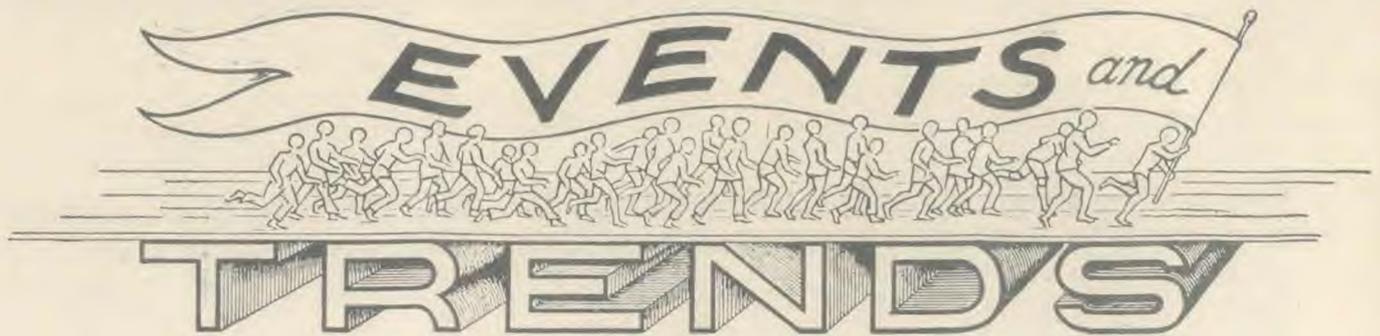




OUR TIMES

JANUARY 1967

Quaker # 8-12



EVENTS and TRENDS

"TIMES OF ...STRESS AND TROUBLE"

BUT UNDERSTAND THIS, that in the last days there will set in perilous times of great stress and trouble—hard to deal with and hard to bear" (2 Timothy 3:1, Amplified Bible).

Here is a Bible prophecy, made 1900 years ago by the great Christian leader, Paul, that is being fulfilled today in many areas and in many ways. A great number of quotations, and much other evidence, can be offered to substantiate this.

Starting with our own country of India we have had, during the year just past, a situation that can be called a virtual breakdown of law and order in some sections of our land. "A spirit of violence is certainly spreading among the people," commented one writer in a conservative national magazine. "There have been radical breakdowns of civil government leading to the military being called in to help restore order."

An editorial in the *Times of India*, August 9 1966, entitled "Psychology of Violence," discussed with concern the mob violence that has been racking the sub-continent in which public property has been destroyed, shops looted, and authority defied.

After commenting upon these episodes the editorial observed: "It is inconceivable that the incidents which caused these disturbances would have been considered sufficient provocation for mob violence a few years ago." The editorial writer then went on to explain the reasons why he made the statement. But we see in the comment a significance that goes beyond what he had in mind; for we discern in the events referred to current commentary on, and a confirmation of, the prophetic words at the beginning of this article.

During the month of October last, President Radhakrishnan delivered a convocation address at Gujarat Vidyapeeth, Ahmedabad, in which he referred to the dismaying wave of student unrest and violence sweeping across India. He suggested three possible reasons for the situation: A challenge to law and order; a pointer to the failure of our educational system; and a symptom of a deeper spiritual malaise. In his speech the President dwelt somewhat upon the spiritual aspect. And we feel that he placed his finger upon the right pulse.

The conditions of unrest, defiance of law and order, and of disregard of the public good, is not

confined to India. It is widespread, and is regarded by many as a symptom of the breaking down of our civilization. "In many parts of the world the democratic form of government is breaking up, not only in new nations, but also in old. Civil disobedience is evidence of this, as are more violent forms of revolution," asserted Mr. M. M. Thomas, of Bangalore, before the World Conference on Church and Society held at Geneva, Switzerland, a few months ago.

Although the apparent causes may be different, there is a violence situation prevalent in the United States which parallels that of India. This situation was summarized by a prominent American public figure thus: "We observe small groups of students in effect taking over a large university by simply locking out the school administrators. We hear them cry 'Freedom, Freedom,' yet they demonstrate little awareness that with freedom goes responsibility.

"We hear of self-appointed leaders, both secular and religious, proclaiming in all sincerity the philosophy that it is right and proper to obey only the laws he believes to be just—that he can with moral impunity disobey those he does not believe just. The late Mr. Justice Frankfurter gave the answer to this when he said: 'If a man can be allowed to determine for himself what is law, every man can. This means first, chaos, then tyranny.'"

A similar opinion was expressed by a New York justice who stated that the philosophy of "obeying only the laws you like" was responsible for the rise of mobs and mob action.

The stress and troubles of "the last days" would be "hard to deal with and hard to bear," affirmed the prophecy previously quoted. Could any words more aptly describe the effect of the convulsions very briefly referred to. Legislators and law enforcement officials find the disturbances hard to deal with, and certainly the people are sorely tried in having to bear the apprehension, the disruption of everyday life, the destruction of property, and, most of all, the defiance of law and order.

Like fitful gusts that precede an approaching storm, these events warn us that an unprecedented tempest is sweeping upon us which shall destroy all human institutions and usher in the kingdom of God.

—T. A. D.

OUR TIMES



JANUARY 1967

VOLUME 9, NUMBER 1

ARTICLES

OPERATION WATCHCARE	5
HOW TO USE FORGIVENESS	6
NO MORE TEARS	7
HOW TO HAVE A HAPPY LIFE	8
MAN IN CRISIS	9
THE MAN AHEAD OF YOU	20

FEATURES

Events and Trends	2	Answers From the Book	14
Editorial	4	Adventures in Parenthood ..	17
For Juniors	13	Themes for Thought	19

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JANUARY 1967

Dr. M. G. Candau, Director-General of the World Health Organization, has warned that the world's health level is falling rather than rising. This is especially so in developing countries. "I believe that the economic problems facing the world today are as serious as the political problems and ultimately, if there are no solutions, more explosive than the political problems," the Director-General said.

A collection of Bible stories from the Old Testament, reproduced without distortion or alteration for propaganda purposes, was put on sale in Moscow a few months ago and became an immediate best-seller. Long lines formed outside the bookstores to snap up the 100,000 copies offered for sale.

"Probably for the first time in history," declared one speaker at the World Conference on Church and Society in Geneva, "we witness the development of a younger generation which, because of the rapidity of change and the impact of education, knows more than its elders . . . even if it is recognized that knowledge is not the same thing as wisdom."

Foreign Christian missionaries registered with the Indian Government number 4,214 representing a decrease of just over 300 in four years. These figures exclude missionaries from countries of the British Commonwealth.

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It is said that Gandhiji had hanging over his bed a motto which said, "When you are right you can afford to keep your temper; when you are wrong you cannot afford to lose it." Which is another way of stating you can never afford to lose your temper. Yet we suspect that the number of tempers "lost" each day is astronomical, at the expense of the self-respect and morale of those losing them, and to the mortification of those who have to writhe under the outbursts.

"Anger is the wind that blows out the light of reason," someone has picturesquely observed. And someone else has said, "When a man's temper gets the best of him, it reveals the worst of him."

But before we go on to discuss the evils of anger, we ought to pause momentarily to comment that anger is not always wrong. In fact, it is sometimes wrong not to show anger. For example, it has been said that the man who cannot be angry at evil lacks enthusiasm for good. A person who feels no indignation when he sees others wronged lacks something as a human being. So what is sometimes called righteous indignation has a very important part to play in stimulating man to fight against evil and injustice.

Perhaps good and bad anger may be broadly defined thus: When it is for our own sake, it is bad; when it is for the sake of God and others it is often good.

Returning now to the subject of anger in its usual sense, we suggest that self-control is one of the highest marks of a mature person. To the degree that a man can control his temper, to that degree he is mature or immature.

But simply to point to the evils of anger without offering some suggestions toward overcoming it is like telling a man in a deep pit where he is without throwing him a rope to help him out.

Psychologists have found that anger occurs most frequently during periods of tiredness or sleepiness than at any other time. Thus we see that we ought to guard against over-fatigue and loss of sleep as much as possible. Don't put in more hours of work or recreation than you ought to. Don't "burn the candle at both ends," thereby losing rest, and putting a strain upon your nervous resources, which make you irritable, and therefore liable to lose your temper.

Another practical suggestion to help overcome anger (but one which takes great moral effort) is, Don't speak that first angry word. The first word is like the first fire-cracker in the string which, when set off, uncontrollably ignites all the rest.

Finally, and best of all, pray to God for help to overcome temper.

— T. A. D.

Editorial

ANGER

ENEMY BOMBERS were returning the early morning visit of our planes to their fleet during World War II. It was my first real engagement, and I pondered whether I would be frightened. As I stood at my battle station on the deck of a heavy cruiser, a multitude of thoughts rushed through my mind. What would I do when things got hot? Would I be able to carry on, or would fear control me? How did I ever get into this anyway, and would I ever get out alive? The only answer that became evident was that no matter how much I wished, I could not wish myself back home. With a deep breath I found myself saying, "God, help me to do my part."

It was then I remembered that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." And then my turbulent thoughts were quieted with the promise, "Lo, I am with you always, even unto the end." It was worth much in comfort to me to believe really that Jesus was there, even while the

drama of war unfolded its terrible scenes.

Our planes had come back one after another, out of the blue western sky. Then, suddenly while I watched, that sky blossomed with the smoky puffs of anti-aircraft shells, which followed tiny planes as they streaked toward our task force. Occasionally a puff would develop just in front of a plane. Then a fiery explosion would boom out of it, and twisting and turning like a falling leaf, that carrier of destruction would tumble, growing larger and larger, until it struck the ocean with a splash, to disappear beneath the surface, leaving only a flaming pool on the waves.

Some of the enemy planes came safely through the speckled sky. These would dive suddenly toward a certain ship, to level off still high above it. A tiny black speck would drop from the plane, a bomb, which would fall down, do-wn, d-o-w-n to bring death and destruction to any ship it might hit. One struck a carrier near-by, another a destroyer off

to port. One landed in the ocean, a near miss for our ship.

Terrible? Yes! But so horribly fascinating that one almost forgot the danger and became a tense and partisan spectator. This, of course, was prevented by the sudden vicious "bam! bam! bam!" of our own five-inch guns and the more rapid staccato of those of smaller calibre. This, with the jarring and the rolling of the rapidly zigzagging ship, helped one to realize that this was really war, and that everyone was playing for keeps.

"The telephone talker has a message for the medical officer."

"The medical officer? Oh, yes, I'm the medical officer." The large red cross on the front of my steel helmet helped the messenger to find me without trouble.

"What is the message, lad?"

"You're needed in the sick bay, sir. Someone has been injured."

A sailor unbolted the steel hatch and held it open while I hurried down the ladder and into the stifling heat of the sick bay. This was the South Pacific! The injured man was already on the operating table, so, laying aside my helmet and large first-aid bag, I put on sterile rubber gloves and went to work. After I had worked a few minutes, a most startling impression flashed into my mind. It seemed almost as though someone said to me, "You're in terrible danger right now! Pray!"

Having learned many years ago never to disregard such an impression, I sent up a silent prayer while I worked. "Father, I'm glad for the promise of the presence of Jesus, for 'always' means 'even here.' I'm glad that when I confessed my sins, You forgave and cleansed me. Thank You for the peace and assurance that that brings just now. And thank You for Your patience and mercy to me. If You see fit, spare me in this dark hour, with my shipmates and my ship. . . ."

While I worked and prayed, there was a thump on the side of

To page 18



Fascinated, the men on the cruiser watched as the sleek torpedoes churned toward them. Those messengers of death could not miss. Then . . .

"OPERATION WATCHCARE"

How to use Forgiveness

A YOUNG MARRIED WOMAN, in the midst of a serious marital problem, said, "I can't forgive, I can't help the way I feel; you can't force your emotions to change." An elderly man, feeling slighted by a younger relative, said, "I will forgive her, but I'll never forget what she did to me." A trial lawyer said, "Out of all the couples who have come to me seeking a divorce, hardly any remembered the meaning of the word **forgive**. Virtually all of them had deleted this word from their vocabulary."

All these people are saying that one of the most exalted concepts of the Christian faith, forgiveness, is one of the most difficult to make practical. "To err is human," wrote Alexander Pope, "to forgive divine." Unfortunately some people have come to regard forgiveness as too divine to be of much practical use. Others think of it as little more than a promise not to retaliate. But forgiveness is far too great to be compressed into small packages such as these.

To forgive is to walk with your soul in the heavens and your feet on the ground. For forgiveness is at once both a pinnacle ideal and a practical tool for healing broken human relationships. It may be defined as the opening of doors that have been closed by conflict, and this makes it not only a practical virtue but an urgent one.

Real forgiveness begins in the recognition that all bad relationships are two-directional. Rarely, if ever, is conflict the fault of a single individual. A woman who had had much difficulty with her

husband spent a few days at a spiritual retreat. Upon her return, her husband asked her what she had learned. "I've learned to begin with myself," she said. "I'm sorry for what has happened, and I want you to forgive me." That marked the beginning of a new life for their marriage.

To be willing to forgive means to be willing to accept your own share of responsibility for conflict. Otherwise, you are likely to merely sit back and wait for the "offender" to repent. But forgiveness says, "I must bear some of the blame for this situation. I too am a sinner, and I know what it is to need the forgiveness of others. I must, therefore, be quick to offer my own forgiveness."

A second facet of forgiveness is its refusal to allow differences to harden into concrete resentments. Conflict can be a degenerating spiral that begins with differences and descends through argument, spiritual separation, imbedded resentment, and finally settles in the sludge of hatred. Forgiveness refuses to allow this spiralling process to continue.

There is a note of urgency in Jesus' words: "Agree with thine adversary, quickly, whiles thou art in the way with him" (Matthew 5:25). Our Lord knew well how quickly human relationships can deteriorate to a demonic level. He insisted therefore that forgiveness should be both ready and unlimited. Some friends of mine who have an exceptionally happy marriage told me once that their marriage began on the principle "Let not the sun go down upon your wrath" (Ephesians 4:26). From the beginning they would not allow themselves to go to sleep at night with conflict in their hearts. They have made forgiving immensely practical by forbidding differences to have over-night lodging in their home.

Differences of opinion seethed underground in a church near our home until one day they exploded in a turmoil of bitterness and division. When the matter had finally been resolved, the pastor and deacons appeared before the church and said, "We have been wrong in allowing our differences to canker within us. Instead of brooding about them,

To page 15



Many a seemingly hopeless conflict can be solved by one of the most practical tools God has given us—forgiveness.

No More Tears!

TODAY we live in a sad and cheerless world. In fact our present existence here has been described as a vale of tears. But the Bible contains many messages of hope and comfort pointing forward to a future of unending happiness. In Revelation 21:1-4 we have brought to view a completely new world, a world in which there shall be no more tears.

Everyone born into this present world has shed tears. In fact, the first act of almost every new-born child is to cry. Even Jesus wept at the tomb of Lazarus.

What Are Tears?

Just within the eye is a little gland called the lachrymal gland. This gland forms a fluid which flows down and across the eye, protecting it and keeping it transparent. Normally this fluid is drained away down the nasal duct, but under the stress of strong emotion, the fluid is poured out in such large quantities that it cannot escape. It then flows over the eyelids upon the cheek in the form of tears. This serves, to some extent, to relieve nervous tension.

We do not need to look far for the cause of tears. There are the broken hearts and homes, the vacant chairs, the fatherless and the widow. And at the root of all human suffering lies sin. Man was created perfect in Eden, but with the entrance of sin came human suffering, sorrow, and tears, and these have been with us ever since that day.

A Record is Kept

We know that a record is kept in heaven of every act of life, and therefore there must be a record of our tears. David, a man of many sorrows, brings this to view when he says, "Put thou my tears into thy bottle: are they not in thy book?" (Psalm 56:8).

The illustration here of a bottle is interesting as it implies that God can at any time see the total amount of tears that we have shed in our lifetime. Most of us, no doubt, think that on many occasions we have cried alone. But if a record is kept, there must be a recorder. So in our times of sorrow we have the comforting thought of our guardian angel



being by our side, keeping an account of every tear that falls.

In Daniel 12:1 we have brought to view a time of trouble such as this world has never known before. This is the final climax of all earth's woes and sorrows. Bible prophecies now fast fulfilling on every hand tell us with no uncertain voice that this time is near. God in His mercy has provided that this time be short. And it will be followed by a new and perfect world in which there are no more tears, for the cause of tears will be for ever removed.

The Personal Touch

In Revelation 7:16, 17, we are told that "God shall wipe away all tears from their eyes." This beautiful act suggests the personal touch of a loving Father who knows from our records just what we have suffered in this life.

All things will be made new, we are told in Isaiah 65:17, and the former things will not come upon the heart to cause us pain. Neither shadows nor tears will dim that land of eternal day.

Our mortal minds cannot fully comprehend the glories of perfection which are given in Isaiah 65:17-25, and Revelation 22:1-5. Suffice it to say that the glories of that Better Land are far beyond anything that the human mind can conceive or imagine. And unlike the uncertainty of the things of earth, these things are true and faithful.

To page 18

HOW TO HAVE A HAPPY LIFE

THE BIBLE is a scientific text-book on how to enjoy a fully satisfying and happy life. It deals with the reason for man's existence: the needs of both his body and his mind: the way to meet those needs: the results of trying to meet those needs with counterfeits: the way to meet those needs completely so that the person finds total fulfilment and enjoyment in life.

The Author is an absolute authority on life, since He created it and He lived it according to the design, finding the satisfaction and joy and peace human beings are looking for in living. In His Word He gives us the information we want.

REASON FOR EXISTENCE

Genesis 1:26. "And God said, Let us make man in our image, after our likeness."

Luke 3:38. "Adam, which was the son of God."

Revelation 4:11. "For Thy pleasure they are and were created."

Just as parents want children with intelligent (though limited) minds after their likeness in whom to have pleasure and with whom to share their experiences, life, and love, God wanted creatures with thinking capacity to share His universe and His life and experiences. Just as parents enjoy their children's trust and confidence and dependence, God wished the trust and confidence of mankind in Himself, to supply his every need, to have joy in his company, and to explain to his receptive ear the laws of life for his happiness.

REASONS FOR UNHAPPINESS

Romans 3:23.* "All have sinned and are falling short of the

honour and glory which God bestows and receives."

Romans 5:12. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Romans 5:19. "By one man's disobedience many were made sinners."

In order for God to have a relationship of mutual love with man and to win his respect and appreciation of His laws of righteousness, He had to give him liberty of choice. Man chose to disobey and oppose God, and the consequent troubles of this world are the result of that choice and the subsequent choices of similar types.

If our children choose to reject our wiser judgment when they have come to a responsible age, we can retain their respect only by allowing them their unwise choice, letting them suffer the consequences, and experience for themselves the wisdom of our decisions.

Likewise God could retain man's respect only by allowing him his choice and suffering the terrible experiment of sin to exist that man might realize his mistake and serve God and obey His laws through love, admiration, and respect, by his free choice.

Therefore the reasons for man's unhappiness are that he was made for God—to be in harmony with Him and enjoy the status of children—depend on Him, trust Him, learn of Him. Men do not live the way they were designed to. They are square pegs in round holes. They centre their lives in themselves. They disobey God's rules for happiness and cannot find it. They seek to gratify selfish desires in their quest of happiness or to accumulate possessions or wealth or fame. They are absorbed with THINGS which can never give happiness. They worry about things which they were not meant to worry about. They become absorbed with ambitions which lead nowhere. Life has no meaning or purpose or satisfaction apart from God.

STATE OF HAPPINESS

1 John 1:3, 4. "Truly our fellowship is with the Father, and with his Son Jesus Christ. And these things we write unto you, that your joy may be full."

To page 15



The
Search for Truth Series

Man in Crisis

by M. E. Cherian, Ph.D.

WE LIVE in a crisis-ridden century. To be alive today is to be greatly stirred by what we see around us. We have come to an age when men's hearts are failing them for fear as they look at conditions prevailing on the earth. Our best and sustained efforts to usher in an era of peace and tranquillity have not only failed utterly but mankind is today standing precariously on the very brink of a fearful abyss of total annihilation, a place to which it has come as a result of the work of its own mind and hand. Two global conflicts, waged at enormous cost of life and property in what was proclaimed to be attempts to end wars, have only bred a schizophrenic world more grievously strife-torn than ever before.

Commenting upon the fearfulness of human depravity as revealed in our modern society and the plight of man helplessly caught up in our century's whirlwind of conflicts, one of our philosophers aptly remarked that if there are intelligent beings on other planets they must be considering this world a lunatic asylum.

When one studies the world situation today,

one is constrained to admit that man's never-ceasing effort to raise himself above the level of the beast to a moral and spiritual height and to establish a community of nations regulated by principles worthy of his heritage from the divine One has miserably failed. Is it then strange that a distinguished student of human affairs cried out recently, "Mankind totters on the brink of damnation"?

The twentieth century that began, as many thought, with the prospect of ushering in the Utopia of our fondest dreams has turned out to be the blackest period in the history of our existence. The late Sir Winston Churchill, who gave dynamic leadership to those who fought to make this world a safer and better place in which to live, warned in 1946 as he saw the gathering of the inevitable storm, "The dark ages may return . . . on the gleaming wings of peace. Beware I say, time may be short." H. G. Wells, who for decades had maintained that the evolutionary process would see the dawn of a better day, was forced to change his mind as he watched the shape of things to come

"Among thoughtful people everywhere there is a growing conviction that the end of our civilization is at hand."

and revealed his apprehensions in a book called *Mind at the End of Its Tether*. In it he said, "This world is at the end of its tether. The end of everything we call life is close at hand and cannot be evaded. There is no way out or round or through the impasse. It is the end." Still more vividly did he give expression to the intensity of this fears as he foresaw the rush of humanity to its own day of destruction: "We may be spinning more and more swiftly into the vortex of extinction." "Our world," he goes on to say, "is like a convoy lost in darkness on an unknown rocky coast, with quarrelling pirates in the chartroom and savages clambering up the sides of the ships to plunder and do evil as the whim may take them. . . . The door closes upon us forevermore."

Using the words of India's philosopher-statesman, President Radhakrishnan, we say that "when the founts of life are drying up, when the ideals for which the race stood for millenniums, the glow of consciousness, the free exercise of faculty, the play of life, the pleasure of mind and the fulness of peace, *prānārāmam*, *manānadam*, *sānti-samrdham*, are decaying," it is no wonder that man is overwhelmed by the crushing burden. So a "series of events has forced upon the intelligent observer the realization that the human story has come to an end. *Homo sapiens*, as he has been pleased to call himself, is in his present form played out."

Recently Arthur S. Maxwell, the editor of a well-known journal of current events, *Signs of the Times*, published a book entitled *So Little Time* in which he introduced his thesis with these words: "Among thoughtful people everywhere there is a growing conviction that the end of our civilization is at hand. Two global wars with all their enormous destruction of life and property culminating in the discovery and release of atomic energy have convinced them that but a little while remains before our age and our world must end. In language that but a few years ago would have seemed extravagant and unreasonable they are now proclaiming that the final consummation of human history is near, even at the door." One may gauge further the seriousness of our times in the observation made by the English philosopher, Bertrand Russell: "Ever since 1914, everybody conscious of trends in the world has been deeply troubled by what has seemed like a fated and predetermined march towards even greater disaster. Many serious people have come to feel that nothing can be done to avert the plunge towards ruin. They see the human race, like the hero of a Greek tragedy, driven by angry gods and no longer the master of fate."

Our apprehensions regarding the present and the future deepen when we note that as ardent an internationalist and advocate of a united world as the late Prime Minister Jawaharlal Nehru—one who had felt that the forces of peace were strong and the mind of humanity

awake—was compelled to confess: "We live in an age of crisis. One crisis follows another and even when there is peace, it is a troubled peace with fear of war and preparation for war. Tortured humanity hungers for peace, but some evil fate pursues it and pushes it further and further away from what it desires most. It seems almost that some terrible destiny drives humanity to ever-recurring disaster." So an anguished soul mourns, "Our war-weary, bankrupt world confronts impending gloom." And Bertrand Russell exclaims, "Mankind is in mortal peril."

One could multiply the testimonies coming from millions of our contemporaries, great and small, rich and poor, wise and ignorant, who see that our future looks as dark as midnight and our end as sure as sunset. For an objective analysis of world conditions convinces us that we are going through a multitude of crises of the first magnitude, political, economic, social and moral. Further, it affects the individual and humanity as a whole; none seems to escape its results.

The tragic part of it all is that these crises have evaded solutions sought after constantly, sincerely and unflinchingly by the greatest and best among us. In this respect Jawaharlal Nehru echoed our own feelings when he said, "We talk of World Government and one world, and millions yearn for it. Earnest efforts continue to be made to realize this ideal of the human race which has become so imperative today and yet those efforts have thus far proved ineffective, even though it becomes ever clearer that if there is to be no world order then there might be no order at all left in the world."

Men through the ages, and especially in our day, have dreamed and laboured for a world of unity in which there would be peace. True, some of these men have had their own ideas about how it should be attained, and their own ambitions to feed in striving for it. Thus some individuals have attempted to bring the world under their personal rule, claiming their aim to be world peace. History projects the names of such men as Alexander the Great, Napoleon Bonaparte, Kaiser Wilhelm II, and Adolf Hitler of World War II infamy. The urge for unity also found expression in such collective organizations as the League of Nations after World War I and the present United Nations organized after World War II.

Yet peace and unity have evaded us at every turn. Nationalism remains an effective barrier to internationalism. Political ideologies keep us divided. Whether it is capitalism, communism, neutralism or some other ism, the result is the same disunity and antagonism resulting in a universal fear complex that knows no relief and that leads to cold war and open conflicts. Again, in the words of India's great internationalist, Nehru, "Today fear consumes us all—fear of the future, fear of war, fear of the people of the nations we dislike and who dislike us."

"Today fear consumes us all—fear of the future, fear of war, fear of the people of the nations we dislike and who dislike us."

There may be those who hold that it is the divergence of political ideologies that prevents peace among nations and the realization of a united world. Yet one has only to look at the deep cleavage that exists between one capitalist nation and another or one communist power and another to realize that such an idea has little foundation in fact. Nations and their leaders give lip-service to the ideals of international co-operation. They call for a world united with common rules of law and order and made safe by principles of non-violence and a sense of justice. But while they proclaim from the housetops the need of making such organizations as the United Nations

effective instruments in establishing a world order and in tangibly expressing man's eternal quest for peace and tranquillity, nation after nation creates barriers between one another, and antagonism and war spread from continent to continent.

Look at the barriers created a generation ago following World War II which have not yet been removed in spite of constant effort by world leaders. Symbolic of them all is the Berlin Wall, a monument to man's utter failure to create a united world. Survey the trouble spots of the world since World War II; the Korean War, the Kashmir dispute, the Palestinian question, the Suez



In spite of the United Nations and other organizations set up to give us peace and unity, these goals evade us at every turn.

"Can we . . . look for any hopeful ray illuminating a road of emancipation for the present evil and fast deteriorating world?"

crisis, the Hungarian uprising, the Congo conflict, the Tibetan tragedy, the Chinese aggression and the Vietnam problem. All are stark reminders of a world in turmoil. Witness the racial riots in the United States, the apartheid policy of South Africa, the Smith regime in Rhodesia, the communal problem of India and Pakistan. In each of these we have evidences of man's selfishness, his testimony of a world in anguish.

Even those who claim to adhere to the principles of Panchsheela cannot live in peace; think of the Chinese threat to India.

So when we look at the world scene, the words of the Lord Jesus ring clearly in our ears, "And ye shall hear of wars and rumours of wars. For nation shall rise against nation and kingdom against kingdom." For, as Reinhold Niebuhr says, "Men have not yet learned how to live together without compounding their vices and covering each other with mud and with blood."

Ultimately the questions arise, Why are we in this present mess? Is there a solution to the problems facing us today? If man has really made no progress in solving the problems of his individual and aggregate existence; if it is the considered opinion of many leading students of society that there can be no salvation for the spirit of man from the increasingly distressing burdens of

social injustice and individual evil; and if our generation treads a one-way road to doom, from which "there is no way out or round or through"; can we, then, look for any hopeful ray illuminating a road of emancipation from this present evil and fast deteriorating world? Is there a way out? Is there a way toward a better world?

We submit that man is his own greatest enemy. This was forcefully implied in the words of an ancient Jewish philosopher-saint who observed that the human heart "is deceitful above all things, and desperately wicked; who can know it?" If this is so, what is our hope for the creation of a moral society? Further, is there any meaning and purpose to life?

In our attempt to answer these questions, we must first of all delve into the present nature of man and place of God in human affairs, both with respect to the individual and to society as a whole. To this task we shall apply ourselves in the next article. In the meantime, let us cling to our trust in God who knows and cares for us individually and in whom our souls may find repose. So with the poet we say with confidence:

"Within the madd'ning maze of things,
And tossed by storms and flood,
To one fixed trust my spirit clings—
I know that God is good.

"I know not where His islands lift
Their froned palms in air;
I only know I cannot drift
Beyond His love and care."

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FOR JUNIORS



Mohan and the Barking Dog



MOTHER CALLED Mohan, who was playing in the backyard with his friend Dev, to go to the store for her and get some dhal.

"I can't go to the store," Mohan said. "The dog down the street will bite me."

"I'll go," Dev offered.

"Ask your Mother first," Mohan's mother said, and Dev ran over to his house to get permission.

"I am not afraid of Mrs. Shukla's dog," he boasted when he returned to Mohan's house ready to go to the store. "I am not afraid of a barking dog."

Mother gave Dev the money for the dhal. "You go along with Dev," she said to Mohan.

"I don't want to go," Mohan hung back. "The dog down the

street doesn't like me. He growls and barks at me."

"Well, I am not afraid," Dev said.

Mohan watched his friend Dev go down the street. Dev walked on the foot-path away from the Shukla's fence. The black-haired dog barked and ran back and forth near Dev, but it did not touch him. Dev looked straight ahead and walked on.

Mohan wished that he could be brave like his friend, but all dogs made him feel afraid. He often thought about what his daddy had told him. "All dogs bark to show they are protecting their yard. Don't act frightened, and the dog will not bother you," he said.

The next day Dev visited his grandmother, and Mohan had no one to play with. He looked down the street toward Mrs. Shukla's.

He thought about Mrs. Shukla's dog and about what Daddy had said. He couldn't see the dog on the foot-path nor on the front lawn. "I am going to be brave," Mohan said out loud. "I am going to walk down the foot-path past Mrs. Shukla's house. I am going to be brave," he repeated as he walked slowly down the street.

He came closer and closer. The dog didn't seem to be around. There was no growling or barking.

"I am really brave," he thought; but then he saw something move behind a small bush. There was a growl. Then the ugly black dog stood in front of him. Mohan stared at the dog. Its eyes looked wild. Its teeth looked big and sharp.

For a moment Mohan couldn't move. He couldn't even run away. Home seemed miles away. He couldn't even cry for his mother. Suddenly he found himself running as fast as he could back home. He ran into his yard and slammed the gate shut.

One day Dev and his cousin came over to Mohan's house. "We are going to the store to get some ice-cream," Dev told Mohan. "Come with us. Mother gave me enough money for some for you too."

"I don't want any ice-cream," Mohan said. "I am not hungry."

"Mohan is afraid of a dog," Dev explained to his cousin.

"You're afraid of a little dog?" the cousin laughed.

"I don't want any ice-cream," Mohan repeated and started to the house.

"You're a sissy," Dev's cousin called.

Mohan didn't like to be called a sissy. He stopped at his gate and looked at his friend Dev and the cousin. Then he heard Mother call from the porch, "You can go to the store with the boys, Mohan."

Mohan felt so scared he wanted to cry. But he didn't want the boys to call him a cry-baby too.

"I am not afraid," he said, holding back the tears.

"Well, show us that you aren't," Dev said.

Mohan looked at Dev. Suppose Dev wouldn't play with him anymore because he was a sissy. He would lose his best friend. It would be better to be bitten by that awful dog than to lose his friend, Dev.

Mohan walked to the far side of the foot-path and started down the street with Dev and his cousin. His leg seemed to hurt already where he thought the dog would bite him.

It got harder and harder for Mohan to breathe. He couldn't join the boys in talking. He watched for the dog. At last he saw it. At first it was like a big black hairy ball. It got up on four

To page 16

ANSWERS FROM THE BOOK

Conducted by the Voice of Prophecy

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

TROUBLES AND CHRIST'S RETURN

You certainly emphasize in your magazine that all of the troubles of the world are signs that Jesus is going to come back. But there have been similar situations for hundreds, even thousands, of years.

In his book "Recovery of Faith," President Radhakrishnan has pointed out that past ages did indeed have their troubles. But he is of the opinion that our time of crisis is different from them. Commenting on the crises that racked the ancient civilizations, he writes: "The Egyptians, the Greek and the Graeco-Roman civilizations belonged to small parts of the world, areas which did not comprise the whole of mankind. The forces of modern civilization are world-wide. Again, when other civilizations collapsed the attack came mainly from without; today the menace is from within. The world is undergoing changes so vast that they are hardly comparable to the changes which occurred in the past." p. 3.

We do indeed believe that the conditions found in today's tortured world signify the soon return of Jesus, as forecast in the Bible.

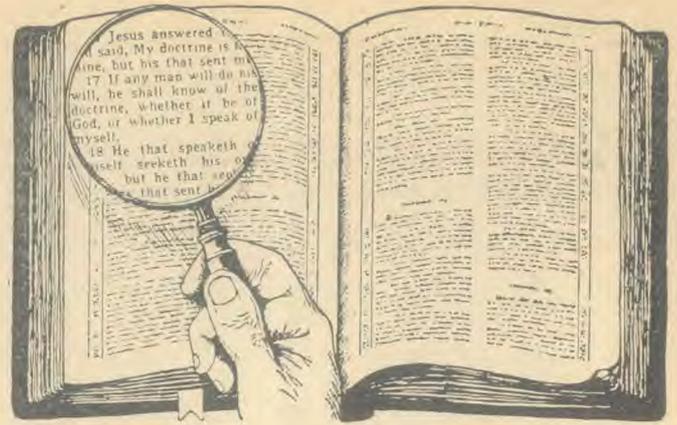
TWO CONTRADICTORY THOUGHTS?

In one place the Bible says that Jesus is coming as a thief would come, but in another place it says everyone is going to see Him when He comes. Are not these two thoughts contradictory?

The two texts apparently referred to are both in the book of Revelation. In Revelation 3:3 we read: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The second text is found in chapter 1, verse 7: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

A study of the two texts will reveal that there is no contradiction. The emphasis that is made is not that He is coming silently, unseen, as a thief tries to come, but that He is coming as unexpectedly as a thief comes. This is clearly seen as the first text is read.

This fact being established, it is easy to under-



stand how He can come unexpectedly, and yet have everyone see him. Another text, 2 Peter 3:10, makes very clear that Christ will not come without notice. "But the day of the Lord [Jesus] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned."

The following, very solemn, words make us realize why it is that Christ will come suddenly and unexpectedly to most:

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theatres, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

"Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'"—"The Desire of Ages" p. 636.

PROPHECY AND THE ATOM BOMB

Are you able to tell me whether the Bible has anything to say about the atom bomb?

Some may consider Joel 2:30 as containing a reference to the atom bomb. The text reads: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." However, it is not possible to say that this is the meaning of the text.

HOW TO USE FORGIVENESS

From page 6

we should have gone to each other and sought to be reconciled. We have pledged ourselves to do that from this time on, and urge each of you to do the same." The spirit of forgiveness forbids us to proceed in any other way.

A third practical face of forgiveness is seen in its willingness to search for new answers to problems. Forgiveness is snuffed out by the attitude, "Everything will be all right if only you admit that you're wrong and change your ways." To forgive is to say, "It cannot be my way, and it cannot be your way. Let us search together for a new way that is acceptable to both of us."

I stood by while two men argued about a decision that one of them had made. Both were firm in their position. Then a third man, who had been thoughtfully listening, intervened and suggested a solution. The two who were arguing both saw the merit of his suggestion and readily, if somewhat sheepishly, accepted it. The two men were intent on defending their own positions. Had they been in the spirit of forgiveness, they would have relaxed their defence and sought a new way.

A well-known marriage counsellor suggests to all couples who come to him that they use their imagination in solving marital problems. There never are only two answers; no one is so lacking in imagination that he could not discover a number of solutions to any given problem. Human relationships are complex. A multitude of influences bear upon them; a multitude of directions are open to them. But the spirit of forgiveness must be present, or the doors to imagination will be jammed shut.

A fourth practical aspect of forgiveness is its willingness to move onward. We must face up to the fact that there are some prob-

lems which can never be solved as one would solve a problem in arithmetic. They are problems which involve opinion, and not pure fact. A young wife, in conflict with her husband over an incident in a hospital, was told by her pastor, "You see it this way; he sees it another way. Both of you were under emotional strain, and it is simply impossible to ever know exactly what happened. You'll never solve it by trying to determine the sequence of events; you can only forgive each other and go on from there."

The spirit of forgiveness is the willingness to forget about detective tactics and move ahead without knowing the ultimate truth about a situation of conflict. Situations that involve a difference of interpretation or opinion can only be resolved by such forgiveness. This is also true of "irreversible" wrongs. When someone has spoken evilly of you, or has mistreated you, or has taken advantage of you in some way, there is no way to erase what has been done. In some cases, there may be no way to atone the wrong; gossip, for example, cannot be cancelled by a later recantation. There is only one solution to this: learn from the experience, forgive, and move onward.

A man once accused me of offending him by a course of action I had taken. I insisted he had no cause to be offended. We were getting nowhere until I said, "Look; I had no intention of hurting you. If I offended you, I'm sorry. But there's no way to change what has been done. All I can do now is to say I'm sorry I hurt you and ask you to forgive me."

He did. And I learned from the experience how to avoid such offence in the future. It was the only answer. My decision had already been made, and the action was in effect. But an apparently hopeless conflict was solved by one of the most practical tools God has given us—forgiveness.

—Robert H. Lauer

HOW TO HAVE A HAPPY LIFE

From page 8

Philippians 3:8.* Yes, furthermore I count everything as loss compared to the possession of the priceless privilege—the overwhelming preciousness, the surpassing worth and supreme advantage—of **knowing Christ Jesus my Lord**, and of progressively becoming more deeply and intimately acquainted with Him."

1 John 3:1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the **sons of God.**"

The Bible therefore reveals that the state of happiness for human beings is the state of being in harmony with God, to know Him as our Father, and to be His child in a continual fellowship. It also reveals how this state can be possible.

WHY MAN CANNOT ACHIEVE HAPPINESS

Romans 3:10. There is **none righteous**, no, not one."

Romans 7:14. "I am **carnal**, sold under sin."

Romans 8:7. "The **carnal mind is enmity against God**: for it is not subject to the law of God, neither indeed can be."

Romans 8:8.* "So then those who are living the life of the flesh—catering to the appetites and impulses of their carnal nature—**cannot please or satisfy God** or be acceptable to Him."

Man's plight is obvious. He cannot please God or be one with Him. He is not God's type. He is opposed to Him and His laws. He is chained to a nature which enjoys evil, and happiness is only in fellowship with God who hates evil.

HOW GOD PROVIDES FOR MAN'S HAPPINESS

John 8:34, 36. "Whosoever committeth sin is the **servant of sin**. . . . If the Son therefore shall make you **free**, ye shall be free indeed."

Jesus promises to set us free from the sin that binds us to the ground in unhappiness, that we may enjoy the unlimited freedom and happiness of being His children. He provides for this in two ways.

a. Romans 5:18. "Therefore as by the offence of **one**, judgment came upon all men to **condemnation**; even so by the righteousness of **One** the **free gift** came upon all men unto justification of life." (Acquittal from blame.)

Just as, through no fault of our own we inherited our sinful minds or natures and ignorantly oppose God, just so Christ took our place and accepted the responsibility of our limitations upon Himself so that we could become again the children of God and have fellowship with Him.

b. Hebrews 10:16.* "This is the agreement (testament, covenant) that I will set up and conclude with them after those days saith the Lord: I will **imprint My laws upon their hearts, and I will inscribe them on their minds**—on their inmost thoughts and understanding."

God promises to change our minds and natures and make them His kind. He promises to give us a new spirit—new attitudes, new desires, new likes and dislikes so that we may have fellowship with Him and enjoy the state of sonship for which we were made. We cannot make ourselves different. It is His **work** and His miracle. He promises to fulfil in us and to us the kind of life for which we were designed—fellowship with God—which will give us the greatest happiness, security, and peace.

HOW MAN RECEIVES HAPPINESS

John 1:12, 13.* "To as many as did **receive** and welcome Him, He gave the authority to become the children of God, that is, to those who believe in—adhere to, **trust in** and rely on His name. . . . They are born of God."

Isaiah 26:3. "Thou wilt keep him in perfect peace whose mind

is stayed on thee; because he **trusteth** in thee.

The way a man becomes a child of God is very simple—he trusts God. He believes that God means what He says, and acts accordingly. He trusts with his mind and his actions—he believes and obeys. He puts his life unreservedly into the hand of God "and no man is able to pluck [him] out of My Father's hand," Jesus said. He decides to trust God to be his Father. Then his life becomes God's and his cares and difficulties are God's responsibility. He accepts the promises and assurances of God's Word and receives peace and joy. He decides to be God's. He reckons his sinful nature to be "dead indeed unto sin," and as he acts in harmony with this decision God makes it a reality. He is "hid with Christ in God."

The Christian's decision to trust God with all his life is not based on an emotional feeling. Our best decisions never are. There may be no feeling attached to the decision at all. Our feelings change and are no safe indication of whether or not we belong to God. If we have put ourselves into His hand, nothing except a contrary decision can take us out of His hand. If we have made an intelligent and rational decision to place our lives with God, then this decision is a great steadying influence in times when we don't feel on top of the world. At all times the Christian maintains his intelligent decision in spite of his feelings. He has decided to trust God to manage his life and he continues to do this. This is faith. He is assured that though troubles come "in this present evil world" they are not sent by God but are permitted by Him and that "all things work together for good to them that love God" (Romans 8:28). Therefore everything is committed to Him to unravel. The Christian has decided to trust God to manage his life, and he continues to do this.

Jesus is his example. When Satan appealed to Jesus with a course of action which appeared more pleasant than God's way,

Jesus stood unmoved upon the Word of God. Thus He showed that God is utterly trustworthy under all circumstances and completely sufficient to manage any life committed to Him.

Since God has promised to supply all his needs, he trusts God to do it. He commits his daily work to God who knows his needs. He commits his financial position to God. He commits his needs to God when buying clothes or when faced with a personal problem. He trusts God to pardon his sins. He does not pretend to God. He confides in Him just what he really is and trusts God with what he is. He gives himself to God as clay to the Potter and trusts God to shape the circumstances of his life as will be best for him. As a little child trusts its needs to its parents and lives a life of freedom from care in its father's house, so the Christian commits each situation to God day by day and knows His peace. If he blunders and makes mistakes he places them in his Father's hands, being assured of His lovingkindness and sympathy. He commits his past, present, and future to God and rests in Him. He has found the Mighty Rock in a weary land, the Pearl of Great Price, the Happiness of Heaven.

Texts marked* are from Amplified New Testament.

—C. J. French

BARKING DOG

From page 13

legs and then Mohan saw the mouth full of teeth. He wanted to run home to safety. The dog growled and came closer. Mohan looked straight ahead. He didn't want to see when the dog bit.

"See, the dog didn't bite you," Mohan heard his friend Dev say.

Mohan looked around. They had passed the house where Mrs. Shukla lived. The dog had trotted back to the bush near the fence.

Daddy was right. If he walked straight on without paying any attention to the dog, it would not hurt him.

He smiled. "I am not a sissy," he said proudly. He could hardly wait to get home and tell Mother.

—Ann Harteze



Adventures in Parenthood

with Lucile Joy Small, R.N.



The Home

PROBABLY no experience in life is more fraught with meaning, or makes a greater impact upon the emotional and spiritual life of any couple than the moments shared when they first know that they are to become parents. Those of us who have experienced the thrill, the joy, the elation, look at you to whom the experience is yet future, with somewhat mixed emotions. Along with the thrill, the joy, and the elation, come the fears, the anxieties, the trepidation that accompany the knowledge that a little bit of us is being reproduced in a new life, a life given into our custody to love, to care for, to mould for eternity.

We want you to savour the joy, the delight, the mystery, the exaltation of parenthood, but we wish that you might be spared some of the heartaches, the fears, the failures, that were ours because we failed to make the best possible use of our opportunities.

While we do not claim to have superior knowledge, we do feel that any success achieved in our venture as parents, is attributable to the helps given in the Word of God—helps that in some cases

were utilized, in others were found too late to give the maximum assistance in the wonderful adventure of parenthood.

There are several instances recorded in the Bible in which parents were given special help or instruction through the ministry of angels, regarding the child—yet unborn—who was destined to do a great work for God. Outstanding among these were the parents of Moses, of Samson, of John the Baptist. "No wine or strong drink," were special points of instruction to the parents of Samson and of John. Why?

There is no principle taught more carefully in Scripture than that of making the body servant to the mind, of establishing control over the appetites and passions. In spite of the carefulness with which he was reared, Samson allowed his physical desires to well-nigh ruin his life, a life that held great potential. While we regret Samson's weakness where women were concerned, we rejoice that he later repented and is mentioned in the album of faith in the book of Hebrews.

John the Baptist remained true

to the principles of health and purity by which he was reared. Of him Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28).

"But," you say, "I'll be satisfied if my child becomes a decent citizen and makes his contribution to society." Why should we as parents be satisfied to set the goal at less than the highest in the rearing of our children? There are always plenty of failures when we do our very best. If we include room for failure in our aim for the life of our child, we are likely to experience failure that could be avoided.

The parents who want their child to develop a well-balanced character will do well to begin work on that character before the child's birth.

Of prime importance is the selection of the life companion—to the one who has not yet made that important choice. To the one who has, it is vital that the love which glowed so brightly at the time of marriage, should be a growing love. True love is not a feeling. It is a principle. Only in the life that places others ahead of self, is true love found. In the home relationship, do you think "What can I get?" or "What can I give?" The first question is the key to unhappiness, the second to happiness. It is interesting to note that when God created the first woman, Eve, he used not a headbone or a footbone, but a rib. Eve was to stand at Adam's side as his helpmeet. She was neither to dominate nor become a doormat.

The word of God sums up the marriage relationship thus: "Let each one of you love his wife as himself, and let the wife see that she respects her husband" (Eph. 5:33 RSV). Only this mutual love can be the foundation of a home that is truly a happy home, a little bit of "heaven on earth." Such a home is deserving of children, and is a suitable place to rear them.

Next month we will discuss the mother's part in preparing for the child.

NO MORE TEARS

From page 7

The condition of entry into this perfect world is stated in Revelation 22:14. It is that we should by grace and in faith obey the will and commandments of God in all things. Only those who forsake sin in all its forms and disguises will be there. The time of waiting will not be long now. The sands of time are sinking and earth's long night of tears is almost ended. Soon will break that glorious morning. Soon will the day dawn and all shadows flee. "There is a morn when midnight dreary, shall be lost in perfect day."

Then that great throng of the redeemed, ten thousand times ten thousand, will pour through the gates of the Holy City. And they shall see His face—the face of the One who, through tears and suffering, has made all this possible. From that time on, there will be no end to peace and happiness, no more parting and no more tears. "They shall obtain joy and gladness, and sorrow and sighing shall flee away."

—D. A. R. Aufranc

OPERATION WATCHCARE

From page 5

the ship and a scraping sound. With so many noises I paid little attention to it, and only remembered it when I was topside at my battle station again.

"Did you see what happened?" an officer asked.

"No, what happened?"

"Where were you? Didn't you see the torpedoes?"

"I was in the sick bay. Tell me what happened," I replied, wondering at his excitement.

"Right in the midst of the attack," he explained, "we saw a torpedo coming toward our starboard bow! It smashed into the ship, but it didn't explode!"

I listened amazed. "That must have been what I heard while I was in the sick bay!" I exclaimed.

"But that's not all," he continued. "Another torpedo fol-

lowed. It was on the starboard, too, and it struck us without exploding!"

"There must have been an enemy submarine out there," I remarked, still more amazed.

"You won't believe this," he warned me, "but a third torpedo came at us from the same direction. It was farther aft by the catapult tower. An aviation officer saw it coming. He threw up his hands and yelled, 'Torpedoes! Torpedoes! They'll sink us!'"

"What happened?" I asked, shivering to think that I had been down in the ship at the time.

"It apparently dived beneath us," he replied. "It must have because we saw it going away on the other side."

"Any one of them would probably have been enough to sink us," I said in awe, remembering my experience in the sick bay.

"It surely would," he agreed. "Just think of it! Two of them struck us! One went beneath us, and no damage! What do you think of that, doctor?"

Before I could tell him what I really thought, I had to report to the ship's bridge to see the captain. As I stepped onto the bridge, he greeted me with "Almighty God has watched over us today, doctor!"

"I believe that, sir," I agreed.

Then he went on to explain. "You know, doctor, I am almost afraid to put this in my official report. They won't believe it, but four torpedoes were fired at us. We could see them all from up here on the bridge. One barely passed in front of the ship. Two of them struck us on our starboard bow, and one dived beneath us."

The noise of the battle was over, and it was very quiet on the bridge as we stood there facing each other in the excitement of what had happened. The Captain was very tired, and his face was drawn as he turned to rest an arm on the railing of the bridge. For a few moments he looked far away to where the sky and the sea met to form the distant horizon. As he looked back toward me, his face

had softened. His voice was mellowed with gratefulness as he repeated, "Yes, doctor, Almighty God has surely watched over our ship this day."

The day was almost past, and our task force was ploughing its way back toward a peaceful rendezvous. The balminess of the evening and the soft swishing of the waves seemed trying to erase all memory of the past few hours and to whisper messages of peace. The sun sank slowly into the ocean, and just then the Master Artist spread His great canvas across the entire sky. In a few moments He had splashed it with a combination of breath-taking colours that only Omnipotence could imagine. Slowly, but much too fast, the colours faded. Night drew her black curtain from east to west, and slowly, slowly the Master Hand turned on the stars.

With darkness blotting out material things and the stars just out of reach above, there came an opportunity for meditation and thankfulness. "Oh, Father, I've learned from this day the security of Thy promises and love. Tonight I'm simple enough to believe that the hand of the Almighty disarmed those vicious torpedoes. Because Thy love is great and personal, Thou didst warn me of the danger and invite me to ask for help. Then, Thou didst answer my prayer, and strengthen my faith."

Working my way aft along the deck of the blacked-out ship, I could hear repeated the wonderful solace, "Lo, I am with you always, even unto the end."

Pausing a moment to gaze up at the stars caused a surge of gratitude to well up from within. A feeling of peace and safety prevailed as I thought, "Out there beyond those myriads of created stars are legions of angels, God's great task force. And every one of them is always ready and willing for action—always and ever surrounding the children of God with 'Operation Watchcare.'"

—Capt. L.E.C. Joers, M.D.,
U.S.N.R.

THEMES FOR THOUGHT



Prefer a loss to a dishonest gain. The one brings pain at the moment, the other for all time.

—*Selected*

Shed no tears over your lack of early advantages. No really great man ever had advantages that he himself did not create.

—*Elbert Hubbard*

I do not have to make over the universe; I have only to do my job, great or small, and to look often at the trees and the hills and the sky, and be friendly with all men.

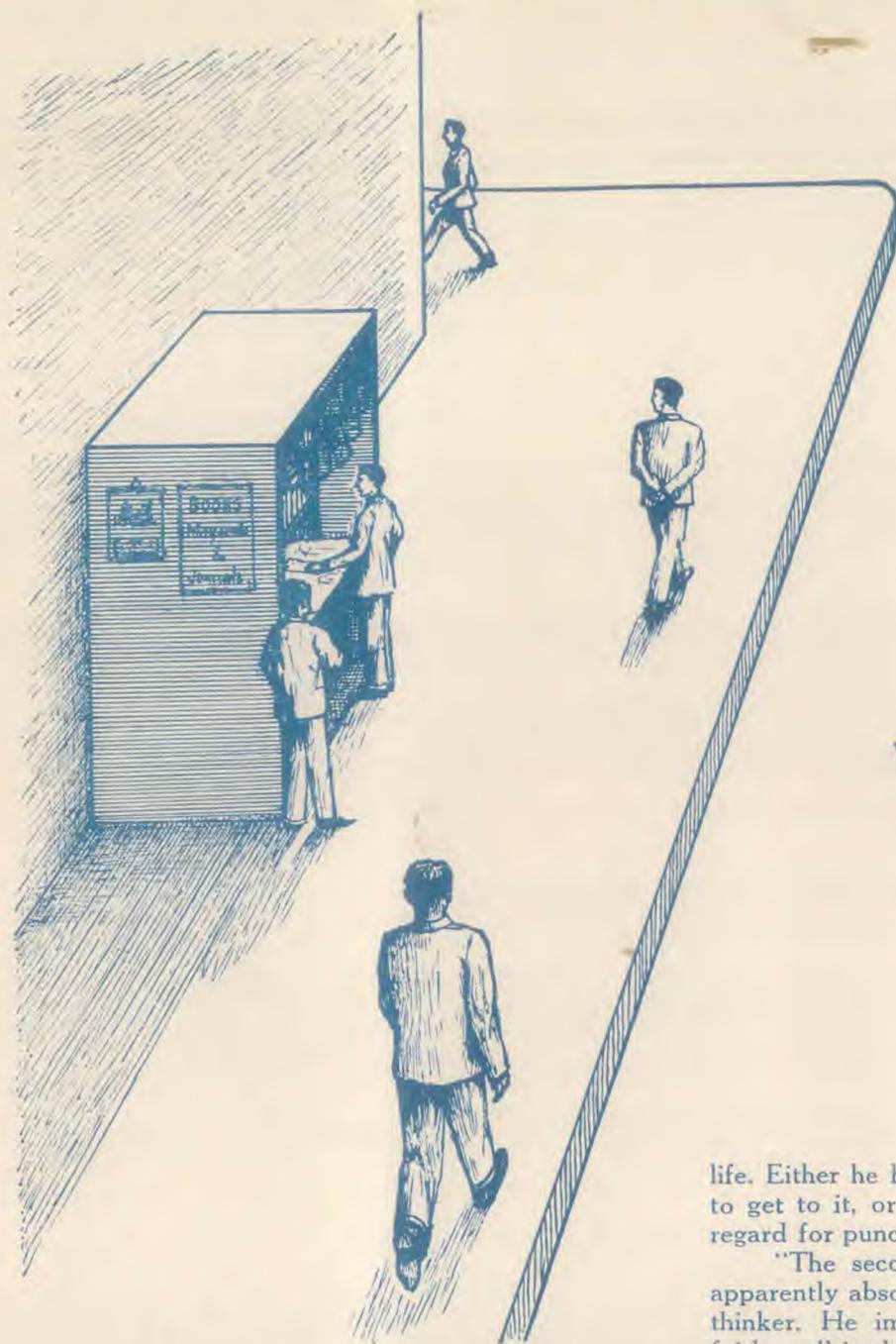
—*David Grayson*

The measure of your religion is gauged by the way you live in your home.

—*Adapted*

It is the neglect of the littles, the trifles, that poisons life's happiness. A faithful performance of the littles compose the sum of happiness to be realized in this life.

—*E. G. White*



THE MAN AHEAD OF YOU

"This morning on my way to the office," said a friend, "being in a somewhat philosophical mood, induced perhaps by having just finished reading the morning paper's latest report on the vagaries of humanity in general and of certain individuals in particular, I began speculating on the probable character of three young men, obviously business employees, who were walking just ahead of me.

"One strode along so rapidly that he was around the corner and out of sight in a few seconds. There, I reflected, goes a man who will succeed in

life. Either he has a good job he likes and is eager to get to it, or regardless of that, he has a proper regard for punctuality and the value of time.

"The second man was walking leisurely and apparently absorbed in meditation. Plainly he was a thinker. He impressed me as one who might do fairly well in the world if he but had a little more of the first fellow's pep.

"The last fellow just dawdled along, seemingly reluctant to get on the job. At the corner newsstand he stopped and bought a trashy magazine. Well, I quickly set him down as one who would never amount to anything—a good-for-nothing loafer, a clock-watcher, an office pest.

"Just then a terribly disconcerting thought flashed into my philosophical mind: All three were ahead of me!"

— *Sunshine Magazine*