

Signs

OF THE
TIMES



"But What Is Grace?" (SEE PAGE 8)
"The Dead Sea Scrolls After Twelve Years" (PAGE 16)

JANUARY :: 1960

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***I**F this is to be a **HAPPY NEW YEAR**, a year of usefulness, a year in which we shall live to make this earth better, it is because God will direct our pathway. How important, then, to feel our dependence upon Him."*

Signs OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

IN THIS ISSUE

Have you ever said, "Yes, I'm going to give up smoking one of these days," and then have done nothing about it? Edith Ledbetter's article on page 5 will help strengthen your resolve.

Walter R. L. Scragg, who in this issue commences a series of three articles on the Pauline Benediction, is the Australian Director of the Voice of Prophecy broadcasts. His discussion of the question, "But What Is Grace?" will help to clear up a lot of loose thinking on this subject. See page 8.

Now holding a church administrative post in West Australia, Frank Maberly has spent a number of years in mission service in New Guinea. His discussion of the common ancestry of humanity as revealed in tribal legends and beliefs of the New Guinea highlands, makes interesting reading. See page 14.

One of the most-talked-about discoveries in recent times in the field of Biblical research, was the unearthing some twelve years ago of hundreds of scrolls and manuscript fragments in the Dead Sea area. On page 16, Siegfried H. Horn gives a balanced appraisal of the significance of this discovery. It will grip your interest.

What parent is there who hasn't had to contend with complaints from Junior that he has "a pain in the tummy"? Digestive upsets, as Dr. Clifford R. Anderson points out on page 22, can have a number of widely differing causes. This article is a "must" for all who are rearing their children for happy adulthood.

OUR COVER PICTURE

Symbolic of the place occupied by the church, this one is located in the heart of the city, is seen by pleasure-seekers in the park, and rubs shoulders with the commercial world around it. Palmerston North, New Zealand, readers will recognize this Kodachrome transparency by Signs staff photographer, J. Cernik.

EDITOR - - - - - ROSS C. PIPER
ASSOCIATE EDITOR: Marian M. Hay
CIRCULATION MANAGER: J. C. H. Shirley
LAYOUT: Howard G. Davis

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Page One



Facing 1960

WITH mixed feelings of relief and expectancy we are about to turn our backs on the old year and plunge into the unknown future provided by the new one—relief because we can turn the page on the sorry record of past failures and mistakes, and expectancy as we look to the golden opportunities which lie before us.

There is always a certain amount of suspended drama about the end of anything—a race, a book, a journey. But the end of a year differs in this respect, it is both an end and a beginning. As December dies, January is waiting to be born. There is something about this constant succession of years which has led some to regard life with gloomy pessimism. Nietzsche, the German philosopher, believed that it reduced man to the level of a rat in a revolving cage, or a convict on a treadmill. He believed that man was a kind of recurring decimal that worked on and on indefinitely, but never by any chance really worked out.

But how different is the Christian philosophy. As individuals, as families, as nations, we are not the same this year as we were last. There has been either progress or retrogression. December might leave us feeling old and defeated, but by the grace of God, January can find us young and rejuvenated, and setting out with fresh determination on the eternal quest.

This is where Christianity differs from all other beliefs. The power to achieve is inherent in God's call to higher things. All God's biddings are enablings. To the born-again Christian the glorious assurance is given: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

To you this new year God says: "Fear thou not; for I am with thee; . . . yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10.

R. C. P.



False Gods of Today

DOUBTLESS as a logical outgrowth of that type of religion which looks on prayer as a means of personal advantage, and which pays scant attention to finding and obeying God's will, a present day cult speaks of God in terms of easy familiarity, as "Somebody," "The Man Upstairs," and other terms in similar vein.

But the god to whom they pray, and whom they invoke for success in their boxing, their show business, and their selfish interests is not the holy God of the universe, dwelling in the light unapproachable; it is a being made in their own image, and altogether such an one as themselves.

They believe he helps them in their boxing bouts, in their movie life, in their sports. He makes no awkward demands on time or service, imposes no lofty standards, and calls for no change in life or occupation. Writing in the *British Weekly*, J. A. Davidson describes the kind of god that some people want:—

"Perhaps man has always been prone to seek a chummy sort of god, a god who provides a bit of comfort from time to time, but who never prods man's



(Top Left) A huge 100-foot-high Totem Pole presented to Her Majesty the Queen by the people of British Columbia was recently erected in Windsor Great Park. (Top Right) Indicative of racial tensions building up in Africa, was this recent march held in London. The demonstrators are here leaving Hyde Park for Trafalgar Square. (Lower) One of the biggest traffic problems ever faced in England centred around the transportation of this huge twenty-ton Heat Exchanger, for one of Britain's new atomic stations.

conscience, never challenges man's good opinion of himself, never judges man's actions."

To the true Christian and the earnest seeker after spiritual truth, such a view of God is repugnant. They know that the eternal God, who is righteous in all His ways and holy in all His acts would never stoop to connive with man in his sordid, selfish interests.

The Bible reveals that God is interested in man, so interested that He gave His only Son to be man's Saviour and Redeemer from his life of sin that must end inevitably in death. In His death as man's substitute, and His life of perfect obedience to God's requirements, Jesus demonstrated that through His power man may be victorious over every evil in his nature or his environment.

Having thus made full provision for man's separation from sin, God cannot treat sin lightly or as of little

consequence. When man meets with God, he experiences an overwhelming sense of his own sinfulness and uncleanness and of God's perfect holiness. He can have no fellowship with God until his sins are forgiven and put away, and he enters into the glorious reality of righteousness by faith.

Part of the great mystery of godliness is that God can at once be just, and maintain the full majesty of the law, and yet justify the one who seeks His pardoning grace.

The great themes of sin, salvation, righteousness, and holiness can be approached in no light and flippant way. They demand our reverence and our humble acceptance of their provisions.

M. M. H.

A Pressing Social Problem

Society today is faced with problems the complexity and extent of which are not appreciated by many people. Though many of these vexed issues commence on a strictly personal level, their extent soon projects them into the national sphere. One such problem is the alarming increase in the number of people taking their own lives.

In the United States of America suicide takes an annual toll of more than 20,000 people. Another 100,000 people each year—"the hidden suicides"—die by their own hands though their deaths are not recorded as such. In Australia approximately 1,100 people are officially reported as ending their lives this way every year, and we have no estimate as to the large number who escape detection. Seventy-three per cent of Australian suicides are men, and only 27 per cent are women.

Obviously, suicide is a pressing mental-health problem of the first magnitude, and one which demands a concerted national effort to stem its inroads into the community. A five-man committee commissioned by the Anglican Church to investigate this problem in Britain has recently brought in a report which urges a more charitable and sympathetic approach by all concerned. "But," stated the chairman, "if any number of the committee were asked if he considered suicide wrong, he would say it was. . . . No man or woman has the right to terminate life entrusted to him by God."

One aspect of this problem which is not always appreciated is that it is not always the deeply depressed individual who takes his own life. A recent detailed study revealed that only 30 per cent of suicides were accounted for because of depression. Surprisingly enough, a high percentage of suicides came from individuals in the upper income bracket who would seem to have every reason to want to live, who have tasted material success, but who from sheer boredom because there are no new fields to conquer, decide to end it all.

If ever there was an indictment of the materialistic approach to life, surely this is it. Man must have a

sufficient reason for living, and Christianity supplies that reason. For the Christian, life has a meaning, and death is not the end. His life is buoyed up with hope, and this is a vital factor in any life.

"Hope," recently declared one social worker who over a period of thirty years has pulled back hundreds of would-be suicides from the brink, "is a necessity for human life, and the major weapon against the suicidal impulse. . . . Hope implies progress, adventure, going forward—a confident search for a rewarding life."

In these stressful days some might need psychiatric therapy to help stay the malignancy of the self-destruction impulse, but all need the buoyant hope which is found only in God. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psalm 146:5.

R. C. P.

Cosmic Redemption

THE dire results of human sin and rebellion are everywhere seen, for the whole fabric of creation shares the disorder, and is stained and corrupted. Even so God's plan of redemption includes not only the deliverance of man from the power of sin, but the restoration of the whole of creation to its primal perfection.

The Apostle Paul gives an unforgettable picture of the eagerness with which the whole creation, in its bondage to pain and death, awaits deliverance.

"Even the creation waits with eager longing for the sons of God to be revealed. For creation was not rendered futile by its own choice, but by the will of Him who thus made it subject, the hope being that creation as well as man would one day be freed from its thralldom to decay and gain the glorious liberty of God's children. To this day, we know, the entire creation sighs and throbs with pain." Romans 8:19-22, Moffatt's translation.

In a lucid exposition of this sublime passage, John W. Duddington, Anglican chaplain of Stamford University, U.S.A., tracing the results of the fall through

all creation, affirms the certainty of the complete restoration in the final consummation.

"The cosmic disorder is a compound of frustration, corruption, and pain, and it penetrates to every branch of creation. In the human part of creation, there are 'the sufferings of this present time'; in the animal and inanimate creation there is subjection to 'futility' or frustration and 'the bondage of corruption,' and there is 'groaning and travailling in pain' everywhere in the physical world. . . .

"St. Paul is quite clear as to his own belief that the original germ of disorder and loss in the cosmos is to be traced to the fall of man and to the course which God permitted nature to develop as the aftermath of that fall. With the rebellion of man against God there has entered into the story of the universe not only the fact of sin and tendency to sin in the human race, but also as a consequence of man's spiritual and moral declension, a corresponding and, as it were, a sympathetic disorder in the whole physical and material universe. . . .

"The lower orders of creation are involved unwillingly in this sad tale. The animal kingdom has suffered and in many parts of the world still suffers because of the unregenerate hardness of man's heart."

Peter speaks of "the times of the restitution of all things," at the coming of Jesus Christ. Acts 3:21. Isaiah tells of the time when "the desert shall rejoice, and blossom as the rose," and when the animal creation shall once more be gentle: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not hurt nor destroy in all My holy mountain." Isaiah 35:1; 11:6, 9.

The coming of our Lord in glory will initiate a series of events that will culminate in the creation of new heavens and a new earth, radiant in beauty, untouched by death or decay, a fitting environment for those who have been transformed in life and character through the goodness of God.

M. M. H.



Britain's Donald Campbell has the ambition to be the first man to exceed 300 miles per hour on water, and 500 miles per hour on land. He is here pictured in his jet hydroplane "Bluebird," gathering speed on Coniston Water on the occasion when he reached a speed of 260.35 miles per hour.





God Took Away the "WANT TO"

ANDREW STARK was not happy as he drove home from church on a certain Sunday morning. Usually he left the worship service with a sense of well-being that went with him through the week. But this morning the minister had said something that disturbed him and left him frantically trying to square himself with himself.

"Present your *bodies* a *living* sacrifice," the pastor had said. "Is there any part of *your* life that you would not ask Jesus to share? Or that you would not want your children to share with you?" There had been much more to the sermon, but Andrew's thoughts stayed with that suggestion.

Now, as the family rode homeward, he was unusually quiet. Heather, his wife, and the children in the back seat of the car spoke to him several times. Then, sensing his abstraction, they left him to his thoughts.

Andrew had been a Christian for a little more than a year. Immediately after he had taken Christ as his Saviour he had broken away from drinking and gambling, which had hitherto taken a large part of his time and money. Many times in the past months he had testified to the power of God in taking from him all desire for either. Lately he had begun to wonder if his smoking was not a hindrance to his Christian life. But he pushed away the thought. "That is not in the same class with drinking and gambling," he told himself self-righteously when the suggestion thrust itself into his mind. "I just can't give up smoking! And it isn't as though I smoked to excess."

Now the words of his pastor had brought into sharp focus the worrisome little idea that had been pricking him. "I certainly wouldn't think of offering a cigarette to Jesus," he thought ruefully. "And I wouldn't let the children smoke; I guess I'm old-fashioned that way."

Next morning, after the children left for school, Andrew and Heather drove into town, where they separated for their individual shopping, agreeing to meet at the car in an hour.

As Andrew later headed for the parked car a disreputable-looking man came slouching up and spoke to him. "How about a shilling for a cup of coffee?" he wheedled. "I ain't had a mouthful to eat today."

Andrew stopped and spoke kindly to the poor fellow. "You don't want that money for coffee," he said, "you're trying to get money for a drink, and you don't need it, my brother. What you need is the Lord Jesus for your friend. If you will take Him into your life He will take away all desire for drink. You will not even want to drink any more. He took it away for me, and He will for you."

The man looked thoughtfully at Andrew, and slowly nodded his head. Then he asked earnestly, "Can God take away the 'want to' for smoking, too?"

A wave of red flooded the face of Andrew Stark. In the fingers of his right hand, held behind him, there was a half-smoked cigarette. As though it had been a flaming coal he dropped it. Then he said firmly, "Yes, my brother; He can take away the 'want to' for cigarettes, too!"

Hastening back to the car, he said to Heather, "Please hand me those cigarettes in the glove box." She did so. Then, to her amazement, he flung them down, ground his heel heavily on them, and kicked them into a puddle. "That's the last," he said tersely. "Let's go home."

This incident happened many years ago, but Andrew Stark still loves to tell of the beggar who showed him the light, and he always ends his testimony by saying emphatically, "God surely took away the 'want to' for me that day!"

★

Edith
L.
Ledbetter



The HOPE of the WORLD

A MESSAGE of ENCOURAGEMENT for the NEW YEAR



Myrtle O'Hara

THE gate of the old year is now fast shut and behind it is locked for ever the road we have travelled during the past twelve months. For many it was a weary, uphill road, one hedged by fears, uncertainties, and unknown dangers. For others it was dark, rough, and discouraging and brought heart-break and failure. A few may have lightly skipped over it, but others blundered along making mistakes as they went. Those who followed it on their way heavenward found much to encourage and bring happiness and hope.

It's a good thing we cannot travel that way again. It is better to go forward. The gate of the new year stands open and the new road stretches before. It might be as difficult as the old road, but if our approach is right, the very trials that threaten to overcome us with discouragement and disaster, will become God's opportunity for the revelation of His grace.

Humanly speaking the future doesn't look very inviting. Despite the best efforts of the world's statesmen, peace and safety are as far away as they have ever been. We are surrounded with problems that defy solution. The larger world problems create a host of smaller ones for all sections of the community and have repercussions in each individual life.

Soon the gathering storm must burst in fury. The rumbling thunders of a war which will be conducted on a scale never before dreamed of, become no less ominous with the passing of time. The winds of strife continue to blow from every direction and the rising tide of racial hatred and unrest threatens to spread to all nations.

In their fear of the future people are seeking for safety and security in material things. Nations are trying by fair means and foul to wrest all they can from each other to enable them to accumulate wealth and to manufacture still more fearful, death-dealing missiles. People of all ages and all classes are possessed by greed and a desire for money and luxurious living, and spare no effort, lawful or otherwise, to satisfy their selfish

ambition. Present-day conditions are beyond the control of the world's leaders, and prominent men are now beginning to prophesy a worse future.

But there is hope for the future and there is help for the present. Hope for the future rests in the second coming of Jesus and help for the present is to be found in God. In vision the prophet Joel was shown the trouble that would come upon the world in the last days, and as he witnessed the distress among nations he said: "But the Lord will be the hope of His people." Joel 3:16. God invites: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50:15. Israel's king, David, learned that he could trust God and he wrote: "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Psalm 16:8.

The hope of the second advent has always been the guiding star of Christians down through the ages. As surely as the star of Bethlehem led the wise men in their quest for the Saviour at the first advent, so surely the star of the hope of His second advent will today lead men out of darkness into the dawn of a new day.

The early Christian church which experienced persecution, imprisonment, and death at the hands of its enemies, looked forward in glad anticipation to the second advent and were encouraged in this by the Apostle Paul who wrote: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. That hope still sustains men and women today. Its fulfilment will result in the complete eradication of sin and its attendant evils and the restoration of the plan which God had for man before sin was introduced.

Who can foretell what will happen during the coming year? In mercy God held in check the winds of strife (Revelation 7:1-3) during the past year and has given us yet another chance to accept His salvation; but He says: "My Spirit shall not always strive with man." Genesis 6:3. The time will soon come when His forbearance will have reached its limits. Supposing Jesus had come last year! Would you have been ready to meet Him? Let us thank God that He has extended our day of probation. He delays the coming of Jesus because He does not wish anyone to be shut out of heaven.

The Apostle Peter says that in the last days some people will doubt the truth of the second coming of Jesus, and will scoff and say: "Where is the promise of

His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 4. He goes on to point out that just as the prophecy concerning the destruction of the world by a flood in the days of Noah was fulfilled, so surely will the prophecy concerning the destruction of the world by fire after the second coming of Jesus be fulfilled.

For over a century Noah preached to the antediluvian world that God would send a flood of water upon the earth and destroy all who refused to seek safety in the ark which he was building. Doubtless some people gave heed to his warning, but as time went on and there was no indication of any change in the order of things, they ceased to credit what seemed to be the babblings of a deluded old man. But at last the time came when their probation ended and Noah and his family entered the ark. For seven more days life went on as usual and none were aware that their days were numbered. Then the terrible destruction took place. Jesus said that the time preceding His second coming would be a parallel to the days before the Flood.

For well over a century the message of the second coming of Jesus, and the destruction of sin and its author, has now been sounding to our world. There are among us those who say by their words and actions that the story of the second advent is an improbable one; that Jesus hasn't come yet, and that most likely He will never come. Love, no less than justice, demands that God put a check on sin, but because of His great mercy and compassion He puts off the day of final reckoning. Before Jesus comes the world's pro-

bation will have ended (Revelation 22:11) and the bounds of mercy will have been passed. There will be nothing to indicate when that event takes place and if it finds us unprepared we will be in the same condition as those who were shut out of the ark.

As we stand at the beginning of this new year let us count as our greatest blessing the fact that the way of salvation is still open. We cannot undo the past whatever its record might have been. But we can ask forgiveness for our failings and we can learn from our mistakes and avoid repeating them. We can accept Christ as our Saviour from sin. We can cut loose from worldly entanglements and decide to obey God. We can avail ourselves of the power which Christ imparts to overcome sin and we can have an experience this coming year that will carry us safely through whatever lies ahead.

We may rest assured that "The Lord is not slack concerning His promise [of the second coming] as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. The Apostle Paul believed in the second advent and urged the believers of his day not to cast away their confidence in the return of Jesus. "For," he said, "yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37. In the Bible, the last message the Lord has given to a troubled world, is one of encouragement. He says: "Surely I come quickly." Revelation 22:20.

God is offering us help for the present and hope for the future. The decision as to whether we will accept or reject that offer is entirely our own.



The final transaction for the old year has been made. The books have been closed and the balance struck. Whatever the past year may have meant to you, it is now dead history. A new year is now upon us with new duties, new conflicts, new trials, and new opportunities. A happy new year it will be to all who start on the journey with Jesus, who through every path of trial, up every hill of difficulty, or over every sunny height, march on in closest fellowship with Jesus, and who determine that, come what may, they are going to have Christ with them every day of 1960.

CHRISTIANITY'S most oft-repeated words are: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Corinthians 13:14. In this article the author considers the first of the three divine blessings bestowed on mankind. Other articles will follow on "The Love of God," and "The Communion of the Holy Ghost."

"THE GRACE OF THE LORD JESUS CHRIST . . .
BE WITH YOU ALL."

BUT WHAT IS Grace?

★

Walter R. L. Scragg

IF they should be asked, "What is grace?" 90 per cent of Christians doubtless would answer "unmerited favour." And it is true that grace is unmerited favour. But this pale definition tells us nothing about grace except what the word itself means. It tells us naught about where grace comes from, how it is made available, nor what it does for us. It gives no Christian context to grace by revealing nothing of its origins.

And yet grace is something that we should know much more about for the Bible says, "By grace ye are saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. In grace resides the salvation of every man and woman who God ultimately redeems. Never at any time since the world began has God changed a sinner into a child of His except through grace. If we are to find salvation we must find it in the grace of God.

Some people regard grace as a kind of magic talisman which, if received, acts as a charm which ensures eternal life. Grace will do just that, but it has no material form. It is not found in a holy medal, a lucky charm, in a form of prayer, or a string of beads. The Buddhists of Tibet place strips of paper containing printed prayers on a wheel and then turn the wheel, believing that each rotation brings them nearer to heaven. But the grace of the Lord Jesus Christ cannot be received in the works that we do, nor in the

SOME PEOPLE regard grace as a kind of MAGIC TALISMAN which, if received, acts as a charm which ensures eternal life.



repetition of countless prayers. But we would stress that grace is not freedom from responsibility, law, and obedience, as some seem to think.

The first thing that we should know about grace is that it is "of God" (1 Corinthians 1:4), or "of the Lord Jesus Christ" (Romans 16:20). Grace, as the Christian knows it, is a divine attribute. It is not anything that can be said to belong to a man. Man may enjoy its benefits. He may revel in its riches and glories. He may rejoice in the forgiveness of sin and the victory over sin that are its rewards, but grace will always be something which comes from God, because it is the nature of God and of our Saviour to be gracious. Peter says, "If so be ye have tasted that the Lord is gracious." 1 Peter 2:3.

The second great thing we should learn about grace is that it is available to all. This attitude of God toward man, this divine attribute that can do so much

to change and save lives, this wonderful catalyst that makes man a new creature, is not kept just for the morally upright, or the church goer. It is not confined to the Western nations with their traditions of Christianity. "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. In this promise all men may exult. In God's abounding grace every nation may rejoice. Grace is for all to enjoy. Tragically many, too many, are all unaware that this power is near and available to them.

A young seaman recently was sitting on the stern railing of a liner as it began its voyage out of New York across the Atlantic. A sudden lurch of the boat sent him toppling into the water. Like so many other seamen he was not a swimmer. None saw him fall off, and as he shouted and struggled he saw the boat go serenely on its way unaware of the tragedy that had occurred. Three hours later the lookout on another vessel to his amazement saw the head of a man bobbing up and down in the water. Quickly the vessel was stopped and the man rescued. Describing his experience later the young man said: "I was so busy trying to stay afloat that I didn't even think about rescue, or dream of looking for it. I was interested in staying alive a little longer."

All unaware that help is near, millions of people struggle in the moral morass of this degenerate world, seeking only to stay alive, when all the time they need but turn about to find the hand of God stretched out to aid and save. No more precious thought can dawn on the sinsick and troubled soul than that grace is for him.

How may we become participants in the grace of the Lord Jesus Christ? Thank God it is so easy and simple that all may receive its blessings. But the third great fact about grace we must learn is that it is made available to us only in Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Grace is the gift of God. It can neither be bought nor earned. It is made available in Christ and only in Him. He Himself said that He is the door. He has come that we might have life—life more abundantly. (John 10:7-10.) This is the way the Bible repeatedly refers to the grace of the Lord Jesus Christ.

Grace is one of the permanent attributes of God's character. Only sin prevents grace operating in the lives of all men. A great wall of separation has been built by sin that keeps back the grace of God. God in His infinite love has sought to break down that barrier. Man is powerless to do anything about it. In his own strength he cannot prevent the sin that afflicts his life. He is a child of Adam, and so is a sinner. God alone can do something that will change the picture, and make us worthy to receive His grace. That something is the gift of God in the person of Jesus Christ, who has

made grace operative through His death and sinless life. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Romans 5:15.

Grace abounds in the presence of Christ and only in His presence. The gift is given by virtue of what Christ has done. It is foolish and futile for man to seek his salvation through any other channel. "And all things are of God, who hath reconciled us to Himself by Jesus Christ." "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:18, 21. Grace is the special blessing of the Godhead bestowed on man by the second person of the Trinity, Jesus.

God could not be gracious to us in our sin. Sin cannot be condoned in any of His creatures. And we can do nothing to change our nature so that God may bestow on us the abounding riches and glory of His grace. Only by sending Jesus to die for sin could God remove the great obstacle that kept back His grace from us. Until Jesus came love was powerless to help. Only because Jesus is the "Lamb slain from the foundation of the world" (Revelation 13:8), could the patriarchs of old find acceptance with God. All man's hope is in Jesus Christ alone. Until Jesus came love was power-

*The reason why our way is dark,
The reason why our eyes are dim,
Too much we watch our erring feet,
Too little faith we have in Him.*

—ANONYMOUS.

less, but now in the fact of His advent and His death, grace is released and is able to operate in its fullness in our lives.

Perhaps we have learned enough about grace now to venture a more complete definition, but let us be sure of this, we know grace best, not by words, however skilfully conceived and arranged, but by accepting and receiving it. Accept it. Grace is yours in Jesus. It will flood your life with happiness. It will make your home a heaven on earth. It will make you a citizen of God's kingdom of grace and so a citizen of His coming kingdom of glory. Nothing else is needed for our salvation, we dare not take anything or anyone else. To do so is to tread the road of salvation by works which leads not to life but to damnation. Yes! Jesus is the "be all" and "end all" of our salvation. We are saved

by grace. Grace is God's love in operation in our lives, released and operating through the acceptance of the divine gift, Jesus Christ.

What does Grace do for us? First it saves us. We should know that we are saved. God has laid down the simple terms of salvation and by faith in Christ we should know whether we are fulfilling those terms. God has provided salvation for man in the person of Christ. We are saved when we accept God's gift, not in presumption, but because God says that this is the way of it. "Believe on the Lord Jesus Christ and thou shalt be saved." Is this so simple a doctrine that it is hard for us to accept? It seems easier for many to believe that measuring their length on the ground a thousand times on the road to Mecca will bring them salvation rather than that we will find it in a Man. We look to achieve something. We want to do something about helping ourselves. Here is the tragedy of penances and indulgences, of codes and lists, and steps to heaven. They lead us to believe that we may have a formula that will give us eternal life. But this is not so. Salvation is of God in Jesus Christ and there is no other way to find it.

Grace through Christ removes from us the guilt and penalty of all past sins. This we call justification. "By whom [our Lord Jesus Christ] also we have access by faith into this grace wherein we stand." Romans 5:2. Grace flows as a result of the confession of Christ's name. When we believe, we immediately release the power of grace into our lives. We step into



the aura or atmosphere of grace. The sin that shrouded us from its blessings is removed in Christ and we find ourselves enjoying that which has been there all the time—the gracious nature of our loving God and everlasting Father.

Once in the sunshine of God's grace, the miracle of the new creature begins to occur. For God's grace makes us new creatures. "If any man be in Christ he is a new creature." 2 Corinthians 5:17. We are born again as sons and daughters of God. New habits, pure and undefiled, take over in our lives. Obedience flourishes in the presence of the power that now operates. Paul says, "By whom [the Son of God] we have received grace and apostleship, for obedience to the

faith among all nations, for His name." Romans 1:5. Grace then is not given to remove responsibility, but to enable us to live obediently. We are not saved by works, but the very presence of grace in our lives finds us obeying the will of God.

Grace is not opposed to law. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. There is no conflict between grace and obedience, provided that obedience finds its rightful place after salvation, and not before, as a means of salvation. "Even so faith, if it hath not works, is dead, being alone." James 2:17. Faith working by love (Galatians 5:6) will lead the new creation of God into obedience. (1 Corinthians 7:19).

Grace not only gives us power to obey, it also gives us the victory over all known sin. Listen again to Paul speaking to the young man Titus. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11, 12. We will not shed our sinful natures and the wrong habits of a lifetime when we soar to realms afar. We will do that in this present world. Do we say that it is our nature to be cross, quick tempered, to think evil or lustful thoughts, to bear malice, to criticize? In saying that, we speak the truth. This is our carnal nature. The thing to remember is that Christ came to give us new natures. There is power in Him for the worst temper to become sweet and affable, the most degraded mind to be made pure. Yes, grace abounding is yours so that you may have complete victory and perfection in Christ.

It is no wonder that as Paul considered all that grace had done for him, as he saw under divine inspiration all that it might do for the sinner, and would do for the saints, as he looked into the future and saw those who had been saved through that grace, he was forced to exclaim, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Ephesians 2:4-7.

Yes, there are exceeding riches of grace, abundant and overflowing for us all. There is no limit in the storehouse of grace. All may find there in the name of Jesus full forgiveness and victory. All you have to do to find salvation and victory is to claim it in Christ. It is yours now for the asking. Make this simple prayer yours. "Heavenly Father I cannot help myself, but I confess the sins of the past. [Repentant sinner, can you think of those sins individually. Ask God to forgive them all.] I accept the sacrifice of Christ as full atonement for my sin. Grant me now the grace of Thy loving kindness, and through it save me from my sins, and grant me victory. In Jesus' name, Amen."

The pen is clean,
The page is white;
The air is keen,
The morn is bright.

Past wrongs are dead,
Regrets are vain;
Lift up your head,
Begin again!

—SYLVIA BARBANELL.
From J. Hardman.

Forget each kindness that you do
As soon as you have done it.
Forget the praise that falls on you
The moment you have won it.
Forget the slander that you hear
Before you can repeat it.
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure.
Remember praise by others won
And pass it on with pleasure.
Remember every promise made
And keep it to the letter.
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way of living.
Forget each worry and distress,
Be hopeful and forgiving.
Remember good, remember truth,
Remember heaven above you,
And you will find through age and youth
True joys and hearts to love you.

—PRISCILLA LEONARD.
From E. A. Hill.

Every morning
Lean thine arms upon the window-sill
Of heaven
And gaze upon thy God.
Then,
With the vision in thine heart,
Turn strong to meet thy day.

—AUTHOR UNKNOWN.
From Adrian Peterson.

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste his time on the old violin,
But he held it up with a smile.
"What am I bidden, good people," he cried
"Who'll start the bidding for me?
A dollar, a dollar, now two, only two,
Two dollars, and who'll make it three?
Three dollars once, three dollars twice,
Going for three"—but no.
From the room far back a grey-haired man
Came forward and picked up the bow;
Then wiping the dust from the old violin
And tightening up the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased, and the auctioneer,
With a voice that was soft and low
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars, and who'll make it two,
Two thousand, and who'll make it three?
Three thousand once, three thousand twice,
And going and gone," said he.
The people cheered, but some of them cried,
"We do not understand,
What changed its worth?" Swift came the reply,
"The touch of the master's hand."

And many a man with life out of tune
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.
A mess of pottage, a glass of wine,
A game, and he travels on
He is going once, and going twice,
He's going, and almost gone.
But the Master comes, and the foolish crowd
Can never quite understand
The worth of a soul, and the change that is wrought
By the touch of the Master's hand.

—AUTHOR UNKNOWN.
From Mrs. E. P. Carter.

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—WILLIAM CULLEN BRYANT.
From Miss E. Austin.

What is your favourite quotation? Every month a selection will be made from readers' contributions.
No original matter, please. Include source, author, and your own name.



"SLAVE TO NO SECT, WHO TAKES NO PRIVATE ROAD,
BUT LOOKS THROUGH NATURE UP TO NATURE'S GOD."

How I See God Revealed Outside the Bible

GOD is greater than any creed. Even the Scripture brings to focus one aspect of the divine Being—His mercy toward men. Outside the Bible His presence is to be found and felt. Where the Word has never reached, He has not left Himself without a witness, and the research of today has thrown new light on the pages of the larger book which traces His influence in creation.

Nature teaches reverence for the "name of the Lord." Assent should be followed by adoration, and there is no schoolhouse outside the Bible where veneration may sooner be learned, than in the great workshop of creation. Here we are impressed at once with the majesty of the Infinite.

Let me take you into a room. On its table we place a speck of musk. How small it looks compared with the vacant space around it! In a few weeks we return, and the moment we open the door, we are conscious of its scent. What has happened? That tiny speck has filled the whole room with floating particles from itself,

and one of these particles coming in contact with our olfactory nerve has conveyed to us that fragrance. But when we examine the original speck we can discover no visible diminution. How small must be those particles of matter that have filled every corner and crevice! There is an infinity as much beyond the range of our microscopes to discern, as that which defies the powers of our largest telescopes. Yet the Creator formed that particle of floating musk, on which, for all we know, there may be a world of life whose laws He has ordained.

The infinity of that particle of musk may be compared to the infinite concern that God has over every one of His creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:29-31.

To Jesus the world of nature was full of charm. His eye rested upon the silky whiteness of the lily and

the velvety green of the blade of grass. Had there been time, had not the urgency of His mission demanded concentration of His energies on the one great errand, I could imagine how great would have been His delight to lead His disciples apart amongst the roses and the flowers, and plucking a bud, dissect it like a botanist, and trace the marvellous wisdom of the Creator in that delicate specimen of His handiwork. (Matthew 6: 28-30.)

To measure the vastness of God's mind we must pass to the other extreme. To illustrate my meaning I will borrow a scene from the Old Testament. It is a picture of God outside the Bible as pictured by David. Its truth is not peculiar to Scripture, but is impressed upon us all in those quiet moments when we, too, gaze on the face of God mirrored in the heavens. "The heavens declare the glory of God; and the firmament showeth His handiwork." Psalm 19:1.

"What is man?" asks the shepherd lad in his magnificent hymn of the night. Its own words paint the picture. We see him yonder, but a stripling, guarding his father's flocks, just as ages after, other shepherds were to keep watch by night on the same plains. The sun has set, and the swift-falling darkness of a Palestinian night has cast its deepening shadows across the landscape. One by one the stars peep out above the dark outline of Moab's mountains, and it is night. A sweet stillness pervades the scene, broken only by the sleepy gurgle of some hidden brook, and the gentle nibbling of the browsing sheep. And David, lying there amongst his flocks, rivets his wondering gaze on the ever increasing galaxy of twinkling worlds that dazzle with their radiance that unclouded Eastern sky. So silent, so brilliant, so unchanging, so far away that the very mystery fascinates, the grandeur appals, and the boy is lost in humble admiration.

If such a spectacle was so significant to the humility of David, how much more it should be to us today. Before the days of Newton, the heavens were an unsolved puzzle, but he discovered the key that unlocked the mystery. With his theory of gravitation, the facts that had long been known harmonized into a vast system, and disclosed a vision of the wisdom and power of God. Those twinkling orbs of light are now known to be blazing suns, each surrounded by a retinue of unseen worlds. True it is, that the heavens, like the human race, bury their dead and hide them far in the black recesses of space where no eye can see. How many worlds there may be, cold and dead, wandering through the night, we cannot tell. Now and then, as in the case of Argol's dark companion, we feel that they are there though we discern them not. Yet those yawning gulfs of space have been bridged by the measurements of the mind. Light that travels eight times around the earth within one second, takes years, millenniums, to reach us from some of the far-off stars. Yet tremendous as is this distance, when at last we have reached those utmost confines, we are only at the beginning. Far away from the unknown, unfathomable

depths, dim clouds of light tell of other mysterious universes with their millions of glaring stars, their countless myriads of unseen worlds. Farther, science cannot take us; it leaves us with the wearied eye and reeling reason on the dim borderland of the great unknown.

The minutest organism, and the giant galaxies of flaming suns, speak their testimony to a God of Infinite power. Man, the crowning object of creation, is the supreme object of His tender regard. Because of sin, man became lost. He lost the image to which he was meant to conform. Jesus came to "seek and to save that which was lost." (Luke 19:10.) Only the Creator could re-create. The power that upholds the universe is freely offered to those who believe. "But as many as received Him, to them gave He POWER to become the sons of God, even to them that believe on His name." John 1: 12.

It is wonderful to know these facts about nature and the universe, but how much more wonderful to know the Creator of the universe. To know that the Lord is your personal friend and Saviour, the One who can be the pathway through all your bewilderments, the key to all your problems, the strength of your best desires, and the Lover of your soul.

The schoolhouse of the Universe points us to the Creator. The Bible shows us the way back to God. Nature reveals the majesty and power of the Creator. The message of the Bible from Genesis to Revelation is that God loves us. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8. Air is there if we breathe, light is there if we open our eyes, and the blessings of forgiveness and salvation from the power of sin are for those who accept.

As I look around on this earth with its untold mystery, its undiscerned beauty; as I look up into that midnight sky with its wealth of eternal wisdom, in the balancing of those gigantic physical forces that work with silence, swiftness and certainty, I know, on the basis of God's Word, that the Universe has not served its purpose in our mere human life, but is yet to play a part in that great future, when the Lord will descend through those blazing eastern heavens and give to each his reward. Our Lord has promised, "I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. Death will not blot out from the firmament those shining orbs; for Jesus has conquered the tomb and will return to speak life to those that sleep; "for since by man came death, by man came also the resurrection of the dead." 1 Corinthians 15:21. Someday soon, during the unending eras of eternity the Master will take us aside into the field of nature, and plucking a leaf or a blade, will unfold its beauty and its glory, until our wonder shall burst into praise as we repeat the heavenly refrain, "Alleluia; for the Lord God Omnipotent reigneth."

FRANK T.
MABERLY
TELLS HOW

TRIBAL BELIEFS IN CENTRAL NEW
GUINEA TEACH---

The Universal Brotherhood of MAN

ALMOST EVERY MAN in my congregation had a stone axe slung through his bark-string belt. Bows and arrows and eight-foot-long polished spears were mainly left in jumbled array stuck in the grass thatching outside the church door. Even a small cherished pig had been smuggled into the sanctuary by one of the thousand primitive worshippers. Huge, black, fuzzy human-hair wigs adorned the heads of many of the warriors (their women, by shaving their heads, had made their husbands the "big-wigs" of the tribe). Necklaces of dogs' teeth, shells, and even rats' claws ornamented them.

The Engas, estimated at quarter of a million natives, had for centuries lived in the Wabag Valley in Central New Guinea, locked away from civilization by high mountain chains towering up to over 12,000 feet. Their world ended at the crest of the ranges round about them and until 1947 their language was undeciphered and unknown.

Twelve months earlier, when my wife and I with our baby daughter had landed in a small plane, we were met by a lonely single government officer who, with his native police, had constructed the grass aerodrome. No other European was in the region, and no whisper of the gospel of Christ had ever found its way across the mountain barriers. Fear, superstition, and tribal warfare were rife, and we had settled down with our small hospital, our school, and our Bible hoping to gradually unlock the mysteries and secrets of these intelligent people, and to establish in their hearts a trust in an all-loving Saviour and God.

The jarring discord of a hymn translated into their own language had been enthusiastically dirged out, prayers had been said, and the crowd, accustomed to speeches, was waiting restlessly. The sermon began.

"God has said in this Book of His, 'Behold, I will send for . . . many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.' 'The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things

wherein there is no profit.' Jeremiah 16:16, 19. I stand before you today not to bring to you the religion of the white man, but to restore to you and to complete for you the ancient religion of your own great ancestors.

"We came to teach you about a great Father, Jehovah God, who watches over all the affairs of the world, but we discovered that you already vaguely knew of such a One. You call Him Yalya. You kneel to Him, entreating Him as your 'Father.' You have three in your Godhead. The second person is a goddess, you say, who keeps a tremendous bowl of water and with a paddle she splashes the rain hither and yonder into your valleys, according to her good pleasure. The third is your spirit god, Lipakep, and he is an evil spirit of a snake. You told me that when he becomes very thirsty

This woman from the Wabag Valley in Central New Guinea has paid the penalty for her marital unfaithfulness. The wronged husband has sawed off her nose with a sharpened piece of bamboo.





Bamboo and vine footbridge, Wabag, New Guinea.

his long, snake-like body, beautifully coloured, appears in the clouds. Then, thirst satisfied, he vanishes again into the realms of the gods.

"We thought to tell you for the first time the difference between right and wrong, but your own ancestors had taught you something of this. You pointed to and old man, Pinyarra, saying, 'Here is a very good man. He spends all his days visiting from house to house, freely providing water and food and firewood to those who are sick.' You turned away in disgust from another, saying, 'He is a no-good man. He is a liar and a cheat; we do not trust him.' Then we noticed that our house boy, Lumpink, was lacking a thumb. He explained that when he was small he developed a habit of stealing little things, so one day his old grandfather in desperation forced his thieving hand onto a chopping block and with a stone axe he cut off a thumb. Your old men are adamant that you should never steal.

"We thought to introduce to you another of God's ten laws: 'Honour thy father and thy mother.' But you knew this already for how lovingly you care for your aged.

"Why do some of your women have their noses removed? This is your sign that you abhor adultery, for when a woman persists in unfaithfulness you tie her to a tree in a public place and her husband, with a sharpened piece of bamboo, saws off her nose to make her unattractive to other men. Who taught your ancestors all these laws of right and wrong?

"And who taught them to number their days by sevens? When we invited your chief, Tai, to call his people to worship every seventh day, he simply said, 'Every obarailya they will come.' 'What do you mean by obarailya?' I queried. 'We count our days,' he said, 'Indup, Tait, Duma, Dumakon, Dumalya, Abarailya, Obarailya.' 'Keep on naming them,' I told him. 'But master, there are no more. We have only seven,' he declared.

"People of Wabag, how does it happen that you count your days the same as we do? I will tell you

how. Because your ancestors knew the true God and also the ancient teachings of this Bible. The centuries have twisted and turned and faded the memory of it all until today you are left mainly with husks of fear and superstition.

"I want to tell you what the Bible has to say about your origin. One of your original ancestors was a man who loved and served God. His name was Noah. He had three married sons, Shem and Ham and Japheth. 'These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the Flood.' Genesis 10: 32.

"You are the descendants of the one of these families. Your ancestors moved towards the south, and as their numbers increased, they ventured from country to country, from island to island, until at last some of them discovered the shores of New Guinea. Later, families of your lineage moved inland and here you are today, in these remote Wabag Valleys.

"Now, listen to some wonderful news. While your fathers were away out here in isolation, a marvellous event took place of which you have never heard. The great true God centuries ago sent His Son down to this world. He lived as a man, was nailed to a cruel cross and His divine, sinless blood dripped into this wicked world of ours, and He died. There is no need any more to sacrifice your pigs when you are sick; there need be no more sprinkling of blood of sacrificed animals to appease the gods. God wants no more blood as an atonement because His Son Jesus paid the full penalty for all your sins. God raised Him from the dead, and now He lives with the Father God. If you are thankful to God for this, and you love Him and serve Him, you can look forward to everlasting life.

"We, too, descended from Noah and we stand as your cousins, pleading that you will return to the God of our common ancestors.

"God is calling you Engas to come back to Him and He will receive you as His own sons, for He is no

(Please turn to page 27.)



On these copper scrolls are described the hiding-places of over 200 tons of gold, silver, and other valuable treasures. (Palestine Archaeological Museum pictures.)

An Object Recent Archae

By **SIEGE**

Me SCROLL

TWELVE YEARS AGO the first public announcement was made about the sensational discovery of ancient Hebrew Bible manuscripts in a cave near the Dead Sea. Perhaps no other discovery made during this generation has caught the imagination of the Western world like that of the Dead Sea Scrolls in the Qumran caves.

Recently a scholar suggested that the era of Biblical studies be divided in B.Q. and A.Q. meaning "Before Qumran" and "After Qumran." Although this suggestion may go too far, it certainly is true that all Biblical studies have either been revolutionized or at least been influenced by these discoveries. Many views formerly held have been antiquated, and a completely new science has been established. It is generally recognized that today no Biblical scholar can do up-to-date work in his field without taking notice of the information provided by the Dead Sea Scrolls, and practically all theological schools of higher learning, including the Seventh-day Adventist Theological Seminary, offer courses in the Dead Sea Scrolls.

A bibliography, recently published in book form by C. Burchard, which lists only the scientific publications that appeared on the Dead Sea scrolls during the first eight years after their discovery, mentions 1,556 independent publications and 352 reviews written by 616 authors in 22 languages. A constant stream of books and articles dealing with the Dead Sea Scrolls is pouring from the presses of many lands. This stream has become so wide that no one can keep up with it any more, much less be in command of all the information provided. Theological periodicals treat it now as a special

discipline, and recently even a new journal, "Revue de Qumran," has been founded which deals exclusively with these scrolls.

Since the number of publications on this subject is enormous, students of the Bible who are not specialists in this field wonder which books to read in order to obtain the most helpful information on the scrolls. Requests to recommend books are constantly placed before the writer of this article. Because of this I am here calling attention to four English books that are up-to-date and contain the most important facts about the Dead Sea scrolls, without requiring the reader to be acquainted with the original text publications.

Four Good Books

First, there are the two volumes: "*The Dead Sea Scrolls*" and "*More Light on the Dead Sea Scrolls*," by Millar Burrows (New York: Viking Press, 1955 and 1958). Professor Burrows of Yale University has been connected with the scrolls since the early days of their discovery and has published three of them. He presents a balanced and neutral view, but discusses in great detail the many conflicting theories that have appeared in the last few years about the scrolls and the people who own them. He also provides the story of their discovery, and English translation of major portions of non-Biblical texts.

Another book that deserves recommendation is "*The Ancient Library of Qumran and Modern Biblical Studies*," by Frank M. Cross, Jr. (Garden City, N.Y.: Doubleday and Co., 1958.) Professor Cross, now of

Assessment of ological Discoveries

ED H. HORN

DEAD SEA

5 After Twelve Years



Discovered at Khirbet Qumran, these inkpots contained dehydrated ink of the same substance as that on the Dead Sea Scrolls. The central inkpot is of bronze, the others, clay.

Harvard University, a former student of Prof. W. F. Albright, has for years been a member of the international team of scholars charged with publication of the scrolls. He presents a brief but excellent discussion of the present status of our knowledge in this field.

The fourth book that can be read with great profit is entitled *"The Message of the Scrolls"* by Yigael Yadin (New York: Simon and Schuster, 1957). This book written by Professor Yadin of Hebrew University, is of special interest. It presents the inside story of the discovery of the scrolls, including how his late father, Prof. E. L. Sukenik, acquired and identified the first of these manuscripts. It also reveals how later his son Yigael (the author of the book) was able to purchase for the state of Israel those scrolls that had fallen into the hands of the Syrian Monastery in Jerusalem, and which its metropolitan had taken to America. For these he paid £112,500 (Aust.)

The amount of material discovered during the last eleven years is simply overwhelming. No scholar would ever have expected anything like it. So far not much more has been published than the scrolls and fragments found in Qumran Cave I, which contained also, among others, two scrolls of Isaiah and a commentary on two chapters of Habakkuk. Of the 35,000 fragments extracted from the Qumran Caves II to X, the caves in the Wadi Muraba'at, and from the ruins of a monastery named Khirbet Mird, only samples have so far been published. Years of study have already been spent on these documents, and although their publication is in sight, many more years will pass before all this material will be available to scholars in published form.

The last Qumran cave found to contain manuscripts has been labelled No. XI. Like Cave I it contained complete scrolls, not just fragments as the others. So far only preliminary announcements have been made, but we know that among the scrolls of Cave XI there is a magnificent manuscript of the Biblical psalms, with some of the psalms missing. Another somewhat fragmentary manuscript containing Leviticus is written in Paleo-Hebrew, the Hebrew script used before the exile. This Leviticus manuscript was written later by a scribe who imitated the venerated ancient script, perhaps from a pre-exilic copy used by him. Of great interest is that Aramaic versions of Old Testament books did not exist in written form until Christian times. Among several non-Biblical manuscripts from this last discovered cave is one entitled "The Celestial Jerusalem."

Oldest Copy of the Decalogue

Recently a scroll fragment has been acquired from the Bedouins, who originally discovered it in Cave IV. It was purchased with money provided by the Unitarian Church of All Souls in New York, and is now being studied in the Palestine Archaeological Museum. It consists of five and a half columns and is of special interest since its text contains a complete copy of the Ten Commandments. The preliminary publication of this interesting document by Profs. F. M. Cross and P. W. Skehan is scheduled for this summer.

Hand in hand with the study of the texts discovered, explorations of the caves and excavations of the ruins of the Dead Sea area have been carried out. The

excavation of the ruins of Qumran, the community centre of the sect who left us the scrolls, has been completed in five campaigns (1951-56). It has provided much information concerning the life, beliefs, and customs of this Jewish sect, which in the time of Christ lived in the wilderness of Judea. In 1958 the ruins at the neighbouring spring of "Ain Feshkah" were excavated. They seem to be the remains of the farm buildings of this sect.

The Scrolls Confirm the Old Testament

The student of the Bible is especially grateful that the scroll caves have preserved many samples of the Hebrew Bible of Christ's time. Among them is one complete book (Isaiah) and several nearly complete ones (Leviticus, Samuel, Psalms, Habakkuk, etc.). The study of these Bible manuscripts, a thousand years older than any Hebrew Bible texts known before the scrolls were discovered, has shown that the text was transmitted with far more accuracy than critical scholars wanted to believe. The scrolls disprove the claim made by all critical scholars of the past that the Old Testament text is corrupt and must be emended on the basis of conjectures and internal evidence, in order to become intelligible. This was ably expressed by Prof. W. F. Albright after the publication of the first Isaiah scroll. He said that this manuscript "proves the great antiquity of the text of the Masoretic Book, warning us against

the light-hearted emendation in which we used to indulge." (Bulletin of the American Schools of Oriental Research, 118 (April, 1950), page 6.)

Most Christian commentaries dealing with Old Testament books are now obsolete and must be rewritten in the light of the information obtained from the study of the scrolls. Some of these manuscripts show a close relationship to the Septuagint, the Greek translation of the Old Testament made during the second and third centuries B.C. They reveal that of some Bible books there were at least two recensions in circulation, one being represented by the Hebrew Masoretic text, which underlies our English Bibles, while another one formed the basis of the Septuagint, from which most Old Testament quotations were taken by the authors of the New Testament. The study of the scrolls is extremely fascinating and will engage scholars for many years.

No discovery in the Old Testament field has done more to increase confidence in the Hebrew Bible than the finding of the Dead Sea scrolls. That these Bible manuscripts have been preserved for this last generation can certainly be considered an act of Providence for which every Christian should be grateful.

Prayer

FOR THE NEW YEAR

ELEANOR CHAFFEE WOOD

As passes this old year, Father, let it pass clear of stain and error. May Thy everlasting love cover the mistakes and the heartaches, the blunders and the remorse. Lift up my eyes that I may see the new year as a new way to be trod, a new page on which to write, a new period to give in service to Thee. Let me feel about me Thine arms of love, that I may not be afraid of falling. Let me hear Thy voice, that I may not miss the path. Let me see Thy cross ever before my eyes, that I may not forget my mission. Let me study Thy Word always, that I may not speak my words, but Thine. Grant me the inner sight that stays the mind on Thee. Grant that I may not faint in the day of adversity, nor forget in the day of prosperity that I owe all to Thee. Give me a share of Thy great love for souls, that I may not walk with a proud bearing or with an aloof heart.

Give me, O God, those things which I need and for which I know not how to ask. Into Thy hand I surrender my life. Make it what Thou wilt. And in the day when Thou shalt come to take me home, may I kneel at Thy feet, not with the burden of wasted days on my soul, but with the thankful knowledge of hours all spent in Thy glad service as Thou hast directed my feet. Amen.



Awe-inspiring, barren hills of the Judean Desert, typical of the country surrounding the Dead Sea.



OUR

Changing World



NEW ZEALAND HOSPITAL CHAPELS

An increasing number of New Zealand hospitals have full-time chaplains. As a result there is an increasing demand for chapels in hospitals. In Christchurch an enthusiastic committee has set out to raise £35,000 for interdenominational chapels at two general hospitals and a mental hospital. With this goal almost reached, building is expected to commence soon.

ASTROLOGY AS A SCIENCE

The Indian institute of Astronomical and Sanscrit Research opened its doors recently in New Delhi. The new organization will engage in ancient Indian systems of astronomy, meteorology, and allied sciences, including astrology. Belief in astrology is widespread in India. Educated and illiterate, Christian and non-Christian alike—all consult the astrologer before undertaking any important venture.

ELECTRONIC RESEARCH AID

Research work into the Dead Sea scrolls will be greatly speeded up as a result of a generous gift by the international Business Machines Corporation. This organization has made available one of its electronic computers, together with the technical staff to operate it, to assist in the gigantic task of indexing the information contained in these ancient scrolls. An American Protestant Bible scholar and an Italian Jesuit Priest have been named as joint editors of this project which is of interest to all Christians.

CANADIAN SUNDAY LAWS

The Toronto Police have warned more than 500 shopkeepers that they must close on Sundays in compliance with the Lord's Day Act of Canada, or they will face legal action. Many shops have been remaining open on Sunday to sell milk and bread, but henceforth, the police warned, the law would be strictly enforced.

CHURCH UNITY CONFERENCE

One of the biggest church conferences in Australia will be convened in Melbourne from February 2 to 11. It will be attended by 450 delegates from twelve Christian churches, and is being convened under the auspices of the Australian Council for the World Council of Churches. The objective of the conference will be to clear the ground for denominations to approach each other with a view to closer working together. After the conference it is planned to hold unofficial discussions on organic unity. Leading overseas churchmen will also be in attendance.

PRACTICAL MISSIONARY WORK

Robert Hill, a 13-year-old American negro lad, recently was responsible for a piece of practical missionary work. After having read a book on the life and work of that veteran African missionary, Dr. Albert Schweitzer, Robert wanted to help so he sent a bottle of aspirin, all he could afford, to the commander of

the American Air Force in Southern Europe, asking, "if any of your aeroplanes can drop this to Dr. Schweitzer's jungle hospital." An Italian radio station heard of this incident, and made an appeal that brought in four and one-half tons of medical supplies, which Robert later handed over in person to Dr. Schweitzer.

IN BRIEF

Active participation in church life in East Germany on the part of either party to a marriage has been listed as "strong grounds for divorce." . . . Americans spend about 12 per cent of their total income on leisure-time activities. . . . A unique tyre made of wire has been designed for space flights. It will withstand temperatures in the 1,000 to 2,000 degrees Fahrenheit range. . . . As the moon's gravity is less than that of the earth, an average athlete would there be able to do a high-jump of twenty-one feet. . . . The latest in insecticides comes from a hormone found in the abdomen of insects, which permits larvae to grow but prevents them from maturing. . . . Popcorn pops because the part of the kernel containing the starch grain confines the steam generated by the heat until sufficient force develops to explode the kernel. . . . Americans spend approximately £67,000,000 on tranquillizers for excited or disturbed animals. . . . The Bible, in some portion at least, is now available in 1,136 languages. . . . Tape recordings of under-water sounds show that lobsters develop deeper voices as they mature; prawns in chorus sound like fat frying; other fish sound like the noisy eating of celery.

OUR LORD JESUS CHRIST and the Holy Bible are both called "the Word of God." The Saviour is the Word of God incarnate, and the Scriptures are the Word of God inscribed. Both are an expression of the mind of God, a revelation of His will, and the exposition of His purpose. There is no magic in the Book itself—in the paper on which it is printed, or in the signs and symbols which we call "words." It is in its message, its projection of the living Lord, that its mighty power to save and sanctify is manifest.

How do the Scriptures emphasize the fact that the Word of God is none other than the person of our Lord Jesus Christ?

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness doth He judge and make war. His eyes were as a lamp of fire, and on His head were many crowns; and He had a name written, that no man knew but He Himself. And He was clothed in a vesture dipped in blood: and His name is called *The Word of God.*" Revelation 19:11-13.

Revelation 19 leaves us in no doubt as to the identity of this heavenly Personality, for in verse 16 He is hailed as "King of kings, and Lord of lords," the One who is to "smite the nations" and "rule them with a rod of iron" (verse 15), which, according to the second psalm is to be the prerogative of "the Son." See Psalm 2:7-9.

How long has Christ been the Word of God?

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1.

Despite every Arian attempt—both ancient and modern—to wrest this magnificent declaration and make it read: "The Word was a god," thereby degrading the person of Christ to the status of "a little God," the truth remains unsullied that the Deity of our Lord is complete and absolute. "The Word was God." But the Word was also "with God,"—"face to face with God" (as the original suggests); that its, "on an equality with God," as the Apostle Paul elsewhere declares. Philipians 2:6, A.R.V. Here, then, is One who is not only Himself God, but who has from all eternity in the past been "with God," sharing the counsel of God, and therefore competent to declare it.

What does the Apostle John say occurred at a certain point in time?

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth," John 1:14.

The Incarnation was not a gigantic piece of make-believe. The Word of God clothed Himself with real flesh and blood.

"See the eternal Son of God
A mortal Son of man;
Dwelling in an earthly clod,
Whom heaven cannot contain!"



WHAT YOUR BIBLE SAYS ABOUT

The PERSONALITY and POWER

What supreme and superlative purpose was accomplished by the Incarnation of Christ?

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18.

One of the shining words of the Christian faith is revelation. Unless God had revealed Himself to us, we could never have known Him; indeed, we could never have known. In the providence of God, therefore, "when the time had fully come"—"at the very crisis" when the world was dark through misapprehension of God—"God sent forth His Son, born of a woman" (Galatians 4:4, R.S.V.), that men might behold His glory and bask in His grace and truth.

How completely has God revealed Himself in His Son, the Lord Jesus Christ?

"Jesus saith unto him [Thomas], I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have

known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." John 14:6-9.

Christ was, in Campbell Morgan's phrase, "God's last word to man." In the person of His Son He said everything He wanted to say. The Saviour was God's thought made audible. He was God's character made visible. He was God's purpose made comprehensible. To behold Him is to see God. To know Him is to know God. To be in fellowship with Him is to be in union with God. There is no area in the character and counsel of the eternal God, as it relates to the redemption of man, that is not projected in Christ.

Through what medium has the truth concerning the Incarnate Word been transmitted to us?

"Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the Word, it seemed good to me also, having

of the WORD of GOD

Alfred S. Jorgensen

followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed." Luke 1:1-4, R.S.V.

The whole Bible is a presentation of Christ, for in the Old Testament, as in the New, we discern His presence in the great movements of history, in the providences of His people, in the lives of all His ancient saints. As the late Rev. T. H. Darlow declared: "The New Testament has one supreme office: it can intro-

duce us into the very presence and companionship of the Son of God. . . . Through its chapters the Redeemer holds converse with His redeemed. There they behold His sacred face in almost every page. To those who use it aright the New Testament becomes a real sacrament of Jesus Christ Himself. There, as nowhere else, we have found ourselves in the presence of Him who is the Restorer of the lost, the Absolver of the guilty, the Resurrection and the Life of the dead."—"The Greatest Book in the World," page 198.

What is the real significance of the Holy Scriptures for every believer in Christ?

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:30, 31.

This statement of the Apostle John's purpose in penning his narrative of Christ's life is actually an affirmation of one of the greatest facts of Christian experience: the reception of the truth in Jesus presented in the Bible is the reception of that eternal life which has its source in Him. To put it in the very simplest way possible: The Bible is more than a record of what God has done; it is a revelation of how God, in the person of His Son, the Incarnate Word, commits Himself to us. Well, therefore, may we sing:

"Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!"

—Mary A. Lathbury.

Recognizing the truth of what we might call "the personality of the Word in the Word," what tremendous conclusion does the Apostle Paul draw?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16.

The Apostle has already told us that "the gospel of God" concerns "His Son Jesus Christ our Lord," and that it had been "promised afore by His prophets in the Holy Scriptures." Romans 1:1-3. Now he declares it to be "the dynamic of God," the very dynamite of God. It can blow up all the fortifications of hell. It can break down all the barriers that sin has set up in the soul. It can sweep away every obstacle, and remove every obstruction that would impede us in our Christian walk and growth in grace.

How does the writer of the Epistle to the Hebrews correlate the activities of the Incarnate Word of God and the Word of God inscribed in Holy Scripture?

"For the Word of God is quick [living], and powerful, and sharper than any twoedged sword, piercing

(Please see page 29.)



Among the most frequent of all childhood ailments are those that involve the digestive organs. This is true in almost every family. In fact, digestive troubles are so common in children that they would appear to be almost the *normal* course of events. Yet no illness is ever really normal. There is always some definite cause for sickness, and the cause should be found and corrected. This should be done even if it requires a thorough investigation, for it is never wise to neglect any illness.

Finding the cause of an upset stomach may not be easy. There are so many things that can go wrong. But such conditions should not be neglected, particularly if they occur in early childhood. It is true that many of these attacks may be due to nothing more than nervous tension. But that is no reason for dismissing them lightly. On the contrary, it is just as important to know *why* the child is feeling the way he does, for one can never tell whether such things may not be the forerunner of some serious organic disease.

An upset stomach is never an enjoyable experience, either for a child or an adult. Nor is it always easy to discover what may be hidden behind it. The reason for this becomes clearer when we consider the structure and functions of the organs with which we assimilate our food.

Our digestive organs actually consist of one long, complicated tube, many feet in length. This tube begins to form very early in life, long before we are born.

DR. CLIFFORD R. ANDERSON

Digestive Troubles in Children

NOTHING seems to disturb the smooth running of a home more quickly than the presence of a sick child. This is true whether he is coming down with some serious infection or a simple childhood ailment. Whatever the cause, such illnesses are always more or less disturbing to the rest of the family. There are several reasons for this.

First of all, it is so difficult for a young child to understand what is happening to him when he is sick. He has no experience from the past to guide him. Then again, his illnesses are usually so dramatic. They happen suddenly. One moment he is playing quite normally and the next he is beginning to run a high fever. You may even begin to wonder if he will live through it. Then, before you know it, he recovers and all is well again. However, there are some illnesses that may linger on for a long time. That is why it is so important to see that something is done to help the child and to prevent further illness.

At various points along its important structures begin to take shape. The stomach develops from the twisting and bulging that takes place in the tube just after it passes into the abdomen. Here the walls become thicker than at any other place. Strong muscles develop, ready for the churning and kneading of early digestion.

A little farther along this tube a budlike structure begins to form. This eventually becomes the liver, one of our largest organs. We could not even begin to live without this marvellous organ, for it is the great chemical factory of the body. Nearby, another organ begins to take shape, where the strong digestive juices will one day be produced that are so necessary for the digestion of our foods. This is the pancreas. Both the liver and the pancreas empty their secretions into the small bowel, at a point not far from the outlet of the stomach. This portion of the small bowel is called the duodenum. Its surface is soft and velvety to the touch. It is one of the

most important parts of the whole digestive tract. If we examine the duodenum under the microscope we note that its surface consists of myriads of tiny folds or undulations that are specially adapted to the assimilation of foods.

In addition to these larger organs there are numerous tiny glands that produce a wide variety of chemicals, such as the various digestive juices and powerful enzymes and hormones. Some of these glands pour their ferments directly into the digestive tube itself. Others play a vital role from a distance. Their chemicals and hormones flow directly into the blood vessels. They are then carried by the blood stream to the various organs to increase or decrease their function as may be required.

At this very moment many different electrical and chemical reactions are taking place in your body all at the same time. And the interesting thing is that they are all carrying on quite automatically without your having to give them even a moment's thought. For instance, you do not have to tell your stomach when to produce gastric juice or hydrochloric acid. Nor do you have to worry whether your liver will manufacture enough bile or other important substances. All of these organs carry on whether you think about them or not. And in most cases the less you worry about them the

better they will do their work, provided you have given your body the care it deserves.

Now it is true that some organs, such as the appendix, can be removed without making much difference to the rest of the body. But most of the organs are absolutely essential to health. Without them life as we know it would be quite impossible. And when they are not working properly the effect is bound to be seen and felt in many other areas.

But all of this is only part of the story. This great complicated system of digestive organs could never function properly without some guidance and control from outside. The same is true in any type of business or industry in which a large number of people are employed. In any industry, such as in building cars, or machinery, or houses, or ships, somewhere someone must make the final decisions. Someone higher up must decide how much will be produced at any one time or place. Otherwise there would be chaos.

And so it is with the human body. This vast system of digestive organs is far too complicated to carry on without instructions from higher up. It is true that many of our digestive reactions are completely automatic. But they all depend on the nervous system to keep them informed on the needs of the body as a whole. Fortunately most of these reactions are made for us by the autonomic nervous system, so that our minds are kept clear for the far more pleasant and rewarding occupations of thought and creative work.

But this close tie-up with the central nervous system does bring about some special complications at times. For instance, whenever the mind is disturbed by such feelings as anger, frustration, or fear, there is always the possibility that the whole digestive system may also be affected. This is true at every period of life, including our earliest childhood years. It has been well said that "the stomach is the mirror of the mind." That is why it is so easy to upset not only the feelings of a child, but also his whole digestive system as well. We can all remember times when we were really hungry and looking forward to having a good meal. We may have been just about to eat when someone brought bad news. Suddenly we were no longer hungry. In spite of the fact that our bodies actually needed food, we had lost our appetite. What had happened? Nothing, except that under the stress of the moment our central nervous system suddenly issued orders prohibiting the various glands from carrying out their normal functions. And we had no further appetite until the grief or tension had passed from us.

Nervous Headaches

Something similar to this probably happens to people who suffer from migraine and nervous headaches. Not only are these unfortunate victims affected with severe headaches, but many of them also suffer from upset stomachs at the same time. Many of these people will say they are suffering from what they call a "sick headache." A careful physical examination will



usually show there is nothing wrong with either the stomach or the brain. Then what is the cause of the trouble? Doctors believe it is brought on by some strong emotional storm within the mind of the individual. It is possible that such a conflict may produce a whole series of adverse electrical currents in the central nervous system. Some of these waves may then be transmitted along the nerve pathways that lead to the stomach and the other digestive organs.

This may be one reason why stomach ulcers are so much more common in people who are emotionally tense and nervous. Instead of "blowing up" and getting rid of their tensions, such people tend to "swallow their feelings." In this way they project these tensions onto their digestive organs. In women it might be either the stomach, the gall bladder, or the colon that is affected. With men it is more likely to be the duodenum or the first part of the small bowel. We do not know the reason for this difference, but chronic duodenal ulcers are far more common in men than in women. This may be due to the fact that women are better able to cry and thus get rid of their emotional tensions.

Some have thought that ulcers occur only in adults. This is not true. Even young children may have ulcers of the stomach and duodenum. The earliest-known case occurred in a baby only a few days old. It is

difficult to see what would cause an ulcer in one so young. There may be some congenital factors involved. In older children peptic ulcers occur frequently. Many of these are often overlooked, because children will usually make a fairly rapid recovery if they are given a chance.

We are still searching for the real cause of ulcers. Doctors would like to know why they occur in some people and not in others. Of course there is no question that nervous strain and anxiety always play an important part. On the other hand, many who suffer from anxiety and nervous tension never seem to develop ulcers or any other digestive troubles. Hence it would seem that there must be some hereditary factors as well. But of one thing we may be certain—an ulcer will never completely disappear until the individual has had sufficient time to rest and to regain his strength.

Children need rest just as much as adults. When they are suffering from digestive troubles they must have peace and quiet. Those spastic muscles in the digestive tract must be given a chance to relax. It is most important for all the family to develop an attitude of real forgiveness and affection. Nagging will only prolong the illness. The way back to health may not be easy. But if we are willing to take sufficient time to rest, those tense nerves will relax, and eventually those digestive tissues will heal.



Perspective

CAROLYN PUDLEINER

THE gleaming lights of the sprawling city lay spread out before us in the clear night air. Jim and I often visited this vantage point in the hills. Each time we noticed something we had not previously seen. As we stood there in the semi-darkness, tracing with our eyes the pattern of the city, I said softly, "Isn't it a beautiful picture? I'm learning to find the lights I like best by their places among the others."

"Yes," Jim answered, "and notice the colours how they sparkle and blend with one another, fade, and then reappear."

Then we just stood looking. The murmur of traffic on the valley highway was faint and far away. At one point the lights of each car made a double blink as they passed some small obstruction.

Presently our solitude was shattered by the mere sound of a breaking twig. Now our universe was peopled not by the two of us only. There was a third.

Turning, I saw against the night sky the silhouette of a bent old man. We had not noticed him as we approached. My first impulse was to run, but Jim grabbed me by the arm as the man spoke.

"I agree with you," he said. "It is a magnificent sight for human eyes to behold."

As the man continued, we did not yet know that astronomy was his hobby and that his present thoughts were altogether different from ours. "Just think of the nature of those little lights," he said. "Each reveals a divine work too great to understand. What a pity more people are not aware of it; for no matter how lonely he is, man is never companionless on a night such as this."

Jim and I were puzzled. Just what did divine work have to do with the flashing city lights before us?

Stepping a little closer, we saw that he was not looking toward the valley as we had been. Instead, his eyes were turned upward toward the heavens.

As we looked at the man, we saw in the dim light a face wrinkled with age. His hair was white; his clothes were old, but neat. He was kindly looking, and I was no longer afraid.

We had been watching the lights of a city—a work of human genius. Like so many people blinded by the artificial, we had forgotten the incomparably greater magnificence of the heavens above us.

What a contrast we saw as we, too, lifted our eyes upward to the works of God.

Over the Fence

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C. E. SUTTON

HAZEL and Johnny were playing in the garden, when Johnny gave the ball an extra kick.

"Goal!" he shouted.

But the next moment Hazel cried: "Oh-oo!" because the ball went right over the back fence wall into Miss Jasmine's garden.

Now, Miss Jasmine was an old lady, and she didn't like balls going into her garden. This was because she was afraid that the children who came to look for them might tread on her lavender bushes and seedlings. So it meant that Miss Jasmine had to look for the balls herself, and because she had lumbago, this made her very cross.

When Johnny put his head over the fence, and said in his politest voice: "Please Miss Jasmine, can we look for the ball?" she said: "No, certainly not!" and went indoors.

However, the next day Hazel and Johnny found the ball back in their garden with a note for their father, asking him to see that she was not bothered any more.

"Play catching and not football," advised mother, "and then perhaps there won't be any more trouble."

This they did, and all went well for some days.

But one day, Hazel sent up a really good "catch" and Johnny missed it! Horrors! it went right over the fence! Neither of the children said anything about it, they thought it best to consider the ball gone for good!

A week went by, and nothing was seen or heard of the old lady. The ball was not thrown back into the garden as it usually was.

"She must be very cross," thought Hazel. Johnny peered over the fence, and saw that the milk bottle was

still outside the door, and said that perhaps Miss Jasmine was ill.

They told mother, who said they must go and inquire. They tip-toed to Miss Jasmine's back door and knocked, but no one came. Her ginger cat, Peter, came and sniffed at the milk bottle and rubbed against their legs. "He must be hungry!" said Hazel.

Johnny opened the door, and went in. All seemed quiet so they called out: "Miss Jasmine, are you all right?"

At last a faint voice called: "Come in." When she saw the two children she was very surprised. "I'm so glad you've come," she said. She told the children that she had been ill for several days, and would be glad if they would give Peter his milk, and ask their mother to telephone for the doctor.

Next day, Hazel and Johnny took Miss Jasmine a bunch of flowers from their own garden, and she was so pleased. They came to visit her every day, and their mother made special treats for them to take to her.

Of course, they became the best of friends, and when she was well again, she invited them to pick some strawberries out of her garden. "I know children love strawberries," she said.

As Hazel searched under the leaves to fill her basket, she came across their rubber ball! The old lady noticed it.

"How *did* you manage to do without it for so long?" she said. The children told her they didn't want to disturb her. So she would put up some wire netting, and then they could play ball as much as they liked, and the ball wouldn't come over. But if it *did*, they could come and get it, for they were now the best of friends.



The Cloud Man

*One nice warm day in summer
When clouds were piling high,
I was quite surprised to see
A snow man in the sky.*

*He might have been a cloud man—
My mother told me that—
But he looked like a snow man,
He even had a hat.*

*The next time I looked up at him,
It gave me quite a start,
For he was leaning over,
And coming all apart.*

*A snow man acted just the same,
One time upon our lawn,
And he got smaller all the time
Until he was quite gone.*

—JEANETTE E. BURGETTE.



God's Great Power

W. A. TOWNEND

GOD is," as Dr. Henry B. Smith used to tell his students, "the highest cause above all causes." God's power is omnipotent power.

You cannot really see power. It is accepted as fact because of the evidence of its presence. You cannot see God. But the evidence of His power is "everywhere displayed"—above us in the heavens (Isaiah 40:26), around us on the earth (Psalm 104:14), beneath us in the waters of the deep (Jeremiah 5:22).

And yet there are some things God cannot do. Our God cannot look upon iniquity (Habakkuk 1:13), deny Himself, (2 Timothy 2:13), lie (Hebrews 6:18), sin (James 1:13). All of these things are contrary to our heavenly Father's nature.

God's great power is different from all other power we know of. It is not diminished by use. The fact that God today upholds all the stars by His power, in no way reduces the volume of His power ready for tomorrow's needs. This same principle applies to us.

This very moment God's power is aiding say a million Chinese Christians living in their homeland. His power is with ten thousand missionaries in some 200 different countries—this very moment. And so on,

almost *ad infinitum*. But this great outflow of omnipotent power in no way depletes the tremendous reserve ever ready for you and me living in Australia, New Zealand, or wherever you might be.

There is another difference. What we are used to seeing by way of demonstration of power is "force acting because it is force." It *must* do so. Not so with God. He has power over His own power. How very different!

Just think of what God's omnipotent power has done in the past. It once caused the whole world to be covered by water (Genesis 6:5-7). It destroyed two cities by fire and brimstone (Genesis 19:24, 25). It delivered a vast nation from a powerful, fast pursuing enemy (Deuteronomy 4:37). It made harmless to three men the hot fires of a furnace into which they had been driven (Daniel 3:17, 28). It closed the mouths of a den of blood-hungry lions (Daniel 6:16, 19-23). It caused a promised son to be born to over-age parents (Genesis 18:14; 21: 1, 2.). What power!

Joseph Henry, that renowned scientist and practising Christian of Princeton College, who first sent electric signals from point to point, the earth itself being

used for the return current, would, when the supreme moment for testing an experiment had arrived, asked his assistant to bow his head in adoring reverence. "Because," Professor Henry used to say, "I am about to ask God a question." An intelligent Christian indeed contemplates the power of God with "awesome wonder."

Chicago's great river used to be a currentless mass of fever-infected, filthy water. It had no power with which to cleanse itself. That, of course, was until at the great cost of 15,000,000 dollars, a cut was made in the countryside to bring to the Chicago River the waters of Lake Michigan. Power from without cleansed. Power from without made the useless useful. Power from without. That was it.

Man, too, needs power from without. The gospel is that power. Paul wisely observed that the gospel is the "power of God which produces salvation for everyone who believes . . . the way to a right relationship with God is revealed in it when man's faith responds to God's fidelity." Romans 1:16. (Translated by Dr. William Barclay.)

God's gospel power certainly brings hope to the hopeless situation. Lord John Russell once declared that, "Over the past not heaven itself has power," and Emerson hopelessly stated, "All is now secure and fast, not the gods can shake the past." Despite these gloomy statements, however, the gospel (the power of God in the gospel) can care for the repentant sinner's past. "No sentence of condemnation, therefore, can lie against those whose life is in union with the Messiah, with Jesus." Romans 8:1. (Arthur S. Way translation.) There you have power in action.

Today, this very minute of today, can be cared for by God's gospel power. His power programme for the trusting Christian is simply told in Paul's letter to the Ephesians, chapter 3, verses 16-19. We quote Way's translation: "I pray that He may, with a fullness measured only by the wealth of His own glory, vouchsafe to you to be made strong with power infused by His Spirit into your inmost nature. I pray that Messiah may, through your faith, make His home in your hearts; that so, like trees, firm-rooted in love—like temples, having a firm foundation in love—you may, in common with all His consecrated ones, be fully able to comprehend what is the breadth, the length, the depth,

the height—ay, really to *know* the love of Messiah (which transcends all 'illumination,') that you may be filled with all the plenitude of God." There again you have power in action.

God's omnipotent power saves the sinner; and it can keep the saved sinner saved. Jude 24, 25 avers: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Well did Isaac Watts write of God's great power: "His every word of grace is strong, as that which built the skies. The voice that rolls the stars along speaks all the promises."

Do you need power today? God has plenty. He promises to supply your power needs. Simply trust Him. Do it now, and when Jesus comes back again to take you home to heaven you will, with millions of the redeemed, sing "the mighty power of God" in heaven's choir. God's power is great power. It is omnipotent.

The Universal Brotherhood of Man

(Concluded from page 15)

respector of persons. For He 'hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after Him and find Him.' Acts 17: 26, 27.

The sermon ended and the congregation moved onto the lawns outside the primitive church, where the tribal fathers vigorously discussed the topic of the hour. Their realization that all men are equally the children of God was the turning point of our missionary endeavours for these people. Today there are hundreds of sincere, baptized Christians in the Wabag Valley, and over 5,000 attend the weekly services.

[Yes, missions DO pay. SIGNS readers who would like to have a part in carrying this message of physical healing and spiritual blessing to these needy people could send their gifts to The Editor, Signs Publishing Company, Warburton, Victoria. Such donations will be gratefully acknowledged through our "Co-operation Corner" column.—THE EDITOR.]

**AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO
BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE
ON HIS NAME."**

--John 1:12.

I BELIEVE in the SABBATH

I REMEMBER, as a boy, standing in historic Westminster Abbey, thinking of all the men and women who, like myself, had walked up the stone steps, now worn by centuries of time, to pause under the Gothic arches, to feel the hush of history, to whisper a prayer.

The most famous of Britain's sons and daughters lie buried here. The ancient abbey has become a memorial which reminds the English-speaking peoples of the greatness of their heritage.

When I was older and read the Bible I found that God, too, has a memorial; not a lofty building or a hallowed shrine, yet no less a reminder of His love and power. He calls it the Sabbath. Because He hallowed and sanctified the seventh day, there is a blessing for those who keep it which the observance of no other day can bring.

I believe in the Sabbath.

When I worship God on this day I think of the first Sabbath in Eden. No clouds of sin then blotted out the sunlight of God's presence. The first man and woman, with hearts aflame with love for their Creator, watched the sun set and knew that the Sabbath had begun.

Ancient Heroes Remembered

The great heroes of old remembered God on this day—Noah and Abraham, Jacob and Joseph. I think of the soldier-statesmen of Israel who led God's people long ago, of Moses and Joshua, Saul and David.

"Give ear to His commandments, and keep all His statutes." Exodus 15: 26. Amazing victories were won when the church remembered. The sea opened up, then returned, and the hosts of Egypt perished. Each night the pillar of fire glowed in the camp, and by day the pillar of cloud led the way. Every day, food was miraculously provided, and on the sixth day a double supply. But "on the seventh day, which is the Sabbath." God said, "in it there shall be none." Exodus 16: 24-26.

Some forgot about Sabbath-keeping. "How long refuse ye to keep My commandments and My laws?" God asked. "The Lord hath given you the Sabbath." Verses 28, 29.

I think of Sinai. Amid the thunder and lightning God gave the world His law. At its heart was the solemn command: "Remember the Sabbath day."



Looking down from the steps of one of Australia's hallowed memorials, Melbourne's Shrine of Remembrance. One of God's hallowed memorials is His Sabbath day, which commemorates His creative work.

Apostolic Example

What a glorious heritage is the Christian's! As I worship God on this day I remember the apostles, those stalwart champions of the cross in days gone by—Peter, Luke, Matthew, John—names familiar from childhood. They all kept the Sabbath. Paul, the greatest preacher of all time, who burned out his life for God in many lands, "reasoned in the synagogue every Sabbath." Acts 18: 4.

I believe in the Sabbath. Most of all it reminds me of the Master, the One by whom the worlds were

made. I know that, when I keep it, I follow the example of Jesus Himself. "He came to Nazareth, where He had been brought up," Luke says, "and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

Jesus Honoured the Sabbath

Jesus showed the world the true meaning of the Sabbath. The scribes and Pharisees had made it a burden. Instead it was intended to bring happiness to all mankind. "The Sabbath," Jesus explained, "was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

In death, the Saviour rested in the grave over the seventh day. And those who came to anoint Him also "rested the Sabbath day according to the commandment." Luke 23: 56. They remembered the words of Jesus, "If ye love Me, keep My commandments." John 14: 15.

On the Sabbath I like to visit a little church set in green fields amid blue-tinged hills. The church is not large or rich. Yet the presence of God is there. Often as I approach I hear singing:

*"Before the hills in order stood
Or earth received her frame,
From everlasting Thou art God,
To endless years the same."*

Somehow I think the angels delight to stoop and listen. The world could never have forgotten God if the Sabbath day had been remembered. Always it would remind of the past, the present, and the future. As I listen I think that if only the world could know the peace and the joy of the Sabbath, how soon hatred and war would cease.

Sabbath-keepers

I am glad that there are people who truly keep the Sabbath. One finds them in every part of the world. John, the beloved disciple, long ago was shown them. He said they "keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

Wonderful is the promise given to true Sabbath-keepers. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 23.

No text stirs the imagination more. Into my mind flashes a picture of a world no longer ravaged by sin. Gone for ever are the animosities and fears which wreak havoc in the lives of men and women today. No more is nation sundered from nation. Instead I hear the shout of triumph; I see people of every colour, race, and nation, hand in hand and heart in heart, pressing forward to the City of God to worship the Creator on the Sabbath day.

That is the promise of the Sabbath. In this troubled world the headlines grow blacker. The shadows lengthen. The darkness sweeps in about us. But upon the Sabbath shines a glorious light, bringing hope for the future. Spanning the years from the Eden home to the New Jerusalem, linking the past, the present, and the future, it stands the unshaken memorial of God's power and love.

I believe in the Sabbath.



even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a *discerner of the thoughts and intents of the heart*. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4: 12, 13.

Is he writing about the Bible, or is he speaking about Christ? Obviously both. This is only one of scores of passages where it is impossible to differentiate between the written Word and the Word made flesh. The truth of the matter is that the correlation between them is so close that we simply cannot think about the Bible apart from its divine Author.

What is the essence of Christian experience, as far as the Word of God is concerned?

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6: 63.

The objective of the Christian life is for Christ to be "formed" in us. Galatians 4: 19. As the Word of God became incarnate in human flesh, so, through the activity of the Holy Spirit, as the Word of God is received into the soul, the image of Christ is produced within us.

"The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the Word. When His visible presence should be withdrawn, the Word must be the source of power. Like their Master, they were to live 'by every word that proceedeth out of the mouth of God.' Matthew 4: 4."—Ellen G. White, *"The Desire of Ages,"* page 390.

Diplomatic IMMUNITY

THERE it was, a vast expanse of chrome and gleaming paint-work, standing defiantly beneath a notice which cried aloud: "TOW-AWAY AREA. NO STANDING." A plushier automobile, I had never seen, and it seemed such a pity that such a noble example of the automotive engineer's craft should suffer such ignominy. It seemed a sacrilege, almost, that some lumbering truck would shortly sidle up to this magnificent mechanical masterpiece, that rough and irreverent hands would be unceremoniously be laid upon it, and that it would be impounded and imprisoned among lesser vehicles, rubbing fenders, perhaps, with common felons of cars in durance vile. I stood by, not without some misgivings, to observe the train of events.

Nor did I have long to wait. As I glanced around, I saw the policeman on traffic duty at the nearby intersection, leave his post, and move toward the offending vehicle. And as he advanced, he was unbuttoning his tunic pocket, extracting his note-book, and preparing his pencil for action. There could be no doubt of his intentions. He was about to "book" the trespasser, lest the owner should drive it away before the tow-away truck could perform its solemn duty.

But then, just as he was level with the rear fender of the shiny black monster, he did a strange thing. Again he unbuttoned his tunic pocket, but this time, he replaced his note-book, slipped his pencil into some recess of his clothing, and peered into the interior of the law-breaker, through its pale green-tinted windows.

Straightening his back, and standing erect once more, he addressed a remark to no one in particular, but to those of us in general who had paused to observe the moment of tragedy in the life of so proud a creature. "Beautiful thing, isn't it? You wonder what they could think of to improve a car like this," he said, as he turned and made his unhurried way back to his station in the middle of the road, where his arms were soon imperiously waving the traffic on its way, or tacitly bidding it to halt.

"Well, how about that!" said the young man near me. "He didn't even book it! And here was my little bomb towed away only last week! What goes on? How much does that cop get to let it stand there?"

I could see that the young man was mightily stirred within his soul. To all his questions, I made no reply,

for as he uttered his final remarks, he made off, muttering words which, I fear, would not interest the general reader. But his sentiments were mine, too, though, I would hope, couched in somewhat different terms. Why should this glistening show-piece be accorded such favours? And it was then that the answer came to me; I saw what the policeman had seen; in a flash, I realized that this was no mere motor-car, but a piece of foreign territory, temporarily resting on this particular spot.

What my eye had caught, of course, was the number-plate that it bore. It was not the usual coloured plate with the letters and numerals embossed upon it. Instead, it bore, in different colours, the magic letters, prefixing a number, "D.C." And that, as anyone will tell you, indicates that the car is owned by a member of the Diplomatic Corps, and as such, it is actually counted, in point of law, as part of the country of its owner. No gendarme, however ignorant or assiduous, would dare to report the parking offence of such a vehicle; he would be laughed out of the force. No tow-away truck driver would dare hitch such an apparent transgression to his mundane truck and blithely tow it off. Such treatment could precipitate an international crisis, and notes would be exchanged with the foreign power concerned, and tension would grip us all until the unhappy affair was over. And what would happen to the over-conscientious driver who towed such a car away? It does not bear speculation; but it is safe to say that the poor fellow would never be the same again.

Then as we watched, a lady, smartly dressed, and loaded with parcels, emerged from a nearby restaurant. Dexterously she manœuvred her parcels from one arm to the other, prodded a key into the door lock, slid into the driver's seat, dumped her parcels beside her, lit a nonchalant cigarette, pressed the starter, thrust out a perfunctory hand to indicate (to take the charitable view) that she was about to pull out from the kerb, eased her shining charger into the stream of traffic, and in a moment, had disappeared from sight.

Obviously, the lady had been doing her shopping. After all, even an ambassador must eat, and this, his lady, was abroad on this sunny day, to re-victual the larder, and to see to the provisioning of the Embassy. There had been no top-level conference that called for such irregular parking; there was certainly no matter of national moment that called for urgent intervention.



No policeman, no matter how zealous he might be in carrying out his duties would presume to report the Royal Rolls Royce for an infringement of traffic regulations. Here is pictured an ancient ceremonial as London's Lord Mayor surrenders to Her Majesty the Queen, the City Sword, on her arrival at Temple Bar. The surrender is a traditional ceremony from the days when this spot marked the boundary of the old City of London.

Stripped of all euphemism, the car was parked, while a lady did her shopping.

The phrase for such occasions is "diplomatic immunity." The diplomat, his staff and family, his embassy and his possessions are, for all practical purposes, exempt from the laws of their host nation. Naturally, most diplomats are careful not to offend on major matters, but some permit themselves the luxury of claiming exemption for certain peccadilloes, such as parking in forbidden places, when there is nowhere else available. They are not bound by the law; they claim, and are granted, exemption.

This somewhat strange arrangement is limited, however, only to the international scene. In the spiritual realm, there is no such exception made; none whatever. When God enunciates a "Thou shalt," or a "Thou shalt not," He admits no such privilege to anyone. He does not acknowledge the term "diplomatic immunity;" it is foreign to His way of thinking. All must abide by His Law; there are no favours; there are no privileges; there are no exceptions; there is no laxity. This, He makes abundantly clear. Again and again He emphasizes His insistence upon complete and unquestioning obedience. These are His words:

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs

28: 9. "That was His pronouncement *before* Calvary.

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar." 1 John 2:3, 4. *That was His divinely appointed word after* Calvary.

"For we shall all stand before the judgment seat of Christ" is the inspired word of the mighty Paul (Romans 14:10). There is no escape from the certainty of that. And "So speak ye, and so do, as they that shall be judged by the law of liberty," emphasizes the Apostle James (James 2:12).

It is left for our Lord Himself to pronounce the last word on this important matter. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Apparently He recognizes no such principle as "diplomatic immunity," even in His ambassadors. Obviously, He insists upon obedience, complete obedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

No, there is "no variableness, neither shadow of turning" with Him.

Robert H. Parr



YOUR

Bible Questions ANSWERED

PETER THE ROCK?

If Peter was not meant as the Rock on which the church is founded, why did Christ give to him the keys of the kingdom? What are these keys?

T. F. L.

What did Christ mean by His statements in Matthew 18:18 and John 20:23 about the disciples having power to forgive sin? L. H.

Matthew 16:18, 19 contains in essence the problems referred to in the questions above. "And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Three Gospels record the confession of Peter, but only one mentions Christ's specific reply to Peter. This would indicate that the primary purpose of these passages is to emphasize the truth expressed by Peter rather than some truth about Peter. The Greek of verse 18 has, "Thou art Petros, and upon this Petra I will build My church." The two words are different in meaning and in gender. Petros is a masculine noun meaning a little piece of rock or a stone, but Petra (feminine gender) means a rock. The learned commentator Wordsworth says that Petros never has the sense of rock in either the Septuagint or the New Testament. The figurative sense of the word applies to Peter as a true believer, a living stone, who together with other believers is built into a temple founded on the rock foundation of Christ. Peter himself so interprets this passage. (See 1 Peter 2:5, 6.) Scripture, from

beginning to end, calls Christ the Rock. (See Deuteronomy 32:4, 15, 18, 30; 1 Samuel 2:2; Psalm 28:1; 31:2, 3; 42:9; 1 Corinthians 10:4.)

The following words (in verse 19) regarding "the keys of the kingdom" apply to the truths of the gospel as used by Christ's ministers to open or shut heaven to repentent or persistent sinners. See Luke 11:52 for the figurative meaning of "key." This also is the meaning of John 20:23. The representatives of Christ "remit" sins in the sense indicated by Luke 24:47, "That repentance and remission of sins should be preached in His name. . . ." The privilege of using the keys of the gospel was given to all the disciples, not just Peter. Matthew 18:16-18.

HYPNOTISM FOR HEALING

Should Christians have anything to do with hypnotism, even when it is used for some legitimate purpose such as healing? Is it in any way connected with spiritualism? S. L.

The danger in hypnotism lies in the fact of the manipulation of one person's will by another. God Himself refuses to do this, and issues such invitations as "Whosoever will, let him take the water of life freely." Revelation 22:17. Certainly not all is yet known about hypnotism, but sufficient knowledge is available to indicate that definite dangers are involved. Lester David (in *Coronet*, August, 1956; Article, "What Really Happens When You Are Hypnotized") declares, "A complex and subtle psychological change takes place within the hypnotized subject." Wolfe and Rosenthal in the same article state that the patient's "amorphous personality" spongelike "absorbs and incorpor-

ates the personality of the hypnotist as a part of himself. So, when he hears the hypnotist telling him what to do, he imagines that it is his own voice issuing commands." Regarding the possibility of a relationship existing between hypnotism and spiritualism it would be well to consider the words of J. Van Pelt Sydney in his book "Hypnotism and the Power Within," pages 134, 135.

"The mediumistic trance is identical with the hypnotic trance, and therefore the same phenomena are obtainable. As we have seen, in the somnambulistic stage of hypnosis, it is easily possible to produce visual hallucinations. A hypnotized person in this deep state will readily see the figures of departed loved ones if told to do so by the hypnotist. In the case of the medium, the hypnosis, or trance state, is self-induced. If the medium is genuinely convinced that, while in this state she will see and hear her 'spirit guide' and talk with other spirits, then she will do so with great conviction."

The book "Spiritism and Religion," by Dd. Liljencrants tells of a woman, who, when hypnotized "would pass into somnambulism, and then, after a short interval of catalepsy, emerge a new personality, proclaiming herself one of the spirits who had taken hold of her."

The Christian faced with the promise of help through hypnotic healing will do well to consider such facts as these. A cardinal principle of conduct for all doubtful issues is that laid down by the Apostle Paul, "whatsoever is not of faith, is sin."

Readers' questions should be addressed to PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

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