject are surprised that it is not the parents who have done everything for their children who are the best loved. Poor or invalid parents who must have a great deal of service and help from their children are often the most precious to the children.

A person need not become a pauper or an invalid in order to foster this desirable trait in his children. It is important for parents to let their children know about the family burdens and early in life see that the youngsters shoulder an appropriate part of the family load. If duties are merely assigned as tasks or imposed as punishment, the value is lost. If participation is requested as from a junior partner in a business and if tasks well done meet with warm commendation, the net result is likely to be a triple blessing—needed help for the parents, advancement in the maturing of the child's mind, and growth of love for the parents.

We hear much these days about the need of the child for demonstration of affection, to make him feel secure and that he belongs, but the method of making him a partner in the family firm is an even better way to build up the feeling of belonging. Furthermore, it helps correct the present tendency to consider fun as the chief object in life.

One severe but often-merited indictment of too many parents' and too many schools' policies is that they do not aim as much as they should at developing our youth into public-spirited and responsible citizens, and that they aim more than they should at making them want to have a good time.

Parents should face up to the fact that giving their children proper supervision and guidance requires unselfishness and sacrifice. If they neglect their children's welfare in order to indulge their own pleasure, they cannot expect the children to have good mental health.

The older a child grows, the more important it is for him to learn how to live harmoniously with other people, especially those near his own age. In a family with at least two children there is a good chance of learning this lesson at home. Parents of an only child need to take special care that he does not miss out in learning to get along with other children.

School association and neighbourhood activity in which children take part provide good opportunities for progress toward mental maturity. It is usually during the secondary form years that gangs flourish. This tendency is not all bad if properly directed, but if ignored or taken too lightly, it may do more harm through antisocial feelings and acts toward people outside the gang than any good it might do through adjustment of members to one another.

During the period of adjustment to more and more people there is no better principle to follow than the golden rule. If parents and others who supervise growing children teach this rule as a matter of everyday life, it helps much to lead the minds of the young toward maturity. Two important qualities of a mature mind are unselfishness and spontaneous sympathy for unfortunate people.

There is a perilous angle to association of the growing child with parents, brothers, sisters, and people of various ages outside the family. He may develop a feeling of inferiority or failure. If it persists, it may bring on mental ill-health.

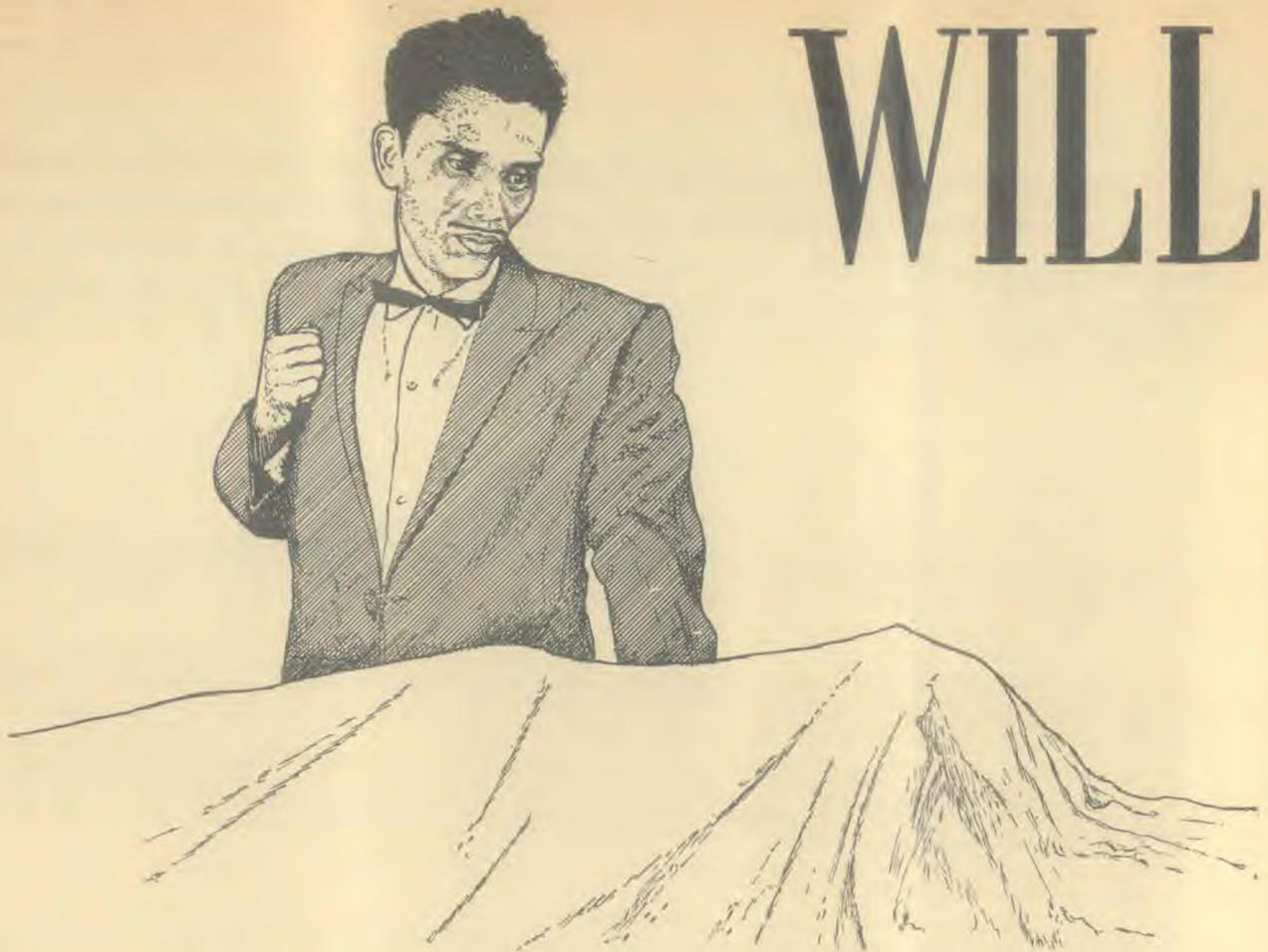
In strength and experience, no child can compete with his parents or other older people. In school, emphasis often is placed on superior achievement in athletics, other activities, or studies in which only a few students can really excel.

People who think they can avoid this problem by abolishing competition and giving no grades are mistaken. Competition in school and later in life is unavoidable, and if it is not to result in defeat for many children, parents and teachers must pay more attention to detecting and bringing into action the special talents of each child, giving him due recognition for

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*When the human mind develops along with the growing body, the man or woman at physical maturity is ready to take his place in the world without leaning on others.*

# WILL



Some time ago an interesting character in one of the Western United States decided he was going to attend his own funeral. He couldn't, of course, wait until he had died to do this, so he made complete preparations while he was still hale and hearty.

Mr. Gernhart purchased an expensive casket, hired himself a pastor, employed special singers and even engaged the armoury auditorium in his little home town to hold the "funeral" in.

Although many folk in the community strenuously objected to such a plan, nearly a thousand people turned out to witness the affair. The service went off as planned with the "live corpse" very much in evidence, apparently enjoying his own funeral. As the last music was played, Mr. Gernhart handed the minister a substantial check for his services and marched happily out with the rest of the congregation.

"Fantastic!" you say. But at the same time you may wonder, what does happen to a person when he dies, anyway? Can a man attend his own funeral?

Much has been written on this subject of what happens to man when he dies. But there is only one authority to which we can turn for a true answer—the Bible. Let us turn to this authority and note well what God's Word says about the land beyond the river of death.

The psalmist, summing up the matter generally, says: "His *breath* goeth forth, *he* returneth to his

earth; in that very day his thoughts perish" (Psalm 146:4). This text is plain enough. God in the beginning made man a living soul by breathing into his nostrils the breath of life. Under inspiration the psalmist tells us that when a man dies this breath of life is taken from him by the God who gave it. He—his body [which God says is but dust, Genesis 1:26; 2:7], "returneth to his earth; in that very day his *thoughts* perish." Evidently the psalmist did not subscribe to any doctrine of consciousness in death.

In Ecclesiastes we read, "The living know that they shall die; *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun" (Ecclesiastes 9:5, 6). It is plain from these words that the preacher agrees with the psalmist in teaching that man, after death, has no knowledge of things taking place in the life he has left behind.

In Psalm 6:5 there is more food for thought: "In death there is no remembrance of thee: in the grave who shall give thee *thanks?*" It has always been the writer's conception of heaven (borne out, I believe, by the Bible) that in that better land the redeemed shall praise the One who has saved them from the penalty of sin. They shall sing songs of praise and adoration to Him who has redeemed them (Revelation 14:1-3). It is evident that the psalmist knew

# you attend your own funeral?

nothing of men and women going immediately to heaven at death, for he says that in death there is "no remembrance of Thee: in the *grave* who shall give Thee thanks?"

The psalmist further refers to the grave as "the land of forgetfulness" (Psalm 88:12). No longer do the cares and the burdens of this life rest heavily upon weary shoulders. The heartaches, the disappointments, the rebuffs and all of life's frustrations fade into oblivion in "the land of forgetfulness."

The prophet Job, speaking of the dead, goes so far as to say that "his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21).

God's Word refers to death as an unconscious *sleep*. "Consider and hear me, O Lord my God: enlighten mine eyes, lest I sleep the *sleep of death*" (Psalm 13:3). In the New Testament the words of Christ Himself bear out this thought. The Saviour had just been called by Mary and Martha to the bedside of their sick brother, Lazarus. As Jesus walked along with His disciples they talked of the prospective scene before them. Let us listen in on their conversation: "These things said he: and after that he saith unto them, Our friend Lazarus *sleepeth*; but I go, that I may awake him *out of sleep*. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*" (John 11:11-14).

When we lie down to sleep at night, we have no knowledge of passing time, neither do the cares and burdens of life weigh heavily upon us. Hours slip by as though they were but an instant, and we wake to see the light of another day. Jesus says that when the breath of life is taken from those who love Him they are as though they were asleep. One moment their eyes close in rest, the next they are opened by the voice of the Life-giver on the resurrection morning.

In 1 Thessalonians 4:13 the great apostle to the Gentiles also speaks of death as being a "sleep." "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope."

David is referred to in the Bible as being "a man after God's own heart." If his way so pleased the Lord that he merited such a title, he would be worthy of a place in heaven as soon as anyone. If righteous individuals go to heaven as soon as they die, then most certainly David would be there now. But what

do the Scriptures say? "For David, after he had served his own generation by the will of God, *fell on sleep*, and was laid unto his fathers, and saw corruption" (Acts 13:36). "For David is not ascended into the heavens" (Acts 2:34). Instead of going directly to heaven, this man, "after God's own heart," fell *asleep in death* and was buried, and "his sepulchre is with us unto this day (Acts 2:29).

As Job further describes the journey across the river of death he holds out the hope of a time of resurrection when "the heavens be no more" (Job 14:12). The prophet himself looked forward with anticipation to that glad reunion day: "I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

The apostle Paul gives us a vivid account of the glorious resurrection morning when those who have been asleep in Christ shall be called forth from their dusty beds to reign eternally with their Redeemer.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are *asleep*. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:15-18).

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*This I know: I have planted a garden, so I know what faith is. I have seen the tall trees swaying in the breeze, so I know what grace is. I have listened to the birds singing, so I know what music is. I have watched little children playing, so I know what entertainment is. I have seen mornings without clouds, after showers, so I know what beauty is. I have seen the miracle of the sunset, so I know what grandeur is. And because I have perceived all these things, I know what wealth is.*

—Author Unknown.

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# This Life

IF BY A GAMBLE you mean a taking of risks, then yes! This life is one long series of gambles. Even the birth which projects us into this world is one of the biggest risks of them all. To make it successful a host of independent factors must come into play in just the right pattern at just the right time. It is a gamble to be born, to sit in a chair, to eat food set before us, or to step into an aeroplane. It is even dangerous to lie down on a bed. The ceiling *could* fall in! Certainly life is full of risks, and in that sense life is a gamble.

If you consider life a gamble because you see it as a series of fixed and predetermined moves of helpless pawns on a vast complex chessboard, and yourself one of the helpless pawns in the hands of some arbitrary force—then wait a minute. Evaluation of this philosophy of life calls for consideration of a number of factors.

If life is a predetermined path across a chessboard, then are not most of us engaged in a continuing game of self-deception? Or is "someone" deceiving us? My wife asks me, "How do you want you egg?" She acts as though I have a choice. The car salesman wants to know if I want a Fiat or a Standard. He convinces me that I have a choice. A young criminal is asked if he would not prefer to place himself under the custody of the court (with a greater chance of going straight) rather than to push his swaggering independence to a full-blown lifetime of crime. The judge offers him a choice. The United Nations grapples with six alternative proposals on how to cope with a dangerous situation in country X—. They deliberate for days, maybe for weeks. They have to make a choice. A direct telephone line is established between the world's two military giants to reduce the risk that one of them will indulge in world-annihilation before having sufficient evidence on which to make an intelligent and, we hope, sane choice.

Are these various levels of choice real, or are we all deceiving ourselves? Is this world only a stage, and we merely the players on it, acting out parts that help us to feel significant?

Such a concept of life was reflected by the attitude of men who went to the battlefields, and of women who endured the blitzes of World War II. They would say, "If that bullet has my name on it, I'll get it." "If that bomb has our number on it,



our house will get it." A kind of fatalism, this attitude gave comfort to some, for they assured themselves that their lives were under a charm until their "time had come," and that when the time had come, no precaution or decision of theirs would make any difference. Such an attitude often made for bravado on the one hand, and for a defiance of commonsense carefulness on the other. But is life this kind of gamble?

A certain philosophy is inclined to say, "Yes, it is." It suggests that whatever kind of God was capable of setting this vast universe into motion is far too occupied with weightier matters than to intervene in the little every-day affairs of nations or individuals. It says that the cosmic machinery has been set in motion, and that whatever will be, will be, and that there is little that the individual can do about it.

A similar feeling of the predetermination of man's fate is the outgrowth of the various shades of the evolutionary theory. The theory regards man as the ultimate to date—in the progression of matter from simple to complex forms, from non-living to living forms, from protozoan to child prodigy. "Survival of the fittest" is held up before us as the determining factor in evolutionary development. Thus those who are *not* the fittest are virtually fated to failure and decline, while those who *are* the fittest are fated to yet unimagined progress.

Some of the appeal of such theories has been brought under severe questioning as a result of recent developments in human affairs. Thus some of the long-unanswered questions which have been arrayed against the evolutionary explanations of man's origin and destiny have gained a new urgency in our time.



*If life is a predetermined path across a chessboard, then are not most of us engaged in a continuing game of self-deception?*

## IS IT A GAMBLE ?

Prominent among the questions being asked are those pertaining to recent events of horror in human relations. For example: Are the holocausts of the two world wars to be regarded as forward steps in the upward progress of man? Is man's present potential to wipe himself off the face of this planet to be regarded as the pinnacle of his evolutionary progress? How shall the mass murders, the exquisite forms of physical and mental torture (used in both the European and Pacific theatres of war), be classified? And what kind of progress is it which dooms more than half of the world's population to go to bed hungry every night, while some nations wrestle with the staggering and persistent problems of overproduction? (And what of the millions who have no bed?) What form of progress is it which marks the comparatively slow increase in the population of the developed nations, while the hungry masses of the emerging peoples continue to increase faster than modern technology can aid them in multiplying their supplies of food?

In addition to these sad developments in man's supposed evolutionary progression, consideration needs to be given to the still un-

bridged gulfs, vast and deep, in the evolutionary path of man to his present estate. For example, even the laudable achievements of modern research have yet to demonstrate one transition of non-living matter to living. Just two or three years ago the researchers in genetics thought that their study of the complex patterns of human heredity factors was bringing them to within a whisper of the secret of life itself. But now their optimistic predictions of producing "synthetic" life have been severely cooled by the recognition that their researches have only deepened the mystery of the life-perpetuating combinations.

But suppose that we were to assume that in the dim aeons of the past the once-for-all-never-since-repeated happenstance of spontaneous generation of the first simple form of life did take place. We have yet to find one living or fossilized demonstration of the bridging of the inexorable gaps between different kinds of plants or different kinds of animals. And this leads one to wonder, Must our faith stretch to the belief that the first little blob of living matter had inherent within it all the complexities and varieties to which it would have to give rise? Or shall we assume that other microscopic bits of lifeless matter decided that what another had done, they could do, only with infinite variations? If we really have to believe all this or something like it, then let us gladly acknowledge that our way is predetermined more or less, whether for good or ill, by the little package of heredity which fate has served up to each of us. We could agree then that life is pretty much a gamble.

All of which leads one to ask, Why do men *want* to think that life is one big gamble? that it is the outworking of some biological chain reaction, a series of impersonal happenstances? that it is the consequence of some pattern wired into our individual bundle of genes?

Let us look at some of the possible implications of the theories which we have discussed to see if these might provide possible clues to the motivation for their being put forward. (Imputing motives is somewhat arbitrary, but it is a useful means for seeking insights into human behaviour.)

For example, if man is the crowning consequence of some series of chemobiological events that just happened to happen billions of years ago, who should hold him accountable now for some unfortunate irregularities in his behaviour? After all, isn't man something of a walking self-miracle at worst, and a brilliant self-genius at best?

Furthermore, who could be so foolish as to suggest that there is any absolute standard of behaviour that is right, or any such behaviour that is wrong? Would it not rather be a question of whether the behaviour is expedient or not? whether it resulted in ultimate benefit, pleasure, and satisfaction for the individual, provided that he did not forbid similar possibilities to others? And even if he *did* act purely in self-interest, could not that be explained

as a throwback to the "survival of the fittest" principle, which is presumed basic to man's rise from the slime?

Surely it could be fairly argued that if life is a big gamble anyway, every man should do everything in his power to strengthen the odds in his own favour.

And would not this kind of reasoning justify the attempt of a stronger, more virile nation to annex the territory of a weaker one? After all, if the race has climbed to its present dizzying height through the principle of "let the fittest survive," then certainly the strongest races should have priority to the earth's resources.

If the youth in our high schools, colleges, and universities are taught that the progress which man has thus far made is the result of his giving expression to the drives and urges within him, is it to be condemned if such youth go out to do exploits by giving free rein to their inner drives and pristine urges? And should they not be applauded for their efforts?

Certainly no true believer in the principles of democracy will support such reasoning, nor perhaps the premises on which it is based, but is not such reasoning the logical result of carrying through on the "life is a gamble" principle?

Let us hasten to acknowledge, however, that many adhere to the predestinarian evolutionary theories out of sheer conformity to the teachings of the learned and the beliefs of the majority of the educated—a conformity that is due in part to the fact that that which is only philosophical theorizing is presented to the youth as scientific and demonstrable fact. And must it not be equally true that many of the developers and proponents of such theories of man's origin and destiny have never accepted the kinds of implications which we have just discussed—implications which the youth, however, are quick to absorb and quicker to put into behavioural practice? It is interesting to note that some who feel compelled to accept the evolutionary concepts make a brave attempt to intertwine them with a belief in a Creator God. They simply assume that God *must* have worked through the methods of principles of evolution, though He might have had some limited part in getting it all started.

But may we go back a moment and take another look at that first little blob of living matter—that all-essential ingredient to the recipe of the living universe? Suppose that we accept the enormous assumption that by some happy combination of light, heat, and chemicals, living matter suddenly generated itself from non-living matter. And suppose that for now we overlook another enormous problem—the origin of the non-living matter itself (whether in gas, vapour, liquid, or solid form). What can account for the origin of man's capacity to translate experience into ideas that can be communicated by code, his capacity to reason, to make choices, to sense moral values, to conceive of

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*As turns the flower to the sun  
When healing beams of light  
Break through the storm,  
So turns my heart to thee, O God,  
When in streaming splendour,  
Shines thy love  
Through life's dark storm.*

—C. A. Oliphant.

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a God higher, purer, wiser, nobler, more righteous, more living, than man himself?

In order to account for these capacities in man, and even man's existence, many philosophers have felt it necessary to assume the existence of a God having the attributes of self-existence, self-perpetuation, all-wisdom, all-power, and the more obvious power of creating something from nothing.

Now if these attributes of God are necessary to account for what we see in the universe and in man, and if it is unscientific, illogical, unreasonable, and simply foolish to believe in the existence of such a God, then what alternative is left to us?

Must we not attribute to matter all the capacities that would otherwise be attributed to God? (Perhaps some would prefer energy to matter, but the problem remains the same.) Is there any other alternative? But if God has the attributes of life, wisdom, righteousness, love, and eternal existence at the outset, is it not more reasonable and less demanding of faith for the Higher to give rise to the lower, rather than the reverse? And

with such a God in the picture, note the disappearance of those awful gaps in the evolutionary theories.

Rather than to believe man's universe to be the result of blind chance, a happy coincidence, and man self-deceived into thinking he has some power of choice in his destiny, would it not be more reasonable to believe that man was originally made "in the image of God," but that he has misused the prerogative of moral choice, with all the tragic consequences that history portrays. Can it not be seen that it is this power of choosing between right and wrong that distinguishes man so completely from the entire animal world? And where such moral capacity and accountability exists, who can consider life to be just a gamble? Are there not consequences to our choices? Are there not elevations and degradations of character and personality which result from our responsible choices?

Jesus Christ once bore testimony to the sovereignty of the human will in making choices, when He said to the cavillers and doubters of His teaching, "If any man will do his will, he shall know of the doctrine [teaching], whether it be of God, or whether I speak of myself" (John 7:17). The implication is that if we *want* to do God's will, we are not far from discovering it. As someone once suggested, our difficulty is not so much with those portions of the Bible which we do not understand. Rather, our difficulty is with those portions which we understand all too well, but about which we do not will to *do* anything.

Then we urge, will to do God's will, and He will soon reveal to you what that will is. You may even discover to your own amazement that you have a remarkable knowledge of that will already.

No, this life is not just a gamble. It is true that we are players on a stage and that there are some risks involved in just living, but we are not puppets! Our relationship to the challenges and problems of life, and above all, our relationship to the supreme revelation of the will and character of the great and good God which has been given us in Jesus Christ—those will determine our ultimate destiny. And what a revelation of Himself He has given us!

God has not sent us alone into the battle with the wearing, undermining forces of selfishness which are both within and all about us as a result of man's early wrong choices. By our misuse of the sovereign power of choice, by our unwillingness to believe implicitly in God's instructions, the human race has placed itself under a dreadful handicap. Yet the awfulness of the handicap is more than matched by the awfulness of the price which God has long been paying to purchase for us a second choice—the embracing of life and righteousness. Ellen G. White has eloquently said, "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God."—*Education*, page 263. Just think of it! More than 6,000 years of Calvary pain.

Has your life seemed an endless and purposeless gamble thus far? There is a way to see it in an astonishingly new and different perspective. As a beginning get a New Testament and begin to read the Gospel of John. Read it slowly, thoughtfully, asking yourself what it holds for you. Bow down upon your knees in some quiet place and simply say to the God of heaven, "Dear Father, please make Thyself known to me. Show me the meaning and purpose of my life. Give me a reason for living, and help me to understand Thy will as revealed in the teachings and life of Jesus Christ, Thy Son. In Jesus' name. Amen."

The heavens may not open for you then. No audible voice will trumpet your directions and instructions; but there will be a still, small voice speaking to your inner heart, especially through the words of the Bible. More than that, you will find a new joy in your heart, a new spring in your step, and a new light on life everywhere. And if you will continue to walk with Him, continue to choose His will as yours, continue to exercise your God-given power of choice for His glory, one day the heavens will open for you, and you will hear a voice, the most glorious ever to reach your ear, and it will be saying to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Be assured. This life—is not a gamble!

## HAND IN THE DARK

Rosemary, who lives in Natal, South Africa, is a rosy-cheeked, bright-eyed little girl just about four years old.

Of course, she loves her Mamma very much, but I believe she must love her Daddy a teeny-weeny bit more, if only because she sees him so little each day, just when he comes home from work in the evening.

All day long she waits for Daddy's homecoming. Time and again she asks Mamma, "Is Daddy coming home soon? Will he be much longer?"

Then at last, when the time comes, she goes running down the road to meet him.

There's a special place where they always meet, a quiet, pretty spot on the country lane that goes past their home. Rosemary would rather miss her supper than fail to be there when Daddy comes walking up the hill from his work.

One day Daddy phoned Mamma to say that he would be back late, and to tell Rosemary not to meet him at the usual place this time.

But when Rosemary heard about it she was very much upset.

"Of course, I'll have to go," she said. "Daddy will be expecting me."

"But Daddy has just said he won't expect you this time," said Mamma.

"Oh, but he will," said Rosemary. "I'm sure he will."

"But it will be dark when he comes."

"Then I will go and meet him in the dark."

Mamma smiled. She was sure Rosemary would change her mind when the sun went down.

But she didn't.

Evening came. Darkness began to fall.

"I think it's nearly bedtime," said Mamma.

"Oh, but I must go to meet my daddy," said Rosemary.

"But you couldn't go down the



road in the dark alone."

"Oh yes, I could," said Rosemary. "I don't mind. And Daddy will be looking for me."

Soon it became very, very dark; enough to make most little girls afraid of going out of the house alone.

Mamma opened the front door and let Rosemary look out into the night.

"Do you still want to go and meet Daddy?" she asked.

"Yes," said Rosemary. "Of course I do."

"All right," said Mamma. "You shall go. Better get your coat. It's cold out there."

Rosemary put on her coat and took the torch Mamma handed her. Then the two went down to the gate together.

"Good-bye, darling," said Mamma as Rosemary waved her hand and disappeared into the darkness. "Be careful. Don't fall over."

"I'll be careful," said Rosemary, and she was gone.

Mamma stood at the gate and watched the little point of light bobbing about in the dark as Rosemary toddled on toward the meeting place away down the lane.

By and by, from far in the distance, she heard a little voice cry, "Hallo, Daddy!" Then a big deep voice replied, "Whatever are you doing here at this time of night, you dear little scamp!"

Then Mamma knew everything was all right.

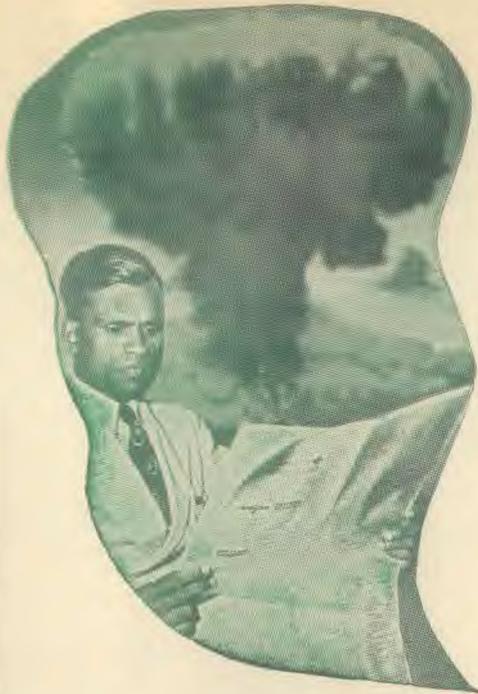
By and by, when Rosemary and Daddy got home, Mamma said, "But, Rosemary, weren't you dreadfully frightened when you walked in the dark all by yourself?"

"Oh, no," said Rosemary. "I wasn't a bit frightened. You see, Jesus held my hand and went with me all the way."

What beautiful faith!

Jesus will hold your hand in the dark, too, if you ask Him.

—A. S. MAXWELL



## WHY WORRY?



IT IS SURPRISING to find that the words "worry" and "anxiety" do not occur in the authorized version of the Bible, when one considers that worry finds such a prominent part in the experience of almost all of us. Rare is the person, even among Christians, who refuses to worry. It seems inevitable that anxiety must crowd in upon life's varied problems; but, what are stumbling-blocks to most are used as stepping-stones by a few wise and courageous folks to find a way through the problem.

Sin is the basic cause of all trouble and anxiety. The problem of sin must be tackled and solved, if one is to conquer and banish all worry and fear. At the crossroads of anxiety and uncertainty the divine Redeemer awaits us to bring peace and assurance to the sin-burdened heart. The Lord Jesus says, "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). Those who cherish or neglect the problem of sin certainly should be wor-

ried, for "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isaiah 57:20, 21).

When a child of God is ensnared and again falls into sin, he is bound to find himself worried, if at all sensitive to the Holy Spirit's convicting voice. David's foolish and tragic lapse found him overwhelmed with remorse and anxiety. Said he, "Neither is there any rest . . . because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. . . . I am troubled; I am bowed down greatly; I go mourning all the day long" (Psalm 38:3-6). The Holy Spirit, "the Comforter," cannot comfort a sinner until sin is forsaken and God's mercy is sought and found. Thus the Holy Spirit brought the repentant David to "the throne of grace" with the plea, "Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation" (Verses 21, 22). Then David's anxious forebodings ceased; the joy of salvation was restored. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Psalm 40:1-3).

God must feel grave concern at times that some of His professed followers are not worried, when, indeed, they should be. Their whole attitude suggests a cynical "Why worry?" "Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17). In its prophetic setting this is a revelation of the Christian church's spiritual condition in this twentieth century. Such a lamentable state of affairs is serious enough; but that God's

church should not know its true condition, is much more serious.

This calls for a searching personal assessment of the position. Clearly this "Laodicean" spirit and attitude of the church, need not be that of the individual Christian. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:17, 18). Herein we find the antidote to the "lukewarm," half-hearted service which God must reject. See Revelation 3:15, 16. The child of God must "grow": there must be progress in the Christian life. Nothing but an earnest, persistent attitude will suffice. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Hebrews 3:14).

The faithful Christian should not be troubled with doubt and worry under any circumstances. To attain to such a blessed experience, first and foremost one must know absolutely that he is "accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace" (Ephesians 1:6, 7). The believer might sing, "Blessed assurance, Jesus is mine, O what a foretaste of glory divine." However, we travel through an enemy land to this heavenly kingdom, and we can be sure that Satan will do his utmost to shake our confidence, and to hedge up our way with doubts and anxieties.

Here is a first principle which, when firmly established, carries us along with complete assurance. God, our loving heavenly Father, accepts us as His children because we accept Christ as our Redeemer. This establishes a blessed covenant relationship, and provides our second sound principle: "No good thing will he withhold from them that walk uprightly" (Psalm 84:11). Complete elimination of all worry comes within view with the acceptance of a third great principle as a divinely appointed philosophy and way of life: "And we know that, to them that love God, God worketh all things with them for good, even to them that are called according to his purpose" (Romans 8:28, R.V.

Margin). Herein is the positive assurance that the Christian's life is not dependent upon chance and passing circumstance; but it is governed and guided by the love and wisdom of God.

The Christian cannot escape some things that will be difficult, disappointing, and disturbing—Satan's malignity, and man's inhumanity will guarantee this. Here, faultless faith and unremitting co-operation will lift one above any possibility of worry and depression. "To them that love God, God worketh all things with them for good." "What shall we then say to these things? If God be for us, who can be against us?" (Romans 8:28, 31).

This, then, must be our fixed and unvarying rule; "When inclined to worry—don't!" Whatever the problem, under any and all circumstances, maintain your rule—refuse to be anxious. And, lest this be considered too unrealistic and impractical, note that the Master provides no exceptions to the rule: "No man can serve two masters. Ye cannot serve God and mammon. Therefore I say unto you, 'Be not anxious for your life' . . . 'Be not anxious for the morrow'" (Matthew 6:24-34, R.V.). Paul confirms this rule as absolute and unqualified: "In nothing be anxious" (Philippians 4:6, R.V.).

There are two classes of things that we should not worry about. Firstly, there are the things we are able to change and improve, and secondly, there are those things we simply cannot change. Obviously, it is worse than foolish to fret and worry about the things beyond our ability and power to change. The Lord Jesus referred to this when He said, "Which of you being anxious can add one cubit unto his stature?" (Matthew

6:27, R.V.). How often we find folks worrying themselves into depression and sickness about such things: the short person, resentful and unhappy because those few added inches were denied him; while the one of lofty height goes stooping and drooping along trying to persuade herself, and others, that she is not really so tall as that. What heartache results from some mirror reflections: such frustrated and unhappy people inevitably lessen their "face value," and fail to realize that many of life's grandest souls are plain but beautiful.

A right approach would doubtless find us fully occupied with the things that we can and should change. Our only worry would concern itself with our neglect to do so. How foolish to worry and complain at the trouble of placing several degchis about the home every time it rains, when a few sheets of new iron would correct the leaking roof. The man who repeatedly is upset about his neighbour's troublesome goats would certainly have less worry and more crop, if he took steps to renew his dilapidated fencing.

The real test comes when life's most cherished plans fade and disappear: the years of toil and hope bring us disappointment and leave us struggling with hands empty. We face perplexities that defy human wisdom, and stretch courage to the limit. Suddenly we find home quiet, bereavement seems to sweep away every earthly joy, and life is empty. These sad and shattering experiences are common to all: they naturally burden the spirit, and produce deep pain and anxiety. And, if the child of God is never to worry, what must he do with these trying things that would tend to cause worry? The answer is easy, but not always do we find it easy to do the wise thing.

One must not carry the burden alone: indeed one must not carry the burden at all. All these burdensome things should be placed in the hands of the Lord. "Casting all your anxiety upon him, because he careth for you" (1 Peter 5:7, R.V.). This is not a foolish attempt to evade the issue, but a determination to meet the problem realistically and heroically, while counting on God's guidance and help. **There is no place for**

Life is not lost  
by dying!  
Life is lost minute  
by minute,  
day by dragging day  
in all the thousand,  
small, uncaring ways.

—Stephen Vincent Benet.

worry and anxiety, and one is strengthened in the assurance that having done our simple duty, both our duty and our responsibility end there.

Breaking through his gloomy prison walls, the Apostle Paul's courageous counsel caters for every emergency. "In nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Philippians 4:6, 7, R.V.). Nothing brings sweeter and swifter relief to the burdened heart than songs of praise and gratitude.

There is another sure way to lessen life's burdens, and to eliminate worry. This is to help another in trouble, and to lift his burden. "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2). Sympathy is well defined as "your pain in my heart." How urgent is the need of such true sympathy, and thought and care for others in our pain-racked world of today!

Why worry? Worry never helped anything, but it does aggravate many problems. Indeed, worry is in itself a very grave problem. "Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, mistrust, all tend to break down the life forces, and to invite decay and death." (E.G. White, *The Ministry of Healing*, page 241.) This startling statement is increasingly confirmed by sound medical practice.

And the reverse is also demonstrably true: "Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul. 'A merry [rejoicing] heart doeth good like a medicine.'"—*Ibid.*

My friend, do not worry. Trust all to your loving, heavenly Father. We may not know what the day holds, but we do know who holds the day. "Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."—*Ibid.*, page 481.

—Ralph Tudor



## When Does Life Begin?

From page 5

I would like to suggest that life really begins when one's basic needs are identical in all of us, for we experience life's fullness. These needs are identical in all of us, for the basic differences between human beings are very small. Ralph Waldo Emerson said it well: "If you can say what others think and express what other people feel, then you know yourself and you know all the rest of the human family."

Man's essential needs may be summarized in the following list; failure to satisfy any one of these nine will make full enjoyment of life impossible.

*First*, we have physical needs, the obvious needs for health and economic security. Food, shelter, and freedom from illness come under this heading.

*Second*, we need self-respect and a sense of personal adequacy.

*Third*, we need to belong. This includes the feeling that someone cares, that we are understood, and that friends give us their loyalty.

*Fourth*, we need growth. As soon as progress stops, life begins to bog down in boredom; it turns sour.

*Fifth*, we need to be able to make sense out of life. Not long ago a woman, afflicted physically and emotionally, said to me "I could stand anything if it made sense." True; to have a clear understanding of our nature and our purpose, our goals, our ideals, is imperative.

*Sixth*, freedom from tyranny is of importance. As long as one feels oppressed, driven, fettered, life is a burden from which we cry to be delivered.

*Seventh*, we need liberation from fear and anxiety—today more than ever, in an epoch which may one day be known as the Age of Anxiety.

*Eighth*, we need a clear conscience, one that does not condemn, torment, whip. Very few people today are actually doing as well as they ought; consequently the feeling of guilt is dominating their life.

*Last*, we need permanence. The

fear of death is man's greatest threat to abundant living. Wherever he goes, whatever he does, man is haunted by the feeling that one day the end will come, and he will enter the unknown.

Students of human nature tell us that life remains lopsided and dwarfed wherever these nine needs are not filled. Personality defects, mental aberrations, emotional disturbances, can all be traced back to the absence of one of these fundamental needs in everyone's experience.

Now, we boldly and unhesitatingly submit that life can only begin in the better world which we know Christ has gone to prepare for us. In point of fact, His own words confirm our deep-seated hope: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2-3). Both the Old and the New Testament abound in hopeful expressions and anticipation of the glorious life to come. The apostle Paul, writing to the church in Corinth, said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Corinthians 2:9). We accept with good faith the promise that a better day is coming where all of man's basic longings will find gratification. Believing these needs to be God-implanted, we look to God for their fulfilment. The optimism of Christianity lies in the rich life yet to come.

In this Paradise the physical needs will be met. And who of us is so bold as to say that he has no physical needs? All of our bodies creak a little here and there, even those of the young and athletic. We have our aches and pains; but these will vanish in the better world. The promise in this respect is specific: "For our conversation [way of life] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who

shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:20, 21).

Someone asked me not long ago, "But will our bodies be real?" My answer is, Yes, they will be real—as fully real as they are now. After His resurrection Jesus said to Thomas, who had doubted, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing" (John 20:27, 28 R.S.V.). Jesus' resurrected body was not a ghostlike, ethereal something; it was a discernible spiritual body. This body, however, was no longer the prisoner of death, pain, or disease. Likewise our resurrected bodies will never again experience the things which now make us shudder, tremble, or twist with pain.

Heaven will be a habitation where we shall find our self-respect, no longer frustrated by the gap between our aspirations and our actual feats. All sense of inferiority will be swallowed up in the joy of being a son of the Almighty.

The lack of belonging will no longer plague us. Paul says, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). And the prophet Isaiah adds: "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them" (Isaiah 65:23). This imagery is a balm to our spirit in a world where international abuse and misunderstanding have been prevalent so long. To live in a world where there will be no harsh feelings, no unkind words, no defamation of character, no double dealing, is a consummation devoutly to be wished.

The need for growth will be amply met. New experiences and challenges will confront us so fast and so constantly that life itself will be an everlasting postgraduate course such as no earthly university has dreamed of listing in its catalogue. In God's own words, "It shall come to pass, that, from one new moon to another, and from one sabbath to another, shall all

flesh come to worship before me" (Isaiah 66:23).

Perhaps in heaven we shall watch and witness some feats so exciting as to leave us breathless. Can it be that we shall stand by as God brings new worlds into being, whirling them into space by His omnipotent word? In this study of the universe our professor will be Jesus, the Infinite One. With Him all mysteries are unfolded, every power and capacity fulfilled. The grandest enterprises will be carried out. The Scriptures say, "Rejoice, ye heavens, and ye that dwell in them" (Revelation 12:12). Mere words cannot express the scope of such growth. We only know that we shall "follow the Lamb [Christ] whithersoever he goeth" (Revelation 14:4).

The need for meaning will be filled. All perplexities of life will then be made plain. The gap between knowledge and faith will be bridged at last. What presently is shrouded in mystery, seeming unfair, vague, unjust, in the new earth will be crystal clear with not a shadow of questioning as to its purpose.

Freedom from tyranny will be part of eternal life. Man's will and man's nature being one, he will know no conflict of freedom and duty. Desire and conduct, in harmonious co-existence, will add to the glamour of genuine freedom.

Anxiety will be abolished. Whereas the Bible speaks of our time as an age when men's hearts fail them for fear (Luke 21:26), it describes the new earth as a place of peace, joy, and freedom from trouble.

Certainly in heaven man will find the beauty of a guiltless conscience. No more sleepless nights will mar the beauty of knowing that right prevails. As sin is replaced by righteousness, guilt is non-existent.

Last, our greatest enemy and deepest fear will be conquered and forever exterminated—death. "And there shall be no more death" (Revelation 21:4). Suddenly the valley of shadows has disappeared. That terrifying feeling that haunted all our decisions and acts while on earth has lifted in the joy of eternal life. The house of our dreams will then become a reality. Best of all, God will ever be at our side. This is when life will really begin.

—A. L. BIETZ

## A SOUND MIND

From page 7

what he accomplishes. Properly considered, almost any child can be a winner and feel like one.

Try as hard as we may, few of us are free enough and wise enough to choose a life programme in which we succeed at everything. We have to face some failure and frustration, and as the prime of life passes, we become less able to cope with them. If we look only to what we can hope for in this present life and world, we develop apprehension, anxiety, and insecurity.

The Christian hope of a better life and a better world in the future is the best remedy for anxiety about failure and frustration. We do not find much mental ill-health among people whose lives have been guided by true Christian principles. A person thus guided is likely to be markedly unselfish, able to face the problems of life with fortitude and hope, and to be found dealing fairly and living peaceably and helpfully with others. These characteristics are marks of a sound mind.

—H. O. SWARTOUT, M.D.

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One of the most meaningful questions ever put to Jesus Christ was, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68. Yes; where can we go for help but to our Creator? Truly there is no hope in the counsels of man. Despite flashes of brilliance, even the wisest of men fail to provide the ultimate answers to life. Only God has these. He says, "Come unto me, and I will give you rest." Rest, joy, dynamic, satisfaction, hope—all these are yours in Christ. Our free Bible course will make all this very plain. Simply write a postcard to:

Dept. E.

P. O. Box 35,

Poona 1, India.

There is no obligation.

# 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, Poonas 1, Indis.



## Cleanliness and Godliness

*Does the Bible say that cleanliness is next to godliness?*

No, these words are not found in the Bible, although the Bible most definitely does emphasize physical, as well as mental and spiritual, cleanliness. Israel as a nation was under strict sanitary rules.

Anyone who professes to serve God, we believe, has a solemn obligation to be clean in heart, mind, and body. Filth breeds disease and contempt.

## How So Many Racial Colours?

*We are told that the whole human family started with just one man and woman, Adam and Eve. How can this be when we have white, brown, black, and yellow races on the earth?*

Genetically, this is no longer a great problem. We have some idea of how human genes can so combine as to produce one child in a family with light skin, and another with dark.

One possible meaning of the name Adam is, ruddy, which would suggest a reddish-brown colour. If this was the colour of our first parents, then it is not difficult to conceive how in some cases, through mutations, a lesser concentration of pigment, etc., children could be born who were lighter than the parents. And, conversely, through mutations and a greater concentration of pigment, some could be born darker. There could, of course, be degrees of colour on either side, just as we have many shades of white, brown, yellow, and black in skin colours today. The changes probably became more marked as one generation succeeded another.

## The Messiah

*What is the meaning of the word "Messiah" and to what or whom does it refer?*

The term "Messiah" is a Hebrew word found in the Old Testament, where it is translated "anointed." The original language of the New Testament is Greek, and the word meaning "anointed" in the language is "christos." In this word we immediately recognize the name, Christ. Thus the Messiah, the Anointed, the Christ, all refer to Jesus Christ, as the prophecies of the Old Testament clearly show.

## Brevity of Record of Christ's Life

*Why does the Bible not record more of the life of Jesus?*

It is true that the Bible accounts of the life of Christ are very brief. Two or three chapters of the Gospels record His birth. There is a story of only one incident in His childhood, when He was twelve years old. The next eighteen years are passed over in silence. His whole life, if fully recorded, would fill many books.

It has been estimated by the New Testament scholar M. R. Vincent that "if we possessed the whole life of Christ, written with the same detail [as the events between the Last Supper and His burial], the record would occupy one hundred and eighty volumes as large as a whole Bible." *Word Studies in the New Testament*, vol. 1, p. 433.

## Eternal Fire

*Please explain Jude 7. What is meant by "suffering the vengeance of eternal fire"?*

The verse says, "Even as Sodom and Gomorrah, and the cities about

them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

The allusion here is to the destruction of Sodom and the neighbouring cities by fire, as recorded in the eighteenth and nineteenth chapters of Genesis. The fate that overtook these cities is used to illustrate the punishment awaiting the ungodly in the final judgment.

Speaking of the destruction of Sodom, Christ said, "But the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:29). Concerning the same destruction, the apostle Peter wrote: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample [example] unto those that after should live ungodly" (2 Peter 2:6).

If the cities were "destroyed" and "turned to ashes," it is evident that the "eternal fire" burned only as long as there was anything remaining to burn, and no longer. "Even thus," said Christ, "shall it be in the day when the Son of man is revealed" (Luke 17:30).

Sin and sinners will be destroyed, as further described by Peter: "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up" (2 Peter 3:10). From the earth thus purified by fire will emerge "new heavens and a new earth, wherein dwelleth righteousness," Verse 13.

# THEMES FOR THOUGHT



As land is improved by sowing it with seed, so is the mind by exercising it with study.

—Melmoth

*It's not a bad idea to follow a leader, but wise to look first and see if he's heading in the right direction.*

—Selected

*You find yourself refreshed by the presence of cheerful people. Why not make earnest efforts to confer that pleasure on others? Half the battle is gained if you never allow yourself to say anything gloomy.*

—Child

When you get rid of the idea that your mission is to regulate other people, you are in a position to improve yourself.

—Selected

A soft answer will prevent a lot of hard feelings.

—W. S. Bowden



## THE GIFTS OF GOD

The power of God is manifested in the beating of the heart, in the action of the lungs, and in the living currents that circulate through the thousand different channels of the body. We are indebted to Him for every moment of existence, and for all the comforts of life. The powers and abilities that elevate man above the lower creation, are the endowments of the Creator. He loads us with His benefits. We are indebted to Him for the food we eat, the water we drink, the clothes we wear, the air we breathe. Without His special providence, the air would be filled with pestilence and poison. He is a bountiful benefactor and preserver. The sun which shines upon the earth, and glorifies all nature, the weird, solemn radiance of the moon, the glories of the firmament, spangled with brilliant stars, the showers that refresh the land, and cause vegetation to flourish, the precious things of nature in all their varied richness, the lofty trees, the shrubs and plants, the waving grain, the blue sky, the green earth, the changes of day and night, the renewing seasons, all speak to man of his Creator's love. He has linked us to Himself by all these tokens in heaven and earth.

We may state to Him our temporal matters, asking Him for bread and raiment as well as for the bread of life and the robe of Christ's righteousness. . . . The gifts of Him who has all power in heaven and earth are in store for the children of God. Gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity, will be received and enjoyed by all who will come to God as little children. Take God's promises as your own, plead them before Him as His own words, and you will receive fulness of joy.

—E. G. WHITE