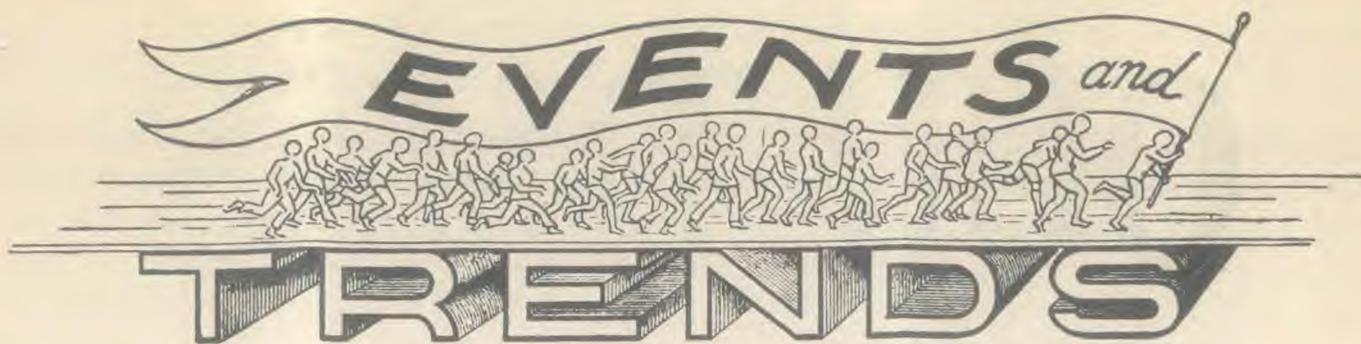


JULY 1967

OUR TIMES





EVENTS and TRENDS

THE GOD OF SCIENCE

FOR MANY PEOPLE God and science are well-nigh synonymous. We do not mean by this that they call science God or think of it that way. But absence of a label need not alter the contents of a package. For even though men do not have temples dedicated to the god of science, many nevertheless regard science as being virtually supreme, all-wise and infallible, attributes which belong to God.

In his book *In the Name of Science*, H. L. Nieburg states that science is "the first universal religion, shared alike by Christians, agnostics and Marxists."

In the minds of many science has replaced Christianity absolutely. Sir Richard Gregory, for many years editor of the British scientific journal *Nature*, once wrote:

"My grandfather preached the gospel of Christ,
My father preached the gospel of Socialism,
I preach the gospel of science."

Why has science taken such a high place in the minds of educated people, and of many not-so-educated people? Two reasons occur to us. One, religion, as our forebears knew it, has been shredded and cast aside. It is regarded as being outdated, outworn and "unscientific." Two, science has been giving the appearance of being the saviour of humanity.

Consider, in a broad way, the accomplishments of science. It has made life vastly easier, and more pleasant, more livable. It has extended life by decades over the last few years, in many cases. It has been a saviour from many formerly death-dealing diseases. It has fabulously extended our knowledge over that of our forebears. It has placed into the hands of humanity powers of which it never dreamed before.

But there are those who think that the blessings science has given us with his right hand are neutralized, or worse, by those which he passes with his left. Does not the destructive threat of the nuclear bomb offset all the good things we have been given? they ask. What is the use of science saving millions of lives on the one hand, only to have them blasted to oblivion on the other?

Today some scientists themselves are asking other grave questions as to whither science is taking us.

Recently the American Association for the Advancement of Science met and pondered some of these questions. For example, E. W. Engstrom, chairman of the Radio Corporation of America, warned that "there is a new

urgency today to the question as to whether our society can maintain effective control of the technology that continues to multiply in speed and power.

"It is necessary for us . . . to ask whether we, as scientists and engineers, are prepared to do all we must to prevent our creations from getting entirely out of hand," the *Science Digest* reported Mr. Engstrom as saying.

This question, Mr. Engstrom asserted, is no longer a theoretical one. Then he went on to refer to areas in which man's overconfidence in his technical systems has led him to catastrophes and to the upset of nature.

Continuing, Mr. Engstrom said, "The proliferation of motor vehicles, jet aircraft, and other exhaust-producing machines has contributed to massive pollution of the atmosphere. Uncontrolled disposal of industrial waste and the widespread use of chemical pesticides and weed killers have tainted water supplies and affected marine life.

"The introduction of new technology without regard to all of the possible effects can amount to setting a time bomb that will explode in the face of society anywhere from a month to a generation in the future," Mr. Engstrom stated.

The fact, as Mr. Engstrom seems to emphasize it, is that science is a sort of deceitful benefactor. He proffers gifts which seem to bless, but which often have in them hidden potentials for unhappiness, destruction and death.

We see in these things one more proof of the inadequacy of the wisdom of men, for no system based upon human wisdom has yet stood. Inherent weaknesses built into the structure have served to erode and undermine, until it crumbled into the dust of history.

Today man seems to be building upon the Everest of human accomplishment. But it will be with this structure as with all the rest. There are weaknesses within which man has not and cannot foresee. And these weaknesses doom it to failure.

We are reminded of the exhortation of the prophet Jeremiah: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might . . . : But let him that glorieth glory in this, that he understandeth and knoweth me . . ." (Jeremiah 9:23, 24).

—T. A. D.

OUR TIMES

Nos. 8-12 are missing

OUR TIMES

THE WORLD



AROUND

JULY 1967

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Lord Caradon, Britain's Permanent Representative at the United Nations, stated recently that "we cannot deal effectively with the danger of starvation or the danger of revolt of youth, or the danger of a conflict of race or the danger of overpopulation separately. One will not wait on the other. The necessity is to tackle them together. It is a vast task but it is unavoidable—and indivisible."

*

Japanese correspondents who have recently been in China report that all Christian churches in the country have been closed since last August. Those in Peking have been used to house Red Guards or as the scene of their meetings. Buddhist temples have apparently been used in the same way.

*

A new wave of concern for the dangers of smoking is sweeping the world and following in its wake are reports of increased holding of Five-day Plan seminars to stop smoking. The plan, sponsored by the Seventh-day Adventist Church, has caught on in a number of countries where it was not used before.

*

Buddhists in England now total 300,000, according to Phia Maha Veihter, head of the Buddhist temple in Britain. He made the disclosure when he welcomed two Buddhist monks who arrived in London from Bangkok, Thailand, to help minister to the spiritual needs of the growing Buddhist community.

*

From one out of three in 1954, the divorce rate for the U.S. has now risen to one and a half out of three. In 1965 there were 400,000 divorces in that country alone.

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Editorial

SUCCESS

The pun, "The man who wakes up one morning to find himself famous has not been asleep," has more truth than humour in it. For certainly the fame that may come with success does not come to one sitting back—or lying down—and waiting for it. True success is never a fickle, haphazard thing that comes to one by whim and by-passes another for the same reason. Just as there are settled laws that rule the physical and spiritual universe, so there are firm laws that rule in the realm of success.

The reason why we can so dogmatically claim that there are laws that govern success is because generations of successful people have discovered them, and have recorded their discoveries for our benefit. Let us examine the most important ones briefly.

1. **HAVE AN AIM.** You can't hit a target unless you have one, and aim for it. Can you expect any less of success?

2. **PREPARE FOR SUCCESS.** Sharpen your tools carefully and diligently; God will give you a job. If your tools are properly sharpened, the job will be done properly. This is success.

3. **GRASP OPPORTUNITIES.** Don't ignore the little ones that come along while waiting for the big ones. If you by-pass the little ones, you probably will not be able to tackle the big ones.

4. **BE WILLING TO DO ANY JOB.** Pride, status sensitivity, and a host of other attitudes steal success from many because they will not do certain tasks they consider below them.

5. **BE ENTHUSIASTIC.** Controlled enthusiasm recommends us to those that count, and releases latent powers within ourselves.

6. **APPLY YOURSELF.** Momentary enthusiasm is of little use. It is steady effort that gets you to the top of the hill.

7. **GET ALONG WITH OTHERS.** Research has shown that, other things being equal, this is the most important requirement for success. So, pour the oil of pleasantness on the little areas of friction that develop. Be willing to overlook the unpleasing characteristics of others as—might as well face it—they may have to overlook some in you.

The one who serves God, and trusts Him for success, may well remember these lines:

"Behind me is infinite power;
Before me is endless possibility;
Around me is boundless opportunity.
Why should I fear?"

— T. A. D.

THE GOD-MAN

BEHOLD, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

Here is briefly stated the most profound teaching of the Christian faith. It poses two mysteries to the uninitiated: "a virgin shall be with child" and "God with us." Let us examine these two mysteries, taking the last first, "God with us." It meant that God was to assume human form in the person of His Son, Jesus Christ.

It is obvious that if Christ was the Son of God He must have pre-existed. Christ confirmed that this was so when He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before the world was*" (John 17:5), and later when He appeared to the Apostle John in vision He said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8). Thus is established, on the authority of the Scriptures, Christ's pre-existence and His lordship over the world.

Divinity Manifested in Word and Deed

If Christ was truly the Son of God, though His divinity was veiled in humanity, it would be strange indeed if His assumption of human form totally obscured His origin, character, and power. As He lived and worked among men we should expect to see His true nature unfolded. And so it was. The people who listened to His gracious words declared, "Never man spake like this man." His more than human love and sympathy was manifested in His compassion for the sick, the bereaved, the despaired. These beneficent qualities drew young and old, good and evil, rich and poor to Him in both city and country.

But it was His miracles which above all testified to His divinity. If men said that "never man spake like this man," then it was doubly true that never did man work such wonders as this Man. Neither before nor since have five thousand men, not counting women and children, been fed on five loaves and two fishes, with the left-overs gathered up after all had eaten, amounting to many times more than the original provision. A man



blind from birth who received his sight recognized his restoration as "the finger of God." Who could deny His divinity when He raised the dead, walked on the water, and rebuked the storm so that there was a great calm? "What manner of man is this that even the winds and the sea obey Him?" said men in amazement. These mighty works done while in human flesh are proof enough that He was both Son of God and Son of man, "God with us."

Truly Man Yet Truly God

"A virgin shall be with child." This astounding statement is beyond our full comprehension, but it need not deter us from giving it careful consideration. In reading the gospel narratives we cannot fail to notice that like other men Jesus suffered hunger, thirst, and pain; He became weary and had to rest; He was tempted as we are and knew the depth of sorrow and joy; He found pleasure in the companionship of men and women, and loved little children. When in great distress, He sought comfort and strength from His disciples and, like other men, when feeling the infirmities of human nature, He found strength and solace in prayer. Truly this God-man was one of us. But in one thing He was different from us; He did not commit sin. Morally He was above reproach. It is said of us that "all have sinned," but of Him that "in all points" He was "tempted like as we are, yet without sin" (Hebrews 4:15). How was this possible seeing He had a human mother, who must be reckoned among the "all have sinned"?

It is recorded that when Christ was talking with the Jewish rabbi, Nicodemus, He said, "Except a man be born again, he cannot see the kingdom of heaven" (John 3:3). The key to the mystery is in the words "a man must be born again." Every man (except Christ) being a sinner, he needs a new birth to enter into fellowship with God. That is, he must receive a new disposition and a new character from God; only thus can he become like God and be adopted as a son of God. This is the regeneration, the putting on of the new man, spoken of in the epistles of the Apostle Paul.

But in the case of Christ, we are told that He was conceived by the Holy Spirit. Thus at no time in His life did He need to be born again because

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YOUR SUBCONSCIOUS MIND—the thalamus and hypothalamus—is the most important part of your brain. It controls you. In fact, it is you. It is the seat of your emotions. It integrates all memories of what you see, hear, taste, smell, and feel, and gives them emotional colouring and response.

These tiny centres are no larger than your thumb (the hypothalamus is about the size and weight of a three paise piece.) They control such vital functions as your appetite, your sex drive, your water and salt and sugar metabolism, your blood pressure, heart rate, respiration, digestion, body temperature, alertness, and sleep pattern. Your very life is dependent upon these centres.

In addition, this subconscious is your personality, your mood, your religious instincts or conscience. This is the dynamic driving area of your brain.

Your conscious brain has a poor memory. At times you have trouble recalling names and faces, or facts learned in college. Your subconscious mind has perfect recall. You have perfect memory of friends you knew twenty years ago. This is because deep-seated memories are imbedded indelibly into your subconscious. And it has perfect memory. If your conscious mind has intently fed accurate information with concentrated attention and enthusiasm, your subconscious will record it for a lifetime.

Now when you consider how these centres of the brain control all the autonomic functions of your body, you can easily understand how negative thoughts could upset this area and produce psychosomatic symptoms.

The Positive Thinker Escapes Ills

The positive thinker doesn't suffer psychosomatic ills. Happy and optimistic, and leaving what he can't handle to God, he is free of high blood pressure, headaches, backaches, allergies, and nervousness and insomnia. No peptic ulcers, constipation, or colitis—his digestion is perfect. Nor does he have the compulsion to overeat. Obesity is not his problem. In fact, he does everything in moderation.

The positive person has a lot of things going for him. He is an optimist, a smiler, a doer, a go-giver (not a go-grabber). He is outgoing and generous in nature. Loving, kind, and considerate, he is not selfish, conniving, and critical.

He is happy when the other fellow gets a promotion, knowing he deserves it. He envies no man. Jealousy is an emotion he never indulges.

Knowing that resentment is the emotional soil in which peptic ulcers grow, he never allows himself this luxury.

He tries to improve the world with praise. He has long since learned that a "pat on the back" will accomplish much more than a "kick in the pants," that his friend, associate, or child will try all the harder when he hears, "Sunder, you're doing a good job."

HOW TO USE



The Negative Thinker Is a Worrier

By contrast, the negative thinker has a lot of things going against him. Because he is against life and others, he is a pessimist, hypercritical of himself and others. A tense perfectionist, he can never live up to his own expectations; consequently he soon becomes soured on life. "Everyone is trying to take advantage of me," he figures. He trusts no one, has little faith in himself or others.

Because he sows worry seeds into his subconscious from active thought centres, it is only natural that worry weeds grow. From seeds to weeds is but a negative thought away. And the feedback from his mental computer is disastrous. Such negative, circular thinking, which is not followed by constructive action, paralyses positive power. Such negative thinking fed into the subconscious mind wreaks havoc with the delicate mechanism just as though someone had poured sand into the gears of an intricate machine.

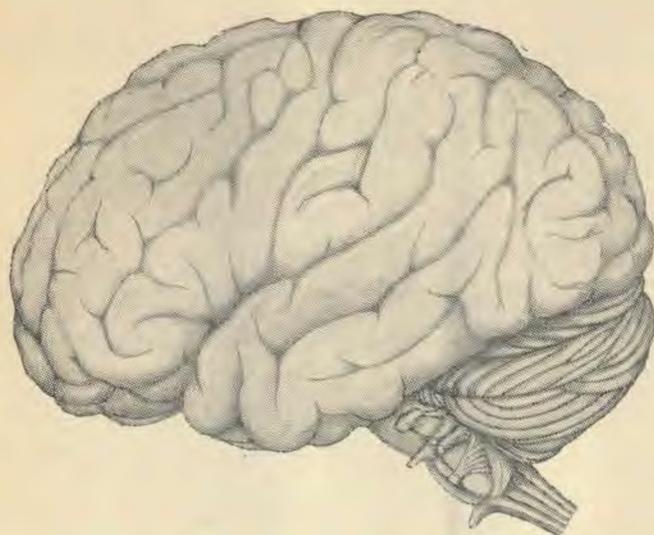
The dark grey thoughts of the worrier lead not only to mental depression but also to actual physical ills as well. His digestion is poor and his stomach is sour, just like his disposition. He may even develop a peptic ulcer.

A chronic worrier, he schemes and connives how to get even with his competitors. The chief personality characteristic of persons with hypertension (high blood pressure) is resentment.

PART II

Continuing last month's
discussion of How to Put
Positive Power in Your
Life.

YOUR SUBCONSCIOUS MIND



He seldom smiles, but frowns and scowls often. Dodging decision, he rides the fence and is always uneasy inside. Fearful, insecure, and dependent, he leans on others. He makes excuses for his mistakes. He is frequently a "yes, but . . ." alibier.

Thoughts Control the Subconscious

Actually, you have no power over your subconscious mind and the bodily functions of heart rate, respiration, or digestion, except by the type of thoughts you feed it and the emotional mood you display.

If your thoughts are positive, your subconscious works with the precision of a Swiss watch. If negative, you harmfully influence it. The delicate mechanism gets off balance, and a chain of symptoms follows, many related to guilt feelings of not doing what you feel is right.

Sadly, this inner chamber of many a modern man is a turbulent sea of hot emotions, a tense and tight area of activity. If fed negative thoughts of worry, trouble and

frustration, the subconscious is thrown into a state of tension and conflict. Many symptoms follow, ranging from insomnia to a host of psychosomatic disorders, such as nervous indigestion, high blood pressure, headache, muscle tension, mental unrest (nervous irritability and the old sensations of numbness, tingling, itching, and hives.

Because we live in a nervous world where too much negative thinking is going on, it is only natural that there should be an upsurge of psychosomatic (*psyche* means "mind" and *soma*, "body") ailments. Doctors are besieged by patients needing to quiet their nerves or who have sour stomachs stemming from sour dispositions. There is a close relationship between mental attitude and bodily function.

A little girl stricken with polio and paralysed for months until one of her legs atrophied was finally given the sad news: "Without crutches, you will never again be able to walk."

The day finally came when she got out of bed. To the surprise of her doctors and parents, the little girl's eyes lit up with excitement; and with a big smile she exclaimed, "Look, with crutches, I can walk again."

The trouble with so many of us is that we look at life from the negative point of view. The little girl had the positive hopeful outlook.

Suppose a glass that will hold eight ounces of fruit juice contains only four. The pessimist will frown and say, "My glass is half empty." The optimist will smile and say, "My glass is half full."

Even the weatherman can bring you good news or bad. If he predicts that tomorrow will be partly cloudy, then remember that means some sun will shine. So be on the lookout for it.

You can look at almost anything that happens from the negative or positive (happy) frame of mind. The choice is yours. Also remember that your choice will make others happy or sad. You can make them grouchy and bitter or you can be cheery and make them joyful.

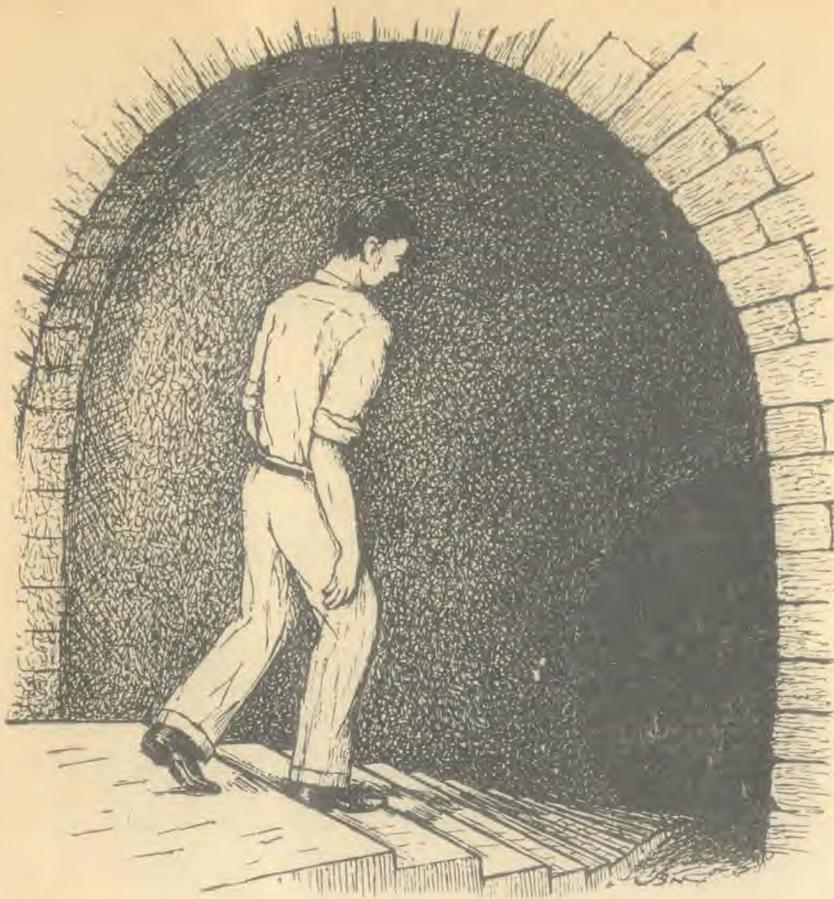
Many patients are unhappy, negative thinkers. Looking at the sour side of life turns their inner chamber a sorry jaundiced green. Life is a drudge instead of a song.

So let's put our will-power to work. Think only happy thoughts today. Leave the ills and worries for God. He's the only one capable of really handling them. They are too hot for us.

Sir William Osler advised, "Live in day-tight compartments." Live just today. Remember, what happened yesterday is gone forever. You can do nothing about it. Tomorrow may never come. Today is all you have. So make perfect use of it. Put a smile on your face, "a rainbow around your shoulder," and love in your heart for everyone you meet.

Such a philosophy of life leaves little need for psychological crutches such as tranquillizer pills, alcohol, cigarettes, cola drinks, or coffee. All these stimulants and depressants have a deleterious effect on your subconscious. And this area of your brain should be kept sparkling bright, reflecting your vibrant personality like a highly polished mirror.

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Those First Wrong Steps

I WANT TO BE true to my wife," a young man told me sorrowfully, but his words said one thing and his actions said another.

His wife was a charming person whose first desire, next to pleasing God, was to have a happy, Christian home. Her husband found no serious fault with her. But for more than a year, he admitted, he had been living a double life as far as his faithfulness to his wife was concerned. His unfaithfulness had become a habit. Even though he said that he wanted to be true—and I believe he spoke sincerely—he seemed to be powerless to control his conduct.

What goes wrong with a personality, I asked myself, that makes a person be unfaithful to his partner when he knows that this brings sorrow to all concerned, including himself?

Unfaithfulness in marriage becomes a pernicious habit, comparable in many ways to the habit of drug addiction or the habit of using liquor. The victim of such a habit knows what is best for him and even desires, as best he can, to change his pattern of conduct. But once the habit is established, he finds himself powerless, except for a divine miracle, to change his ways.

Every person who uses liquor once took a first drink. If he had never taken his first drink he could not have become a drinker. It was this first drink that laid the foundation for the habit that now holds him powerless.

So, in the matter of unfaithfulness in marriage, there is always a starting point. Somewhere along the line the husband or wife who is unfaithful allowed himself or

herself to begin a pattern of thinking and doing that led to difficulty and heartache.

There are many kinds of first wrong steps, any one of which can lead to a disregard of the marriage vows. These avenues are disguised at their beginnings, so that unless a person is on guard he is in danger of following a course of thinking and acting that leads him unawares in the direction he would not choose to take. Before there can be a wrong act, there must be a wrong thought. Basically, then, the first step of all wrong steps is to permit one's thinking to be tolerant of conduct that is questionable.

To really prevent a first wrong step that leads toward unhappiness in marriage, a person needs only to make sure that his innermost thoughts are directed in harmony with Christian ideals. In line with this truth, the writer of the book of Proverbs admonishes, "Keep thy heart with all diligence; for out of it are the issues of life."

The laws of our land do not judge a person by what he thinks. Our courts base their judgments on what a person does. And it is fortunate that this is true, for no human being can know, exactly, what another person thinks.

But in God's sight the thoughts are more important than the acts, for it is the thoughts that control a person's conduct. The tenth commandment indicates that God holds us responsible for our thoughts. Coveting, which the tenth commandment forbids, occurs in one's thinking. The tenth commandment, by pointing out that the first step in the direction of wrong conduct is the

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OUR TIMES

AT CREATION there came from the infinite creative energy of the perfect, loving and righteous God a perfect, sin-free universe. Man on this earth, as well as angels and, we doubt not, beings that inhabit other worlds in measureless space, were created sinless, free moral agents.

Creation was an act of love by a holy, loving God who will ever be so. For the God who inhabits eternity changes not. With Him "is no variableness, neither shadow of turning." Of His character the psalmist sang centuries ago:

"Righteousness and justice are the foundations of thy throne;
Steadfast love and faithfulness go before thee."

(Psalm 89:14, R.S.V.)

But if a holy God made a sin-free heaven and earth, how do we account for our sinful world and sinful men? How did sin originate? With whom did it originate and where?

These are questions that have exercised the minds of all thinking men over the centuries, for we recognize that sin is real; it is a part of our lives that cannot be ignored. And it is inescapable.

HOW DID



ORIGINATE ?

The
Search for Truth
Series

by M. E. Cherian, Ph.D.

Number 7

JULY 1967

9

“Sin . . . is the one problem responsible for all others, both for God and man.”

The seventh century Tamil poet Appar expressed the evil, cancerous hold of sin upon the soul in the following words:

“Evil, all evil my race; evil my qualities all.
Great am I only in sin, evil is even my good.
Evil my innermost self, foolish, avoiding the pure.
Beast am I not, yet the ways of the beast I can
never forsake.
I can exhort with strong words, telling men what
they should hate;
Yet never can I give gifts; only to beg them I know.
Ah! wretched man that I am; whereunto came
I to birth?”

Sin, with its train of sorrow, suffering and death, has followed us at every turn. Moral corruption, in themselves and others, has alarmed the consciences of sensitive humans all through the history of our race. One of the greatest saints of all ages, the Apostle Paul, confessed the presence of sin in human experience in these graphic words: “I know that in me . . . dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:18, 19, 23, 24).

Sin cannot exist by itself. It can have meaning and domain only as it relates to life. As such, it is the basic problem of the universe. It is the one problem responsible for all others, both for God and man.

For man, the greatest problem brought on by sin is death. For the Bible clearly shows that death is a result of sin. “The wages of sin is death,” asserted Saint Paul (Romans 6:23), and the seer Ezekiel wrote, “The soul that sinneth, it shall die” (Ezekiel 18:4).

This terrible fact is perhaps the cardinal one among many that makes sin hateful to God. Life is His property, and it flows freely from Him to His creatures. But He has established certain conditions by which it may flow to His creatures. Anything that adversely affects this flow is an offence to Him.

The conditions God has established that man might have life is that he must live in harmony with the will of God, as expressed in His moral code for the human race which has been recorded in the Holy Bible. When man broke that code, he sinned. It is thus clear that sin is setting up one’s own will against the will of God, which, as is shown by Saint John, is expressed in God’s law: “Sin,” wrote that apostle, “is the transgression of the law [of God] (1 John 3:4).

The greatest possession of man, and of all other creatures of the universe, is life. Life for each created

being can be preserved only as that being lives in harmony with God’s will for it. (This is true, both in the biological and moral sense. We are here concerned only with man as being morally involved.) God, being a God of love, made known His will to man that he might know how to obey and thus preserve his life.

We observe here that God’s demand of obedience is a morally sound one. If God created us, and our lives belong to Him, then He has every moral right to lay down conditions upon which our lives may be imparted. This right cannot be successfully questioned by a created being.

So, in answer to the query, What is sin? we repeat: “sin is the transgression of . . . [God’s] law.” Or, to express it another way, it is the setting up of one’s own will against the will of God, which is expressed in His law. It is an outgrowth of pride and selfishness, in that the creature seeks to place itself above the Creator and to deny His ownership in the life. It is the ego’s assertion of self-supremacy, which is really a foolish illusion. Commenting on this Dr. Radhakrishnan, alluding to the Upanishads, said: “Sin is the product of the shallow insight, breeding selfish egoism, that hugs its own narrowness and shrinks from all sacrifice.”

If, as we have stated, sin is the setting up of one’s will in opposition to the will of God, it presupposes certain factors:

1. Sin can be committed only by the creature and not by the Creator. God cannot violate His own will; He is absolutely righteous and holy. He is neither immoral nor amoral; He is absolutely moral and the basis of morality. His nature constitutes the real standard by which the conduct of all creatures is judged.

2. Primarily, all sin is against God. We may speak of sinning against a neighbour, and this may be so. But a sin against a neighbour is also a sin against God. For



Lucifer, who became the devil, had been the angel most honoured of God.

the standard broken is not so much a neighbour's, as God's. He set the standards against gossip, dishonesty, lying or killing and so on. So if we commit any of those evils against a neighbour we violate God's will for our conduct toward him.

3. Sin presupposes the *revelation* of God's will for man. It is only when there is a law that it can be violated. Moreover, all will agree that a man should not be held responsible for violating a law he does not know about. And a just and loving God will not hold against an individual a breach of His law of which he has not been informed. But the individual who violates the revealed law of God sins.

4. Sin presupposes the power of choice. For sin, to be sin, has to be an act on the moral level in which the sinner voluntarily—by choice—transgresses God's law. Unless there is such a possibility the question of sin cannot arise. In the course of sinning some circumstance may exert pressures of various sorts to a greater or lesser degree. But these pressures must not be regarded as sins. They are temptations; but temptation is not sin. Sin is the wilful setting of the will against the will of God. It is done by choice, and the doer alone is ultimately responsible.

5. Sin is an ingrained state of mind; it is an attitude that influences and decides actions. It is a motivating force; a principle working within the soul.

6. Sin has its roots in the spiritual realm, but it affects the entire personality, working through the heart and body.

We have considered six facts regarding sin. Let us now inquire how sin originated, where and by whom.

For an answer to these important questions we turn to the Bible to discover what God Himself has revealed to us.

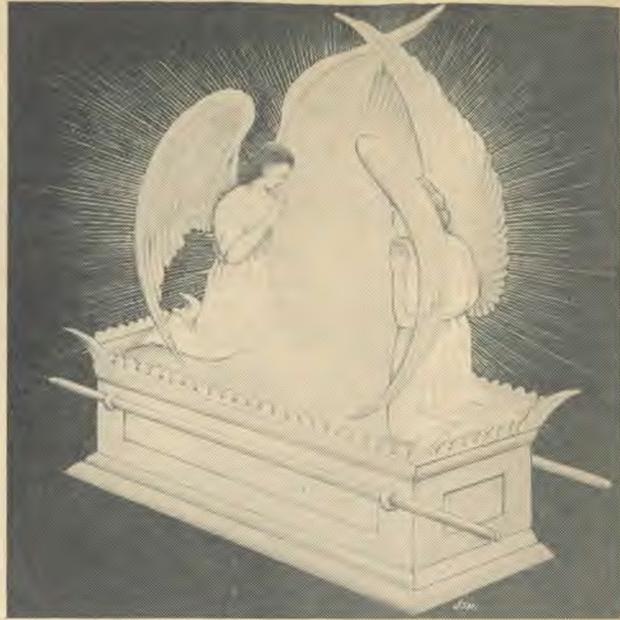
In answer to the questions, where and with whom did sin originate? the Bible gives the surprising response: in heaven, with an angelic being, one of whose names was Lucifer, meaning "brilliant one." This is indicated in the words of the prophet Isaiah: "How art thou fallen from heaven, O Lucifer, son of the morning" (Isaiah 14:12), and by Christ Himself when He said, "I beheld Satan [another name for the same being] as lightning fall from heaven" (Luke 10:18).

The Holy Scriptures give some interesting and revealing facts about Lucifer:

1. He was a created being. Ezekiel the prophet writes of the "day" he was created (Ezekiel 28:15). This means that he owed his existence to God. Consequently he was morally bound to obey God's will if he desired to live.

2. Lucifer was created perfect with no propensity to sin. The Bible makes this plain. Referring to him, it says: "Thou wast perfect in thy ways from the day that

"Temptation is not sin. Sin is the wilful setting of the will against the will of God."



The ark was a representation of the presence of God.

thou wast created" (Ezekiel 28:15). Hence, he originally possessed a sinless nature.

3. He was a creature of great beauty. "Thou sealest up the sum, full of wisdom, and perfect in beauty" (Ezekiel 28:12). His beauty was enhanced by his dazzling garments: "Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold" (Ezekiel 28:13).

4. He occupied a very exalted position in heaven. The same prophet writes: "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire" (Ezekiel 28:14).

The heights of Lucifer's position is indicated by the statement; "Thou art the anointed cherub that covereth." This reference is clarified as we examine Exodus, chapter 25. There is described a beautiful, box-shaped piece of furniture called the ark. This ark, kept in a building consecrated to the worship of God, was symbolic of the presence of God. The cover of this ark had on it two golden cherubim, or angelic creatures, with wings outstretched over the ark (Exodus 25:10, 11, 17-20). Comparing this description with the statement in Ezekiel, we understand that there were two angels standing near the throne of God, and that *Lucifer was one of them*. Commenting on Lucifer's position, one writer said that he "had been most honoured of God, and was highest in power and glory among the inhabitants of heaven." "He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him."

It was this most highly exalted of all created beings that sinned.

Seeking to understand how his rebellion came about, we draw certain conclusions. Being so near to God we conceive that as he observed His power, glory and

majesty, there arose in him a desire to possess them for his own gratification. "Little by little," wrote one religious scholar, "Lucifer came to indulge the desire for self-exaltation." "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness," the prophet said of him. (Ezekiel 28:17).

This deviation on the part of Lucifer was possible because the mind of a free moral being is capable of creating ideas of its own. Thus from the human viewpoint we may conjecture that he thought: "Look at me, so near to God. There is no created being like me. Why, then, cannot I climb just one more step and be like God."

At this point we digress briefly to point out that Lucifer's desire to be like God could never be fulfilled. God is not a created being, so the gulf that separates the Creator from the creature can never be bridged." One does not become God by promotion or by evolution. His attributes and powers are unique with Him.

So Lucifer perverted the blessings and freedom God had granted him. Though he received all his glory from God, this mighty angel came to regard it as being all of himself. Not content with his position, though given a position and honour above the heavenly host, he dared to covet homage which was due to the Creator alone. Instead of seeking to make God supreme in his affections and allegiance he became self-centred. By inspiration the prophet Isaiah reveals his thoughts: "I will exalt my throne above the stars of God . . . I will be like the most High" (Isaiah 14:13, 14).

In cherishing these thoughts Lucifer deliberately decided to follow a course of action calculated to fulfil

his own selfish desires. By so doing he committed the first sin in the universe and became the first sinner. Resultantly, he became known as Satan and the devil. Thus it was that Saint John wrote, "the devil sinneth from the beginning" (1 John 3:8). And the Lord Jesus said of him: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it" (John 8:44).

We conclude from our study that pride and selfishness combined was the first sin. As someone has aptly remarked, "Pride made the devil, and the devil made sin."

The great Indian philosopher, Dr. Radhakrishnan, concludes from his study of the Upanishads that "sin is making self higher than God." And so it was with Lucifer.

Thus a new and sinister force was introduced into the universe. It was brought in by a perversion of the power of choice God had graciously granted to certain of His creatures. The very power God had given them to enable them to fellowship with Him on a spiritual and intellectual level—the power to think and act as individuals—was prostituted to set their wills against the will of God.

This is the story of the origin of sin. But if it originated in heaven, how did it enter the experience of us who are of the earth? And is there a way of escape from it?

We shall consider the answers to these questions in future discussions. Meanwhile, let us be grateful that God is not the author of sin, but that He is still a pure and loving God. In this thought there is hope.

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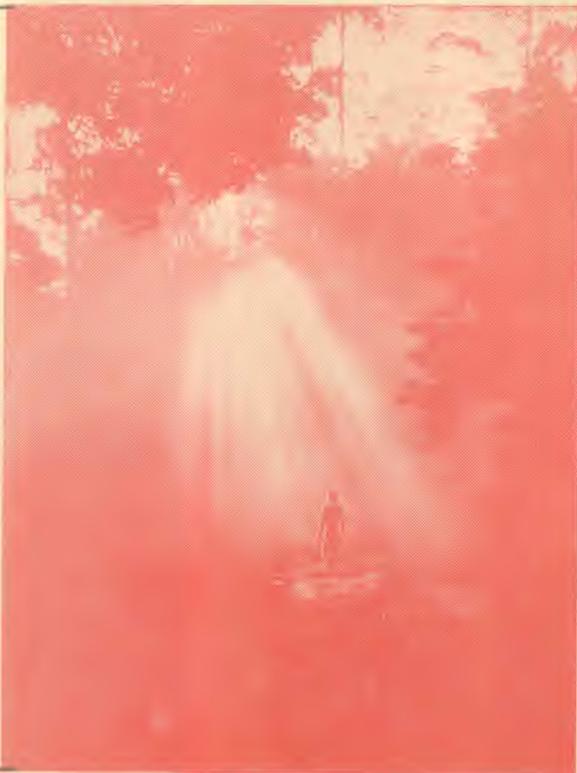
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WRONG STEPS

From page 8

harbouring of a wrong desire, provides a safeguard against the breaking of the other commandments. The person who obeys the tenth commandment by not coveting his neighbour's wife is spared from the first wrong step toward breaking the seventh commandment.

Some people contend that it is impossible to control the thoughts. If this were true there would be an excuse for sin, for questionable thoughts lead to questionable conduct. But the Scripture is clear in indicating, not only in the wording of the tenth commandment but in other passages as well, that a person is responsible for his thoughts and that these can be controlled. More than this, the Christian has access to divine help in controlling his thoughts.

Notice the reassurance found in the thirteenth verse of the second chapter of Philippians: "For it is God which worketh in you both to will and to do of his good pleasure." The "will" is obviously a part of one's thinking. Notice that the verse points out the relation between willing and doing. God will help us, then, not only to think or "will" correctly but also to "do" correctly.

Now that we have established that the first wrong step in the chain of events that leads to unhappiness in marriage begins in one's thinking, let us notice some of the circumstances under which this kind of thinking can lead a person in the wrong direction.

Sometimes a person allows selfishness to control his thoughts and actions. Selfishness prompts a person to reason, "If I want it, I must have it." Selfishness causes a person to ignore the interests and welfare of others. The selfish person, even before marriage, expects his date to permit kissing and petting just because "that's what I want to do." Such a person carries his habits of selfishness on into marriage. Then when tempted to become interested in someone other than his own marriage partner he reasons, "It is all right because it is what I want."

A second circumstance that lays the foundation for unfaithfulness in marriage is carelessness in one's own

spiritual life. The person who neglects to pray closes the avenue through which God's Spirit can help him, hour by hour, to manage his thoughts—and his conduct—according to Christian ideals. When Joseph in Egypt was suddenly confronted with a well-laid plot for his downfall, his first thought was of his relation to God: "How then can I do this great wickedness, and sin against God?" Joseph had kept his spiritual vitality at a high level. He was accustomed to thinking on the spiritual plane. He was able, therefore, to discern quickly



between right and wrong. He turned aside from behaviour that would have led to his downfall.

A third circumstance that may contribute to unhappiness in marriage is more a matter of carelessness, at its beginning, than it is a matter of deliberate wrongdoing. I refer to the attitude by which husband or wife—or both—permits the marriage to become commonplace. With neglect of those personal attentions that perpetuate the romance of courtship, the day's events become monotonous.

A fourth item that can easily constitute a first wrong step is the dangerous thought that may come into the mind of either husband or wife, "my marriage is a failure." Regardless of what a person thinks may have caused this "failure," the thought of failure, if cherished, robs a person of his determination to find solutions to his present problems. Every marriage can succeed if only husband and wife unite their determinations to make it a success. But once the thought of failure is encouraged until it becomes fixed, the next step in the vicious chain is to look outside the family circle for a possible solution to the marital difficulty.

One husband who allowed the thought of failure to rule his thinking

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THE GOD-MAN

From page 5

at His natural birth He was born of the Spirit and therefore from birth was sinless, being under the control of the Spirit of God, not arbitrarily, but willingly as the Scripture had said of Him, "I delight to do thy will, . . . yea, thy law is within my heart." "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (Psalm 40:8; 45:7).

How We Can Become "Sons of God"

Thus the difference between ourselves and Christ is clear. We are born with a propensity to sin. He was not. He became, as it were, the second Adam. Where Adam failed Christ was victorious, and through faith in Him we may have dominion over our lower or sinful nature. Then in us will be fulfilled the promise, "He shall save his people from their sins." By our voluntary repentance and yielding of our hearts to Him, He becomes our Redeemer and Saviour.

Thus we have one who is God and at the same time a sinless Man; One who is our Redeemer and Saviour, who, having defeated the powers of evil, ever lives to make intercession for us, and who empowers us, and who will come again to receive all who believe.

So let not the profound mystery of God's provision for our salvation hinder us from finding peace with God through Him who was both God and man, but let our need cause us to hasten to the foot of the cross where atonement has been made for our sins, that they may be taken away and that we may find power to become truly "sons of God."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

**"The doors of opportunity
are marked 'Push.'"**

IF GOD IS GOOD, if He is love, why is there so much suffering in the world? This is an old question, as old as pain, sickness, accident, and loss. People have been asking it for thousands of years and will go on asking it till the end of time.

Probably no completely satisfying answer will be available until God makes all things plain in His kingdom, but your Bible offers several helpful suggestions.

You will find the first reference to suffering in Genesis 3:16, where God reveals to Eve the consequences of her disobedience: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."

From this it might be deduced, and rightly so, that all suffering springs from that initial act of wrongdoing. Yet that is not the whole story. Just as there are many types of suffering, so there are many reasons for it.

1. *Some suffering is a result of ignoring basic law.* This is true in both the spiritual and physical realms, for through all creation runs the law of cause and effect: "Whatsoever a man soweth, that shall he also reap" (Galatians 6:7). If you break the laws of the land you expect—if caught—to suffer punishment. If you break the laws of health you know for sure you will get sick. If you break the moral law the consequences are just as certain. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Verse 8).

2. *Some suffering is the result of accident or natural disaster.* Three times Jesus asserted that trouble often comes upon innocent people. When He was told about some Galileans whom Pilate had unjustly killed He said, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish" (Luke 13:2, 3, R.S.V.).

Then He mentioned eighteen persons upon whom a tower in Siloam fell, killing them all. "Do you think that they were worse offenders than all the others who dwell in Jerusalem?" He asked, "I tell you, No; but unless you repent you will all likewise perish" (Verses 4, 5).

On another occasion, as He passed a blind man along the way, His disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents" (John 9:2, 3).

In each case Jesus strongly repudiated the thought that the calamity happened as a result of the individual's sin. Usually when earthquakes, tidal waves, explosions, airplane accidents, and the like occur the majority of sufferers have no responsibility whatever for the disaster.

3. *Some suffering results from the exercise of power in the hands of evil men.* Says the prophet Habakkuk: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" (Habakkuk 1:13).

One of the facts of life most difficult to understand is "the prosperity of the wicked" (Psalm 73:3). "They

are not in trouble as other men," says David, "neither are they plagued like other men. . . . Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. . . . Behold, these are the ungodly, who prosper in the world" (Verses 5-12).

This is a perfect picture of the dictators and racketeers who elbow their way to power in politics and other phases of organized society regardless of what the consequences may be to others.

4. *Some suffering is a result of God's remedial judgments.* Just as a parent punishes his child to keep him in the right way, so God sometimes permits hardship and sorrow to come to His children in order to turn them from an evil course. "He doth not afflict willingly nor grieve the children of men" (Lamentations 3:33), but sometimes some corrective becomes necessary. Should this ever happen to you, "Know then in your heart that, as a man disciplines his son, the Lord your God disciplines you." (Deuteronomy 8:5, R.S.V.).

There is always a good reason for God's judgments. Comparing the correction of parents to that of the Lord, the writer to the Hebrews says: "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Hebrews 12:10).

In your Bible you will find several examples of sinners brought back to God through affliction.

When the prophet Jonah refused God's call to go to



OUR TIMES

Nineveh and fled on a ship bound for Tarshish, he was thrown overboard and swallowed by a great fish. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me" (Jonah 2:1, 2).

King Manasseh, of Judah, was carried captive to Babylon because of his fearful wickedness. But "when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God" (2 Chronicles 33: 12, 13).

Nebuchadnezzar, king of Babylon, defied God and lost his reason for seven years. Later he testified: "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation" (Daniel 4:34).

Several times in the Old Testament God is portrayed as a refiner sitting by a furnace skimming off the impurities of His people. See Malachi 3:3; Job 23:10. Through Isaiah He says, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isaiah 48:10). Later in the same chapter He adds: "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my com-

mandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Verses 17, 18). Most of Israel's troubles could have been averted by obedience and right living, but when through disobedience affliction became necessary it was sent for their profit to lead them in the way that they should go.

5. *Some suffering is the result of dedication to Jesus Christ.* From Jesus Himself we have this warning: "If they have persecuted me, they will also persecute you" (John 15:20). This certainly came true in the life of the Apostle Paul who, time after time, was imprisoned and beaten because of his fearless witness for his Lord.

Out of this full experience of suffering he assured Timothy: "All that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). When he returned to Lystra, where he was once stoned, he told the members, "We must through much tribulation enter into the kingdom of God" (Acts 14:22).

So there are several causes of suffering, and sometimes it is difficult to classify correctly one's personal troubles. However, if you see to it that, whatever their cause, they drive you *toward* God rather than *away* from Him, the ultimate result is bound to be beneficial.

If you think that your affliction is the result of disobedience to some basic law, ask God to help you remedy the defect.

If you know it comes from an accident for which you are in no way responsible, pray for patience to bear it, wisdom to understand it, and love to forgive those who caused it. See Job 1:21; James 1:3; 5:11.

If what you endure is the result of the plottings of evil men, pray that God may turn them from their wicked ways; "rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12).

If you believe your troubles are a divine discipline, search your heart for the reason why God is displeased with you. Then plead for forgiveness and pledge Him your eternal devotion. Remember Peter's assurance: "After you have suffered a little while, the God of all grace . . . will Himself restore, establish, and strengthen you" (1 Peter 5:10, R.S.V.).

If you are enduring persecution for Christ's sake, "Rejoice, and be exceeding glad: for great is your reward in heaven" (Matthew 5:12). Remember, "If we suffer, we shall also reign with him" (2 Timothy 2:12).

Without doubt all of us need more of the glorious fortitude Paul revealed when he said, "None of these things move me" (Acts 20:24).

"Therefore," he told the Corinthians, "I take pleasure in infirmities, . . . in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12:10).

For him and for all who endure to the end a glorious reward is awaiting. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him" (James 1:12).

—Arthur S. Maxwell

WHY SO MUCH SUFFERING ?

SUBCONSCIOUS MIND

From page 7

Tranquillized Drivers Are Dangerous

Alcohol in beer, wine, and liquor has been called one of the oldest tranquilizers. But today we find that too many persons do not realize the effect which such tranquilizing can have on the subconscious mind and in turn, the body.

The slowed reflexes which come from tranquilizer pills, beer, wine, or liquor are about the same. In fact, the alcoholic content of one bottle of beer, one glass of wine, or a shot of liquor is about the same. And the depressing effect is about the same as one tranquilizer pill. Now if the person is taking tranquilizers from his doctor, and drinks on top of it, he has the depressant equivalent of two drinks.

(Continued next month)

—J. DEWITT FOX, M.D.

DECISIONS

Decisions may be made in a moment that fix one's condition forever. . . . But remember, it would take the work of a lifetime to recover what a moment of yielding to temptation and thoughtlessness throws away. . . .

By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier life. The purpose may be formed, the work begun, but its accomplishment will require toil, time and perseverance, patience and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel along with torn and bleeding feet. . . .

Those who reach heaven will put forth their noblest efforts and will labour with all long-suffering, that they may reap the fruit of toil. There is a hand that will open wide the gates of Paradise to those who have stood the test of temptation and kept a good conscience by giving up the world, its honours, its applause, for the love of Christ, thus confessing Him before men and waiting with all patience. . . .

Keep the conscience tender, that you may hear the faintest whisper of the voice . . . [of God]"

—E. G. White



TEACHING RIGHT EATING HABITS

An important part of providing a nutritious diet for a child is teaching him to eat at the right time, to eat a proper amount of food, and to eat a well-selected variety.

You who are struggling with this problem may say knowingly, "Yes, it goes down on paper very easily, but making it work with my child is a different story."

Let's begin at the beginning. No healthy child is going to have any problem accepting the food provided for him by the Creator—his mother's breast milk. But it is important that a feeding schedule be established at a very early age. There is often a compulsion on the part of a parent, especially with the first child, to feel that the baby should not be allowed to cry, and if he cries, to put some food into his mouth regardless of whether he has recently been fed or not. That babies cry from other causes than hunger, is something that parents should learn early in their experience. Even a baby needs exercise, and crying can be good exercise, if done in moderation.

Giving food whether it is time to eat or not may seem like a simple solution to quiet the noise, but take a look at the future results of such a course. You are likely to have a child who will whine and fuss as mealtime approaches, and to whom you will give something to quiet him, perhaps a biscuit. By the time the meal is served, his appetite has been partially satisfied and he is ready to demonstrate an attitude of selectiveness regarding his food. Who wants vegetables after biscuits, anyway? So the entire mealtime is occupied by the mother's efforts to get the child to eat the kind of food that he needs for good nutrition, and the child learns to love the attention.

If the attention subsides, he knows how to get it coming his way again, and he will not hesitate to make the most of his opportunity. Mealtime becomes a nerve-racking hour instead of the time of happy companionship that it should be to every family. So why not forestall unpleasantness by keeping the baby on a feeding schedule? There is much less danger of colic or indigestion if meals come at regular intervals, for then the baby's stomach will be prepared to handle food.

By the time a baby is a year old and ready to wean from the breast, he should be having not more than three meals a day. One who wrote from wide experience said, "Infants have been greatly abused by improper treatment. If it [the baby] was fretful, it has generally been fed to keep it quiet, when, in most cases, the very reason for its fretfulness was because of its having received too much food, made injurious by the wrong habits of the mother. More food only made the matter worse, for its stomach was already overloaded." She continues, "The first education children should receive from the mother in infancy should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health."¹

The homes I have observed that are the most pleasant, are the homes where this counsel has been followed. Fretting or whining regarding food is not permitted. The children eat with relish, are happy and contented. Scenes of confusion, of emotional upsets, are scarcely if ever seen. Angry words are not heard from parents or from children. The children are more easily managed, are not quarrelsome, are obedient.

Next month we shall discuss amount and variety of food for children.

WRONG STEPS

From page 13

chose to disregard prayerful counsel from those who had his soul's welfare at heart. Refusing to acknowledge that the problems at home were as much his own fault as they were his wife's, he found a woman whose sympathy encouraged him to violate the sacred vows of his marriage. Later events finally convinced him that he had been wrong to accept the idea of failure. But added to his regrets were the pangs of a guilty conscience for having broken faith with his wife and children and for having broken the law of God.

Satan often sets the stage for a first wrong step. Sometimes it is a job situation in which two employees work side by side, which causes a husband and another woman to become interested in each other. The ideals of Christianity require that

"A man has no more religion than he acts out in his life."

such an association be maintained on the level of a dignified business relationship. But if the husband is indiscreet to the extent of showing a personal interest in the other; if, with the intention of lending a helping hand, he offers to run a personal errand; if, just to accommodate he offers a ride home; if he enters her apartment in order to carry in her parcels at a time when only the two of them are present; if he lends an ear to a hard-luck story about the circumstances of her home life—then, frailties being what they are, "business relationship" may become a personal infatuation.

A sixth circumstance that opens a door to a first wrong step is the failure of a husband or wife to keep his partner beside him at the centre of the scene. All references in conversation to one's wife or husband should be with an attitude of respect and thought for the other's well-being. When differences of opinion do come into the experience of a husband and wife, these should be settled between the two and never be mentioned outside the family unit.

When a wife realizes that some other man is paying her a personal compliment or is indicating, even by his tone of voice, that he has some personal interest, her first and most tactful response should be a reference to her husband and to her firm regard for him. Usually, this evidence of loyalty will serve to put a stop to the personal interest.

The loyal husband and wife do well, as they use good judgment by keeping side by side, to follow a consistent plan of allowing no secrets to develop between them. The husband who tells his wife, at the end of the day, of his mistakes, as well as his successes, is thereby allowing her to bring him the encouragement that will serve as a counterbalance to his discouragement. It is not necessary that the end of the day provide time for husband and wife to recite all details of the day's activities, but it is necessary to the progress of happiness that no information be withheld deliberately. Furthermore, this policy of communicating and sharing of experiences serves to bind the personalities of husband and wife into a relationship that becomes more firm and more enjoyable as the years come and go.

Now back to our earlier contention that no real difficulties can develop between a husband and wife so long as they both avoid those first wrong steps that lead toward estrangement. Our recital of the various circumstances that touch off a disastrous chain of events may make it seem that living together is hazardous and that happiness in marriage is always in danger of some accidental false move. Fortunately, however, the formula for avoiding these first wrong steps is simple. Do not become unduly familiar with any woman (or man), married or single. Keep your proper place with becoming dignity; yet at the same time you may be sociable, kind, and courteous to all. Stand aloof from everything that savours of commonness and familiarity. This is a forbidden ground, upon which it is unsafe to set the feet. Every word, every act, should tend to elevate, to refine, to ennoble. There is sin in thoughtlessness about such matters.

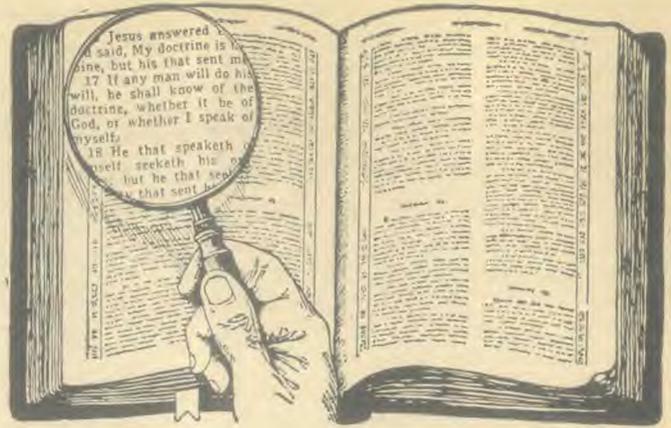
—HAROLD SHRYOCK, M.D.

¹ E. G. White, *Counsels on Diet and Foods*, pages 228, 229.

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.



CALLING ON GOD'S NAME

How may one create faith by the recitation of God's name or by remembering His name?

God is found, not so much by a more or less mechanical recitation of His name, or by prayer, but by a heart that thoughtfully, actively and earnestly reaches out for Him. The God of the Bible says: "Ye shall . . . find me, when ye shall search for me with all your heart" (Jeremiah 29:13). This indicates effort of the heart and mind, does it not?

Faith comes as one gets to know God, and to experience His love and workings in the life and heart.

CURE FOR ANGER

How should a Christian handle anger? I mean anger that is repressed only to have it come out in devious ways. How is it possible not to react badly to hostile, aggressive acts which make one feel he is being taken advantage of?

Since repressed anger is still there, it is always ready to explode. Christ offered the only solution: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5:43, 44). To ensure that anger will not come out later it must be **replaced** rather than **repressed**. Jesus requests us to replace hostility with love, and hate with prayer.

At least once in my own experience I faced a most difficult situation which built up in me much inner hostility. Attempting to correct my harsh attitudes, I decided to follow Christ's counsel and pray for the individual who had wronged me. I soon discovered that I could pray intelligently for him only as I tried to get his point of view and see what motivated him to act as he did. In a surprisingly short time I felt I understood his problems. After that I began to pray positively for him that God would help him find that which he so desperately

needed. Surprisingly, my prayers in his behalf awakened my own sympathy toward him, out of which came a genuine concern for the man, which made it possible for me to treat him with an entirely different attitude. With my anger and hostility gone, the situation which had been so distressing completely disintegrated. Christ's counsel works. Try it.

OLD MAN AND NEW

The Bible talks about putting off the old man and putting on the new. This language does not make much sense to me. What does it mean?

We suspect that much of our problem is that we are inclined to think in terms of the physical man. And obviously it is impossible for us to change our bodies for other "new" bodies.

The fact is, if we analyse what we mean by "man" we will agree that the body is not the most important part at all. The important part of you and me is our personalities, our characters. And here is where the "new man" comes in.

In Ezekiel 36:26, we read a promise of God: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Here God is talking figuratively, but He is at the same time talking of something that is very real. What He is saying is this; Your heart is hardened by sin until it is like stone. It is evil. It goes the way of evil. It is full of bad temper, of maliciousness, of vindictiveness, of dishonesty, of impurity, of backbiting, of gossip, of every wrong thing. But if you will ask me in sincerity and faith, I will remove from you these evil characteristics, and will make you soft of heart to do good. I will change your bad temper to good, I will make you a new person in that you will tend to do good rather than evil. I will remake your character so that you will be a new man.

Fantastic? From the human viewpoint, yes. Yet millions know that it is possible because it has been done in them.

THEMES FOR THOUGHT



Reputation is what people think you are;
Personality is what you seem to be;
Character is what you really are.

— Longfellow

*He that will not reason is a bigot; he that cannot
reason is a fool; and he that does not reason is a slave.*

— Drummond

Behaviour is the mirror in which everyone shows
his image.

— Goethe

*Prosperity is not a just scale; adversity is the only
balance to weigh friends.*

— Plutarch

There may be luck in getting a job—but there is
no luck in keeping it.

— J. Ogden Armour

ONE OF THE WORST HERESIES of our age is the notion that beliefs do not matter. Recent generations have taken the attitude that it does not matter what a man believes so long as he lives a good life; that what a man is counts; that what he *does* is important. People are saying, "Just tell us what is good and how to be good; never mind theology and doctrine."

Were it true that beliefs do not matter in the Christian life; we might expect to find little about beliefs in the four Gospels. Instead, we find the biographies of Jesus constantly concerned with belief. Matthew's Gospel makes belief the basis of Christ's work on earth. Mark's Gospel has Jesus' statement, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). Luke's Gospel points out that Zacharias was struck dumb for not believing. The fourth Gospel begins (John 1:7) with the declaration that Christ came that men might believe. In all four Gospels Jesus repeatedly gave belief the credit for His ability to help men and just as often explained His inability to help them by their failure to believe.

BELIEFS?

Mind you, Christianity was built on a solid foundation of sound doctrine. It was not idle talk, and it did not go unheeded when Peter said to the believers. "Always be prepared to make a defence to any one who calls you to account for the hope that is in you" (1 Peter 3:15, R.S.V.). And the early Christians knew why they were Christians. They knew what they believed, and they believed it. The fundamental doctrines they held identified them as Christians.

Christianity always loses its meaning, to say nothing of its inspiration and motivation and force, when divorced from its beliefs. Does it not seem a little strange today that an age which belittles beliefs in order to concentrate on conduct and behaviour and unity should suffer an increase in misconduct and misbehaviour and disunity?

Beliefs do matter: they matter supremely. Without strong religious beliefs goodness becomes a matter of opinion rather than conviction, of prevailing custom rather than principle; it is goodness without firm foundation. Arnold Toynbee wrote, "Practice unsupported by belief is a wasting asset."

Obviously true. People must have beliefs to live by, or the good life will degenerate completely. Plato said, "An ideal without a standard is inconceivable." There is a connection between beliefs and character. Behind every deliberate act is a belief, and behind one's conduct is a set of beliefs which one either consciously or unconsciously accepts.

Do you remember the experience recorded by Mark in Jesus' hometown of Nazareth? To the people there He was only "the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon" (Mark 6:3). What happened there? What always happens wherever people believe that Jesus was only a carpenter—nothing! In the words of Mark, "And he could do no mighty work there" (Verse 5, R.S.V.).

Nor can the Christian hope today to do any mighty work if he denies or gainsays the doctrines and beliefs of God's Holy Word. He must not only believe them but live them. The worth of Christianity lies in finding and applying the deepest dimensions in salvation.

— WALTER R. BEACH