

Signs

OF THE
TIMES



MAY, 1960

The Song of
the Trees

*One ship drives east and another
drives west,
With the selfsame wind that blows;
'Tis the set of the sails
And not the gales
That determines the way each goes.*

*Like the winds of the sea are the
winds of fate,
As we voyage along through life;
'Tis the set of the soul
That decides its goal,
And not the calm or the strife.*



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

Who, at some time or another, has not wondered about the future course of the nations of earth? Is it through them that the kingdom of God is to be established on earth? D. Sibley, in his usual incisive style, discusses one aspect of this intriguing subject on page 6.

Already known to *Signs* readers, W. E. Battye this month writes in a different mood on a theme which will deeply interest all lovers of nature. In "The Song of the Trees," appearing on page 8, you will gain a fresh insight into one of the facets of the natural world which surrounds us.

An educationalist of experience, a church pastor for many years, E. Rosendahl, now living in retirement in New South Wales, has penned a thoughtful and logical article on the debated question, "Is the Christian Free from the Law?" See page 10.

With their very close association with the joys and sorrows of humanity, doctors have a wealth of material about which they can write—provided, of course, they have the time in which to write! Dr. Leon W. Lambert, now in a suburban practice in Sydney, writes a thoughtful article on page 16, which should appeal to all.

The Editor of the American *Signs of the Times*, Arthur S. Maxwell, contributes something which should add to our appreciation of the sacred Scriptures. On page 22 he tells us something of the life-changing power of the Word of God.

OUR COVER PICTURE

If we needed any reminder that the mellow days of autumn are with us once again, Howard Davis' Kodachrome transparency would provide that reminder. Two Queensland visitors strolling through the spacious grounds of the Signs Publishing Company, admiring the autumn foliage, helped to complete this attractive picture.

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Volume 75, Number 5 :: May, 1960

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SUBSCRIPTION RATES:

Single Copies	1/6
One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands	16/0
British Commonwealth Countries	19/6
Foreign Countries	21/6
New Zealand (N.Z. Currency)	13/0

SIGNS OF THE TIMES May 1, 1960

● A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING CO. (A.C.A. Ltd., Props.), Warburton, Victoria, Australia, and is registered as a newspaper in Victoria.

● All subscriptions should be accompanied by cash, such remittances being made payable to the Signs Publishing Co. All New Zealand remittances should be made by Money Order, as N.Z. Postal Notes or Stamps are not negotiable in Australia. Please notify changes of address promptly, stating both old and new addresses.

Page One

Out of the Dark

IN March, the daily press reported the death of Miss Polly Thomson, who for many years was eyes and ears for Miss Helen Keller, the world-famous blind and deaf author and lecturer.

Miss Keller is now almost eighty years of age, but the world has not forgotten the miracle that released her from her seemingly hopeless prison of darkness and silence. In the course of their efforts to find help for their stricken child, her parents took her to see Alexander Graham Bell, whose work for the blind and deaf was as important as his invention of the telephone. He advised them to write to the Perkins Institute, where teachers for the blind were trained. In *"The Story of My Life"* Helen Keller tells of the coming of her first teacher:—

"The most important day I remember in all my life is the one on which my teacher, Anne Mansfield Sullivan, came to me. I am filled with wonder when I consider the immeasurable contrast between the two lives which it connects. It was the third of March, 1887, three months before I was seven years old. . . .

"I felt approaching footsteps. I stretched out my hand as I supposed to my mother. Someone took it, and I was caught up and held close in the arms of her who had come to reveal all things to me, and, more than all things else, to love me."

What a picture is here of the mission of our Lord to this world! We were alienated from God, isolated from each other, living in darkness and ignorance and fear. Then He came to reveal all things to us, and more than that, to love us. The transformation of life that God has effected in each one is a greater miracle than the emancipation of Helen Keller. We have been "called out of darkness into His marvellous light." 1 Peter 2:9. For this reason we should devote our lives to revealing His love and goodness to others.

M. M. H.



Fifty Years of History

THE 19th February, 1960 was an interesting date in that it marked the fiftieth anniversary of the founding of one of Britain's major aircraft manufacturing concerns, the Bristol Aircraft Company. When the Company commenced building aircraft back in 1910, it was little more than six years after the Wright brothers had achieved their first amazing flight at Kittyhawk, U.S.A. Below is a photograph of a Bristol box-kite biplane being used for army manoeuvres in England in 1910, the first military flight in history. As one looks at this contraption which consisted of wood, wire, and fabric, one wonders whether to label the men who flew it as heroic or foolhardy. By way of contrast (below, right) is seen the modern result of fifty years' manufacturing experience, the sleek Bristol "Britannia" prop-jet airliner, which currently operates over 3,000,000 miles of international air routes every month. For a full discussion of this startling age of discovery see the article on page 12 of this issue.



Is This Democracy?

ONE of the liveliest public discussions of recent times has been initiated in Victoria with the publication of the Fraser Liquor Report. The background to the discussion is as follows. Subsequent to the introduction of 10 p.m. closing of hotels in New South Wales and other states, in 1956 the Victorian Government put the question to a referendum as to whether that state should follow suit. By an overwhelming majority of six to four, the electors roundly rejected the suggestion.

Not content to listen to the voice of the people in this respect, the liquor interests have been conducting a running battle since then, culminating in the appointment by the Government of the Chairman of the Licencing Court, Judge Fraser, as a committee of one to travel overseas to inspect the more "civilized" type of drinking, which we are assured transpires elsewhere, and then to render a report to the Government.

After a lengthy delay, Judge Fraser recently submitted his report, which suggested among other things the granting of new types of tavern and restaurant licences, and the extension of trading hours to 10 p.m. Since then public debate on the merits and demerits of the recommendations has run hot and strong, with more heat than light being generated. The usual epithets of "wowsers" and "bigot" have been hurled, and some particularly specious reasoning has been entered into.

One most blatant example of this was a remarkable editorial in the Melbourne *Sun* which says in effect that the only ones who can act on this report are the politicians themselves. "If they believe that they were right in appointing Judge Fraser to make a report of such vast political consequence, then there should be no doubt about adopting it," the editorial declared. The newspaper's whole argument could be summarized as follows: The expert was appointed to make recommendations. The expert has spoken. The expert's proposals must be adopted.

It would be difficult to picture a more curious concept of democratic procedures than is here expressed.

The Rev. John Westerman, Social Service Director of the Methodist Church, was quick to challenge this negation of democracy. He stated:

"1. There is room for disagreement regarding the omniscience of the expert in question.

"2. The concept of democracy still includes the quaint idea that majorities are significant. One responsibility of a majority is to protect the weak, and sometimes the strong must accept restrictions to make this protection possible.

"3. The Government that brushed aside so decisive a majority vote as that of 1956 would be asking for considerable political trouble. . . .

"4. Is the principle of legislation based on one selected expert to apply only to liquor laws, and if so, why? If not, where does it stop? What becomes of the vital democratic element of 'the will of the people' when a Government may appoint an 'expert' on a particular issue and then say: no matter what the majority may want, the expert must be obeyed?

"5. Does it necessarily follow that because a Government has appointed an expert to make recommendations, these MUST be accepted? Some very curious consequences could result if this were so."

Responsible citizens who like to think for themselves, and who value the democratic processes on which our governmental machinery is supposed to be based, will want to give careful thought to the issue which is thus raised. And furthermore they will not be reluctant to express to their elected representatives their disapproval of such a damaging blow to democratic procedures, should such a course of action be followed by any Government.

Space will not permit us to comment at length on the issue which initiated this discussion, but regular *SIGNS* readers will have no doubt as to this magazine's stand in regard to the liquor traffic. Realizing that there is a direct ratio between the number of alcoholics and the accessibility of spiritous liquors, we shall continue to press that nothing be done to place this curse within the reach of more of our citizens. R. C. P.



Prayers For the Dead?

IN his column in the *British Weekly* in which he discusses the personal problems of his readers in the spheres of religion and conduct, Professor J. G. McKenzie recently answered a question on prayers for the dead. His correspondent mentioned a statement in an earlier column, in which the professor stated that there were more conversions after death than before, and asks his authority for this belief, admitting that it made a great appeal to her.

Professor McKenzie named the book and its author from which he had quoted, and went on to express his regret that such doctrines as confession to a priest, purgatory, and prayers for the dead had been discarded by Protestants during the Reformation.

For Bible authority for prayers for the dead, the professor asks "Did not St. Paul tell us to pray for 'everything'?"—"In *everything*, by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6. Naturally, he also cited Paul's mention of baptism for the dead (1 Corinthians 15:29), a passage about which commentators have given as many as thirty possible meanings. We can only point out that we must read this controversial statement in its setting of the great argument for the resurrection of the dead, in which the apostle expressly states that the dead remain in the unconscious sleep of the grave until they are awakened by the last trump at the coming of Jesus.

The belief that the dead can be helped, and brought to salvation through our prayers, is based on the doctrine of natural immortality, a doctrine which has no foundation in the Word of God. It was, in fact, the devil's first lie in the garden of Eden, when, contradicting God's warning that if they ate of the forbidden tree they would surely die, he said, "Ye shall not surely die." Genesis 3:4.

Nowhere in Scripture does it teach that we can do anything to help those who have fallen into the sleep of death. It is in this life only that a man can appreciate and accept God's wonderful provision of salvation. Of the state of man in death we read: "The dead know not anything." "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 10. Hezekiah also stated that the dead "cannot hope for Thy truth." Isaiah 38:18.

For this reason our present attitude to spiritual truth is all-important. We have this life, and this alone, in which to choose eternal life. We cannot live here in selfishness and sin, comforting ourselves with the thought that we can go the other way after death.

It is this that gives such urgency to our Christian witness among our family and friends, to the preaching of the gospel at home, and to the cause of missions in heathen lands.

The belief in the natural immortality of the soul confuses our understanding of such doctrines as the resurrection, the judgment, and the second coming of Christ with His rewards for the righteous. If man does not die at death, but enters into fuller life, what is the purpose of the resurrection at the coming of Christ?

If at death the righteous receive their reward, what is the meaning of the judgment? If sinners can accept salvation after death, there would be no point in hastening with the gospel message to all men.

Each succeeding generation of mankind has fallen into the deep, untroubled sleep of death. At the resurrection, all will be called to life once more, to receive the reward or the punishment that their life on earth has merited. Said Jesus: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:8, 29.

Ah, no; prayers for the dead are vain, for death fixes irrevocably the destiny of every man. But prayers for the living are gloriously effectual. M. M. H.

The Bible Travestied

WE do not profess to know whether he originated the idea, but the late Cecil B. de Mille early discovered that in the film world a mixture of sex and religion was a sure box-office winner. His many big spectacles (*Ben Hur*, *The King of Kings*, *The Ten Commandments*, etc.) all worked on the same sure-fire formula. A simple and well-known Bible theme was taken, altered by the script writers out of all recognition, the sex angle played up to the point of nausea, and then the film company could sit back and relax to the music of the cash registers counting the takings in millions of pounds.

Just why this formula has proved so successful is somewhat of a mystery, unless it be that it lures to the theatre religiously inclined people who do not regularly frequent these places of amusement, and who save their consciences by thinking that the story is taken from the Bible.

A case in point is the current film "*Solomon and Sheba*," which was filmed at a cost of four million dollars. In the Bible narrative, the personal relationship between the two is contained in one verse: "And King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked." According to one reviewer: "In the film version this statement is generously translated into two hours of full-colour, wide-screen lust."

Just how the film companies spread their nets to catch the unwary is seen by their advertising. One large-circulation denominational paper recently carried an advertisement for this film, slanted to Sunday school teachers. It read: "Attention religious instructors. Bring the Biblical world of Solomon and Sheba to exciting life in your classroom! Informative Bible-kit available free!" But in the secular press the same film was advertised as follows: "... The central figure in the dance is Gina Lollobrigida. In her navel is a crescent-shaped ruby, which gleams and glitters while she performs the orgiastic dance which ends in her seduction of Solomon."

Is this the type of Biblical (?) instruction you want your children to receive? Is it the type of entertainment Christians should seek? Away with such a travesty of the inspired record found in the Scriptures!

R. C. P.

WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT," Ecclesiastes 9: 10.

Surely this is a stirring challenge, a solemn obligation, to all who call themselves by that precious name of Christian. But alas! How often such phrases as this ring out with fervour in the church service, but falter into the merest echo in our daily service to God. We have been commissioned by our Lord to represent Him on earth, and we dare not try to evade this task with any laconic "So what? It's not my responsibility." It is an individual responsibility for each Christian life to be lived to the utmost for the highest. "Everyone should consider the solemn question, What is my life toward God and my fellow man? No man liveth unto himself. No life is simply neutral in its results. . . . What is your life? You must meet and answer that question some time."—"The Faith I Live By," page 30.

Yes, we are personally responsible as representatives of the Christ, for all that we think, and do, and say, as well as for all that we omit to think, and do, and say.

The tendency to dodge individual responsibility of any kind is so marked today that we are in danger of becoming a generation of inert jelly-fish, palpitating helplessly to the latest "group urge." Too often the only excuse we have to offer in lieu of clear thinking and straight acting is that pitiful "So what? It's not my responsibility."

But I do have a personal responsibility for what God has given me, the talent of life. Remember the paltry excuse Aaron offered as Israel howled itself into mob rebellion? "I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." Exodus 32:24. So Aaron told his miserable tale of shuffling irresponsibility. "They," "it"—never once, "I failed to shoulder my burden of leadership, given me by God." It is so easy to fall into the trap of adopting what "they" choose as the current mode of thought, of action, of culture, of every phase of living. And, oh, how often "they" choose what is tawdry, cheap, and false.

"And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62. How do you and I apply ourselves to our responsibilities in the home, at work, in the community, in the church? What of today's juvenile delinquency problem? What of shoddy workmanship? What of deteriorating social standards? Inasmuch as "no man liveth unto himself," are not all these, in some degree, my responsibility?

Listen to the wisdom of Anna, "My Lady of the Chimney Corner," as Alexander Irvine writes of her:

"Listen, dear, Ye've put yer han't th' plow; ye must niver, niver take it away. All through life ye'll haave thim plow handles in yer han's an' ye'll be goin' down the furrow. Ye'll crack a stone here and there, th' plow'll stick often an' things'll be out of gear, but yer in th' furrow all the time. Ye'll change horses: ye'll change clothes, ye'll change yerself, but ye'll always be in the furrow, plowin', plowin'. . . . Ye're God's plowman."

Then, with God's help, let us put our hands to the plough, our feet firmly placed in the furrow of life's responsibilities. Let there be no surface ploughing, but deep purposefulness and progression in all that we do. The furrow may be crooked here and there, for we are none of us perfect. But may we remain steadfast, our hands on the plough, our feet in the furrow, as to each one of us there comes the word, "Whatsoever thy hand findeth to do, do it with thy might." "Ye're God's plowman."

"Keep me from turning back!
My hand is on the plough, my faltering hand;
But all in front of me is untilled land.
Keep me from turning back,
The shares with rust are spoiled—and yet—and yet—
My God! My God! Keep me from turning back."

★ LINDA JOHNSTON

GOD'S Ploughman



If all international gatherings were as cordial as this, the world would be a happier place. Here Russia's Mikoyan and Krushchev talk with Britain's Selwyn Lloyd and Prime Minister Macmillan.

THE KINGDOM

**"Not
Left
to
Other
People"**

D. SIBLEY

IT IS REPORTED that on his return to Moscow, Mr. Krushchev observed that in America he found some men ready to oppose his ideas for good government and world peace, and that they would have to be "grilled like little devils in a frying pan." No doubt the great Russian leader is intent on co-operating with all who are ready to outlaw war, but surely in that bitter sentence is found the spirit that makes for war. One cannot help being reminded of our Lord's rebuke to His disciples when, in a spirit of intolerance, they asked that fire from heaven might be sent to consume certain men who had affronted them. "Ye know not what manner of spirit ye are of," said the Master, "for the Son of man is not come to destroy men's lives, but to save them." Luke 9:55, 56.

While there has been some improvement in certain quarters, unfortunately a spirit of harsh intolerance still abounds in the earth. Few world leaders have ever been willing to follow the counsel of the Master to "love all men," and also that of His apostle to be, "gentle unto all men, apt to teach, patient." It was the horror of war, the ghastly fear of another global conflict, that sent Mr. Krushchev to America, and will take Mr. Eisenhower to Russia. With the weapons now at our command, world leaders, whatever their political creed, realize that no nation can win in any future conflict, and that the world could be made a place no longer fit for human habitation. The Russian dictator, having helped to build up a kingdom of which he is proud, cannot bear to think that his kingdom might be "left to other people." Daniel 2:44.

All this reminds one of the outburst of another dictator—Nebuchadnezzar of old. Down on the banks of the river Euphrates, his glorious city of Babylon stood, the work of a peerless architect and lover of the grand. Inspecting his proud domains this ruler declared, "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" Daniel 4:30. Retir-

GOD'S PLAN FOR WORLD SECURITY

ing for the night with the hope in his mind that his empire would never be "left to other people," but that it would stand for ever, in a dream the king was given a revelation that sorely troubled him. Summoning his counsellors he demanded help which they were sadly at a loss to offer. "For this cause the king was angry and very furious," and he shrieked, "Ye shall be cut to pieces, and your houses shall be made a dung hill." There was to be a purge, a blood-bath, yes, a frizzling in the old dictator's frying pan. We have thought in modern times that this kind of thing is new, but no, it is as old as sin.

It was well that Daniel the prophet, a prisoner from ancient Israel, was at hand. His kingdom had indeed been "left to other people," for the Babylonians had sacked it and taken him and his fellows in chains to Babylon. This man of God was able to tell the King what the future held for his realm, and concluding his speech he claimed that the God he worshipped saw the end from the beginning, set up kings and deposed kings, and still had His way in the affairs of man.

With what bitter chagrin and reddening of eyes Nebuchadnezzar must have listened as Daniel in the course of his prophetic dissertation foretold, "After thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." Daniel 2:39, 40.

So the glorious Babylonian kingdom with its magnificent city astride the Euphrates was to be succeeded not by one, but by many kingdoms. Time would fail us to tell how Babylon went down, and the carnage that followed at the hands of the Medo-Persians; of the coming of Alexander the Great with his Greeks, and the later onslaughts by the iron monarchy of Rome. Heaven only could tell to the full the anguish and travail and slaughter resultant on the over-running of kingdoms by these different peoples. War indeed is the history of man, and there have been but brief periods when human kind have been able to live without the fear that their domains might be "left to other people." Peoples of earth today, especially in European lands, live in mortal dread of the future. The unbelievable cruelties, the sadistic brutalities, the scorched-earth policies of ancient times as kingdom overthrew kingdom, have been repeated in our enlightened times, only we have to confess, with greater barbarity and more inhuman passion.

Jesus warned men that a failure to accept His gospel would mean that "nation shall rise against nation, and kingdom against kingdom," and that this would be followed by pestilence, and famine, and desolation. We must confess that our failure to accept His counsel accounts for the present chaotic condition of earth. Contemplation of the waste and carnage of the two world wars of our time causes a sickening dread to lay hold of men who care to think, both rank and file. Will the kingdoms of earth now in control be "left to other people"—say perhaps to the mighty hordes of coloured races? Does Russia, with the great powers of the West, feel that she will soon be menaced by these threatening masses of humanity?

Will leaders like Macmillan, Krushchev, and Eisen-

hower, by inspiring the nations to wise and tolerant planning, be able to establish a world society, a brotherhood, in which the clamour of war will be no more? This is the question. All others seem insignificant when compared with it. Will the lead now being given end with the human family stepping into line in a determined march to that Utopia of which man has so long dreamed? The Bible answers once again. Daniel the prophet declared that the nations "shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43. What a gloomy prediction this would be if God had no further word for humanity! But there is word, yes, a glorious word, and it is for such a time as this.

Said the prophet, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people." Verse 44. How very much there is in that sentence, "the kingdom shall not be left to other people." The Christ has promised that He will make "war to cease unto the end of the earth." Psalm 46:9. He will not leave this kingdom to the incursions of vandal hordes with their pillage and plunder.

While we should pray for the success of every endeavour to prevent war, thank God we do not have to depend on mere human promises and human endeavours, but may confidently wait in a spirit of Christian optimism, knowing that "He shall reign." Does He not promise that "They shall not hurt nor destroy in all My holy mountain"? Further, He declares that there shall be eternal peace and security, for the righteous "shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:22, 23.



A FRIEND OF MINE who was travelling through from Australia to America on post-graduate work and specialized study, stopped off at Auckland, New Zealand for a day, and while there, visited the conservatory. While admiring the beauty and rich profusion of the variegated flowers, he remarked, "Wouldn't it be a glorious privilege to hear them sing?" We agreed that if our ears were tuned to hear, there would be arising all around us a grand symphony.

In the scala media of the cochlea in the inner ear, we have a marvellously constructed instrument called the organ of Corti. At the base there is laid down some 24,000 cords of varying lengths, each with its own rate of vibration, which enables us to distinguish tone and pitch, otherwise all sounds would seem alike; merely noise, loud or soft. Then arising from the floor or base of the cords, there are also 6,000 inner rods, and 4,500 outer rods, which act as receivers. Over these there is the damper or tectorial muscle, which screens out the sounds we do not wish to hear, much in the same way as the damper does to the piano. There may be noises all around us, yet in our concentration upon an interesting project, we may hear none of them.

This complicated musical instrument receives from thirteen vibrations per second in the low bass, to 55,000 vibrations per second in the high treble with a compass of twelve and a half octaves in the musical scale or about five octaves more than your cumbersome piano, and this in the space of less than a cubic inch!

At the forty-fifth octave or thirty-three octaves above the highest audible pitch of the human ear, we come into the range of another musical harp in the eye, which compasses the octave of light. This delicate, exquisitely formed instrument is said to contain a layer of thirty million rods and three million cones immediately beneath the retina, vibrating at different rates for light to play upon. The seven notes in music synchronize with the seven colours in white light, for it is now known that there is an affinity in the vibrations between them. When you gently hold down the middle C of the piano without making any sound, then strike the octave above to give a sharp, staccato note, the sustained lower silent key responds in ringing tones to the resonating vibrations. The after tones are not those of the original vibrations you hear, but those of the octave below. No other note in the musical scale responds in the same way as the octave.

Just so, the octave of light resonates to the octaves of sound, but is too faint for the human ear to detect it. Then the eye with its much more highly sensitized vibrations takes the field in the seven-hued colour scheme of the rainbow to form a perfect musical scale. Red is the lowest note in the bass, while violet is the highest note in the treble. Now we discover that in taking C as the bass tone of the octave in the red, F would correspond to green in the ascending primary colours of the rainbow, and it is significant that green is the predominant colour in nature. Professor Silliman in his *"Principles of Physics,"* says: "In the waving foliage of a large forest is said to be a single, definite tone of appreciable pitch. This tone is held to be middle F of the Pianoforte." It may be noted that there is a wide divergence between the number of vibrations of light and sound. Red has 434 trillions of vibrations

THE SONG of the TREES

THE VOICE OF GOD IN NATURE
REVEALED BY MODERN SCIENCE

W. E. Battye

per second, green 570 trillions, while violet has 740 trillions of vibrations per second, with the other colours ranging between. Of course we all realize today that by recognizing this law we are able to play colour music. Mechanical devices have been so delicately and intricately made that when Mendelssohn's "Spring Song," or Beethoven's "Moonlight Sonata" is played on the piano, the vibrations acting alone upon this electronic device, without any visible attachment between, have produced upon a prepared screen the warm light of morning glories, or the pale shades of moonlight scenes, corresponding to the tones of these wondrous harmonies.

All light is vocal, and the vivid colourings of nature revealed in earth and sea, cloud and sky, whether it be the fields of living green, or the purple in the cup of a violet; the colours caught in the spray of the ocean, or the variegated tints of a carnation; the golden sheen of a cloud, or the tiny bed of moss that grows by the brook—all are stored reflections of light and are but visible music. We have all seen the glorious symphony of the closing day in those gorgeously tinted cloud effects of changing hues rippling back and forth with rhythmic cadence through the musical scale, from the purple-reds, to the violet. It is no wonder that the Psalmist sings according to one translation, "Thou makest the radiations of the morning and evening to sing." Psalm 65:8.

Light is transmitted by a succession of ether waves oscillating at an amazing rapidity, and as the rising sun sends out its radiations over the earth, it literally sings, but our dimmed ears are not sufficiently sensitive to hear the song. In the past, we have thought these expressions of the Bible were merely poetic effusions, but we are beginning to understand them today as literal statements of fact.

May 1, 1960 SIGNS OF THE TIMES

The Psalmist says, "Let the field exult, and everything in it! Then shall all the trees of the wood sing for joy." Psalm 96:12, R.S.V. "The valleys also are covered over with corn; they shout for joy, they also sing." Psalm 65:13. Isaiah also enters into nature's harmonies of praise saying, "The mountains and the hills shall break forth before you into singing." Isaiah 55:12. And speaking of the perfection of the future state, he declares, "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isaiah 35:1, 2.

But even if we cannot hear these harmonies, we realize their effect upon our natures. Charles Darwin, in his early life, when wandering through the depths of a Brazilian forest, wrote, "It is not possible to give an adequate idea of the higher feelings of wonder, admiration, and devotion which fill and elevate the mind." Years later in life, when he had lost much of the consciousness of the divine through delving into material speculations, he said in recalling this statement with some regret, "Now the grandest scenes would not cause any such convictions and feelings to arise in my mind." What a tragedy! It illustrates the truth that an unused faculty even of the highest susceptibilities ultimately dies, but it also shows that nature's music has the power to bring us in touch with divinity.



We have all felt this depth of the sublime playing upon our hearts when witnessing the raging torrent in its awful grandeur, or viewing in silence the night with its myriad stars, the after-glow of a golden sunset, or the beauty of the ravine where nature has showered her copious gifts of fern and moss and flower, in wild sublime profusion. Who among us has not shared these depths of feeling with Wordsworth, who said, "The meanest flower that blows" could awaken thoughts "too deep for tears." The gleaming glory of mountains covered in snow, or the rich foliage of a tropical forest; the coming of the dawn, when the earth is awakened, and caressed by the sun's ceaseless fires in a thousand morning glories—all these have the power to move us in the spirit of adoration and reverence and worship just as we are moved by the rapturous strains of Handel's "Hallelujah Chorus." Why should the soul be stirred to unutterable depths by the rhythmical cadence of the ocean as expressed by Tennyson in his Hymn of the Sea?

*"Break, break, break
On thy cold grey stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me."*

But what is the meaning of all this? It is not a trick of the imagination! For beyond its effect we know that every piece of music requires a composer, and a skilled musician to play it. Banish God from nature, and all is dark and inscrutable. Place Him behind nature, and all is clear and resonates with life.

All nature sings, and we catch the echo of the voice of God in its visible music, impelling us to look beyond in the spirit of worship, to the Creator of these wonders. His notes of exquisite harmony are continually pouring forth from star and sun, cloud and stream, and from the broad face of the deep, unsleeping ocean to the shifting sands fretted upon its changeable shore. His music fills the Universe, and speaks to us in the jewelled heavens above us, and in every shrub, and fern, and flower, that spreads, and grows, and blooms, in the green valley beneath our feet. All utter their voice of melody and praise, and join the oratorio in the music of the spheres. It comes streaming into our hearts and distils into our souls—the most sublime emotion of exalted grandeur.

Long ago, the Apostle said, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Romans 1:20. Is it not significant that a beautiful voice singing over a tightly stretched membrane which has been sprinkled over with fine sand, or covered with a soft plastic substance, the sound waves acting upon it will produce shapes of ferns and flowers, trees and landscapes, always in symmetrical designs, never in an unorganized shape? Does it not suggest the words of the psalmist, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Psalm 33:6.

*"And wheresoever in His rich creation,
Sweet music breathes—in wave or bird or soul—
It is but the faint and far reverberation
Of that great tune to which the planets roll."*

Is

THE CHRISTIAN



Free from the Law?

ON careful thought it is evident that this controversial question may be answered either yes or no, depending on what we mean by the phrase, "free from the law," and also just what we include in the term "law." That the Christian is free from the laws of ceremonies and types pointing to the sacrifice of Jesus on the cross, and those relating to the services of the temple, goes without saying. For instance, it would be an act of unbelief, not faith, to shed the blood of a lamb now as a sacrifice for sin, or build a temple and re-institute the old services and annual convocations, because the One to whom all those things pointed has come and fulfilled them by His own sacrifice on the cross of Calvary.

Also the Christian has naught to do with the laws that had to do with the civil government of Israel as a nation, separate from other nations, of which laws there are many, infringement of which could lead to death by stoning. These things ceased to operate when Israel ceased to be a nation. Without doubt many of them have a very beautiful and spiritual application which carries over into the Christian church, and all may be studied with great profit by Christians, but we are free from them as literal laws.

But is the Christian free from the Decalogue, or Ten Commandments? In one sense surely he is. For instance, in Galatians 5:22, 23 we find very definite

proof of this. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Note, "against such there is NO law." That follows the statement in verse 18, "Ye are not under the law." So there are people, and we all may be among them, who are free from the law, all law, because there is no law against them. What a happy condition! Surely such a one can sing from his heart, "Free from the law, O happy condition!"

I drive along the highway or street in my motorcar. I keep to my side of the road, I give the correct hand signals, I give way to the driver on my right, I stop for the red light, and so on. No traffic police stop me, and freely and happily I go on my way. But let me presume on that freedom and drive on the wrong side of the road, ignore the red lights, break the traffic laws, and I will soon be in trouble, and possibly dire trouble at that! But am I not free from the Law? Yes, I am free from the law, or its condemnation and penalties, while I act in harmony with it. So it is that while I am led by the Spirit, and my life yields the fruits of the Spirit, God's law approves and I am free. In this way the laws of earth can help us to understand the laws of heaven.

In order that we may understand that the above does apply to the heavenly law, let us read Galatians



Motorists enjoy full freedom when they drive in the correct lanes marked out for them. Just so Christians experience true liberty when they walk in paths of God's choosing.

How Would You Answer If Asked This Significant Question ?

★ E. ROSENDAHL

5:19-21, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time

past, that they which do such things shall not inherit the kingdom of God." Here we read the fruits of disobedience. Taking again the figure of the motor driver, we have here the man who goes against the rule of the road. When we speak of the things of heaven, it means God's rule of righteousness, or the moral law of God. Speaking of the same thing, the Apostle says in Colossians 3:6, "For which things' sake the wrath of God cometh on the children of disobedience." Disobedience to what? Why, to the eternal, moral laws of God.

But then, I hear some say, Your question has to do with the Christian, the one for whom Christ died. But Jesus died for all. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2. He died for "the sins of the whole world." So it appears that the only difference between the sinner and the saint is that the one carelessly, or wilfully, or unknowingly rejects the loving sacrifice of God's Son, while the other humbly and gratefully accepts it, and thereafter is led by the Spirit in harmony with God's will, or the eternal law of love. He is free from the law because he keeps it, and his life is in harmony with its dictates.

Jesus came to set us free. He tells us so in John's Gospel, chapter 8:31-36. But the freedom spoken of here is freedom from the bondage of sin. That indeed is the glorious heritage of every follower of Christ. When He walked the earth He set multitudes free from the bondage of sickness and disease, thereby seeking to teach the dull hearts of men that He is able to set us free from the greater bondage of sin, that dire disease of the soul. His ministry is twofold in that by His death He frees us from the penalty of sin, death, and by His life He will free us from the bondage of sin in the life. Surely thus the Christian is free from the law.

But being free from the law does not say that we are not subject to God's law. We read in Romans 8:7 of some who are not subject to God's law, but it is not the Christian. "The carnal mind . . . is not subject to the law of God, neither indeed can be." True freedom is thus, as always, within the law, and subject to it. The carnal heart is the rebellious heart, the one following the dictates of the flesh, not of the Spirit. The spiritual heart or mind is subject to God's law, but free from its condemnation. If the reader will take the time to read carefully Romans 7:22 to 8:4, he will find very plainly outlined the battle between the law of sin and death which dominates the carnal heart, our natural bent, and the law of God, which we are told in the seventh chapter, is holy, and just, and good. Christ sets us free from the evil, and brings us into harmony with the good.

Thus the Christian is truly a free man. He is free from the bondage of sin, free from the condemnation of the moral law, but subject to that with which his heart is entirely in harmony, and which he loves.



WHY THIS Startling Age of Discovery

ROSS C. PIPER

WE LIVE in an age that largely has lost its capacity for honest, down-to-earth amazement and astonishment. Yesterday's seeming impossibilities are today's proud accomplishments. Tomorrow is just waiting to dazzle us with the achieving of some goal which has eluded man for centuries. Back in the days of Mr. Lloyd George, he felt that "we are rushing on at a giddy pace, covering the track of centuries in a year." If that were true of his day, what could be said of today?

We are being carried on at such a hectic pace that few of us, if any, so much as pause to take a backward glance to gauge the significance of the scientific strides we are now taking. The other week I was flying from Sydney to Melbourne in an Electra Prop-jet aircraft, when the Captain's matter-of-fact voice coming through the public address system gave us the flight details. We were cruising, he told us, at an altitude of 21,000 feet and at a ground speed of 400 miles per hour. Glancing around me at my fellow passengers I could detect no indication of surprise at this information. But for the drone of the turbines, we all might just as easily have thought ourselves to be relaxing at home in our favourite lounge chairs, as we enjoyed the light refreshments then being served. Such speedy travel is taken as the accepted thing these days.

As I thought back a little, though, this every-day experience really is amazing. From the dawn of history the fastest man was able to travel was limited to the speed of the horse. Nero could travel no faster than could Abraham who lived some 2,000 years before him. Coming forward another 1,500 years in history to the days of Columbus, we discover that man still could travel no faster, and speed of travel is a fairly good index of man's technological advance.

But in the year 1830, with the invention of the locomotive—the iron horse, as it was sneeringly referred to—man for the first time in his long history had broken the "oat barrier." The reception accorded this revolutionary concept in the field of transportation was indeed a mixed one. Indignant letters to the Editor appeared in the leading newspapers of the day denouncing this new venture as "the impracticable dream of irresponsible visionaries."

One genius discovered a new disease induced by the rapid travel on the railway—a full fifteen miles per hour! He declared that it was a notorious fact that "the brains of business men were so addled by the swiftness of the journey from Manchester to Liverpool that they often forgot what they went for, and had to write home to find out." Another told the harrowing story of one gentleman who became so impregnated with speed (twenty miles per hour) as the result of a prolonged train journey, that on alighting he dashed head foremost into an iron post, and shivered it to pieces. With such stories in circulation, it is not to be wondered that in 1843 a Council of Ministers came to the conclusion that railways were not a sufficiently safe means of transportation to permit of their being used by Her Majesty the Queen. And so the royal horses still maintained pride of position! And that was just a brief 117 years ago!

Today piloted sky vehicles are hurtling to the outer fringes of earth's atmosphere at speeds in excess of

1,600 miles per hour, while satellites and sputniks have been hurled out in the void beyond at speeds varying from 18,000 to 24,000 miles per hour! And we no longer are amazed!

Five and a half centuries before Christ, a prophet of God together with many of his kinsmen, was captive in a foreign land—Babylon. To Daniel, the God of heaven gave a panoramic view of the future course which history would take right down to the end of time. Little did Daniel know or understand of the significance of the words he penned, but as an old man, his life race nearly run, the Lord said to him: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

You and I today look on the fulfilment of this divine prophecy. In our day knowledge of the arts and sciences has been tremendously increased. Up to the nineteenth century "the inexorable wheels of time ground slowly over the scientifically stagnant years." Man's way of life had varied but little with the passing of the centuries. Education was but very elementary. A. M. Hodgkin, in his *"The Witness of Archaeology,"* has stated that "the Babylonia of the age of Abraham, was a more highly educated country than the England of George III."

History tells me that George III reigned from 1760 to 1820, and Abraham at the call of God journeyed forth from Ur of the Chaldees 1,900 years before



THE WONDERS OF OUR DAY and THEIR MEANING

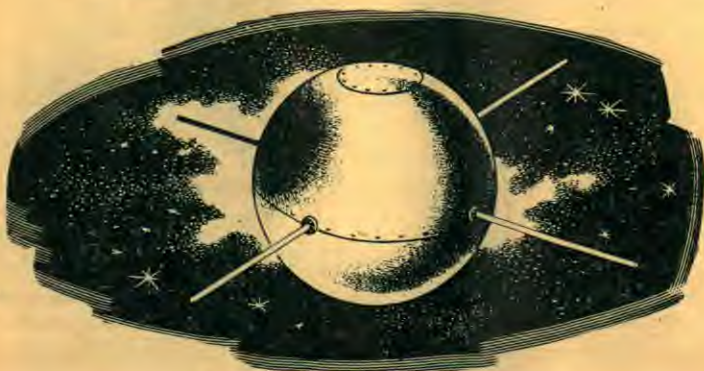
Christ. Thus two and a half millennia dragged by without any record of the pushing back of the horizons of man's thinking. But during the last century, "the customs and habits of many generations have been swept away like a village of log cabins in a forest fire. Upon their ashes has been erected the colossal structure of twentieth-century civilization. Scientists, chemists, explorers, engineers, with minds aflame with new knowledge, and fired with zeal for ever wider conquests, have combined to create this modern world of wonders."—*"This Mighty Hour,"* page 156.

Has this fact any meaning? Is it but a coincidence in the course of history that all these startling happenings should occur in the day and age in which you and

I live? It is our profound conviction that we live in the days spoken of by Daniel the prophet as "the time of the end," and that the tremendous forward surge in every field of knowledge but gives added emphasis to this sobering thought.

Without doubt knowledge has been enormously increased in our lifetime, but as we pause to assess to what purpose it largely has been devoted, shamefacedly we have to admit that much of it has been prostituted to the destructive arts of war. It has well been said by J. H. Oldham: "Instead of being master of the world, man is in danger of being enslaved to the machines he has invented, and of being the plaything of forces he has brought into existence. Having set out to be the architect of his own destiny, he has become increasingly a problem to himself."

We fail very often to assess the size of this problem. Take the matter of nuclear weapons. Right up to the end of the World War II, the most destructive weapon we had was the block-buster bomb with an explosive force of six tons of TNT. But to measure the explosive force of the atomic bomb which hastened the end of hostilities, scientists had to invent the term "kiloton," which means one thousand tons of TNT. But as J. Lewis Powell, a foremost lecturer in technology has declared, "Before anybody could write it without having



to look up how to spell it, somebody invented the H-bomb which made the kiloton relatively obsolete. A kiloton was now as useful as a unit of measure, as ounces would be to weigh elephants!"

Mr. Powell went on to state that now we measure the destructive potential of our thermo-nuclear weapons in terms of megatons. A megaton, he points out, is the equivalent of one million tons of TNT, and remember that the potential destructiveness of an H-bomb consists of many megatons. Of course it is difficult for us to visualize or to gain any concept of how big a megaton really is. If you had a goods train made up of trucks fifty feet in length, and into each truck you loaded fifty tons of TNT, by the time the train was 200 miles in length, you would have a load of just one megaton!

But progress, if such it can be called, has not been limited to the development of the arts of war. When God told Daniel that knowledge would be increased in the last days, He had far more in mind than the tremendous technological revolution we have witnessed in our lifetime. Now, as always, spiritual values are of vastly more importance than all the materialistic concepts in the whole wide world. While it is true that we live in an age of considerable scepticism, never has there been so much Scriptural knowledge available to the enquiring mind.

Up until fairly recently there were many grounds on which some doubted the accuracy of the Bible record. But along came the great archaeological era which swept away these doubts by the remarkable confirmation to the truthfulness of God's Word which was unearthed by the scientists' picks and shovels. Then, too, sections of the Scriptures, particularly prophetic portions, which up until our day remained meaningless riddles have now taken on fresh significance. Daniel was told his book would be sealed until the time of the end. Today it can be read and understood by any

truth-seeking Bible student. Why? Because we now live in "the time of the end," and Daniel's prophecy has a special application to this crisis hour of earth's history.

Then take the tremendous advancements which have been made in the field of transportation. Has this come about just so that many could "run to and fro" over earth's surface for no particular purpose? Not at all. Speaking to His disciples, Christ declared to them: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. God has a particular judgment-hour message which must go to "every nation, and kindred, and tongue, and people," and the King's business demands haste. Time is fast running out so He has provided for His messengers the means of transportation which enable them speedily to encircle the world with His message.

And it is to the same end that we today have our truly remarkable modern means of communication. God doubtless foresaw that with the national and ideological differences which would shut off whole sections of mankind behind iron or bamboo curtains, some other means would have to be devised to carry salvation's good news. And so today we have the radio and television which penetrate where the missionary cannot go.

Yes, there is a profound reason for this tremendous increase in knowledge which we currently witness on every hand. This startling age of discovery proclaims to all who will heed, that time is fast running out, for when the gospel witness has been sounded to all men, "then shall the end come." God today is sounding His last message of mercy to a world which soon must face its Maker. Acceptance now of Christ as one's personal Saviour ensures an eternity of uninterrupted happiness. Neglect of His call means the darkness of oblivion. The issue is as simple as that, and the decision must be yours. "Choose you this day."

Salute to

MOTHERHOOD

Whatever else May brings to us, it gives us the opportunity of devoting one special day to thinking about God's choicest gift to mankind—mothers. In their own way ALL mothers are special, but on this Mothers' Day the thoughts of our nation go out in a particular way to our gracious Queen who personifies all that is best in motherhood. With sincerity we pray, "God save the Queen."

And after all, there is something in every true mother which claims kinship with heaven. God and mothers work very closely together. Someone has well written, "The exquisite and incomparable beauty of motherhood is just a little less than divine."

The glory of true mothers lies in their self-sacrificing love, their wonderful gentleness, their untiring devotion. Without doubt, the greatest human influence God uses in helping forward the kingdom of righteousness on earth is that of godly mothers. If you have enjoyed this benediction upon your own life, take the time on this day devoted to her, to tell her what she means to you.



OUR

Changing World



PROBING THE UNIVERSE

A massive radiotelescope is in course of construction in the United States of America and its makers hope with its aid to solve a number of age-old questions concerning the universe. Its saucer-shaped antenna, 600 feet in diameter, is the largest ever built to tune in on signals created by the stars and planets. With its aid man should be able to probe out into the distant recesses of space some nineteen times farther than the world's largest optical telescope will currently enable him to do.

"GET RID OF GOD!"

The prominent British biologist, Sir Julian Huxley, recently was invited to address a scientific congress held at the University of Chicago. During his speech in which, according to one observer, he "overstepped his authority as a biologist," Sir Julian advised mankind to "get rid of God." Huxley, a leading evolutionist and a self-avowed atheist, predicted the death of supernatural religions and the rise of a belief in science and scientific reason. According to Huxley, religions are only "organizations of human thought through which man seeks help in coping with a difficult world."

SPIRITUAL HEALING

At the recently held third International Conference of Spiritual Healing, the close connection between physical and spiritual well-being was constantly stressed. Dr. William S. Reed, a Christian surgeon, stated that more and more doctors "are coming to believe a

large percentage of patients need spiritual uplift for their complete wholeness and health. I believe that Christ ordained both spiritual and medical healing, and therefore there should be a partnership between the pastor and the physician in dealing with all the ills of mankind." Dr. Reed suggests that religious magazines should be found in every Christian doctor's waiting room.

ENCYCLOPÆDIA OF SIN

A 928-page encyclopædia of sin has been published by a group of Roman Catholic scholars in Rome. Its purpose, as explained in the preface, is to remind men of the traditional concept of sin "because one cannot otherwise explain history nor give an orientation to life." The preface also cites Pope Pius XII's statement that "the greatest sin of the world today is that men have started to lose the sense of sin." The book seeks to apply ancient principles to modern problems such as traffic-law violation and communism.

MOSCOW RADIO ATTACKS PREACHER

A Moscow radio broadcast sharply attacked a Seventh-day Adventist preacher living in the Adygei autonomous region. It accused the preacher of "extorting" money from the faithful so that he could live in luxury. It also denounced him for "keeping his congregation from doing their daily work." The Moscow station earlier made similar charges against a Baptist minister living in Estonia. Meanwhile, the station

has charged a Baptist group with corrupting youth by teaching them religion. The station said this has had such a strong effect on some young people that they have left the Communist youth organization.

SPEEDY LETTER DELIVERY

Sending first class mail by air is already too slow and cumbersome for some. One overseas postal department is experimenting with a system by which you write or type your letter, and post it in an ordinary envelope. In the post office the letter is scanned by a machine that sees through the envelope, and electronically transmits the contents to its destination. There it automatically drops into another envelope and is delivered in the next mail. No human eye has seen the private letter which can cross a continent in a moment of time.

IN BRIEF

Iris refuse to grow near the equator, but some varieties bloom at the edge of the Arctic. . . . Last year the world's population rose by 90 million people—equivalent to a nation the size of Japan. . . . Witoto (Upper Amazon) women go back to work the day after they have had a baby. The fathers, however, rest for a week or more in their hammocks. . . . Europe's only hospital devoted entirely to plastic surgery is owned and operated by the Finnish Red Cross. . . . Rolling pins date back to the year 1400 in England. . . . Hereditary privileges of the Dame of Sark, a small British island, include being the only person allowed to keep a female dog. . . .



AS I EMERGED from the sick room into the spacious corridor of a large hospital, I gave the attendant nursing sister some parting instructions and turned to go. As I did so an anxious looking couple took a hesitant step forward. Both wore the haggard countenance born of an all-night vigil over an ailing loved one; here despair mingled with weariness, anxiety and care, and yet a gleam of hope revealed itself in the words of the husband when he spoke.

"How is our son, doctor? Will he live? Will he be all right?"

"Yes, your son will be all right. He has turned the corner, and there is no reason now why he should not make a full recovery."

"Thank God for that!" They both spoke together. Suddenly the young mother burst into unrestrained tears of relief.

"You had better go home now," I said. "You both need some rest."

As I went on my way to make other less important calls, I could not help thinking of that dear little boy who lay sick in hospital; a helpless little fellow with a dangerous fever, who had battled through the night against death itself. How fortunate that the wonders of modern medical science have given us the resources,

the drugs, the techniques of medicine to save such little ones as these in their hour of need.

I thought, too, of the parents, anxious and distraught, battling through the night with fear, daring not to go home lest the crisis should take their child, and they would not be there to know it; hoping against hope, lest the physician should make a mistake, or the drugs be insufficient to quiet this virulent infection.

The father's words lingered in my mind. He was a man I knew fairly well, for I had had quite a little to do with him. He was a busy man of affairs, a man with many interests—a business to direct, community affairs to attend to, public meetings he must be present at. Nor was this delightful little boy his only child, for there were several others in the family. At practically any time there must have been many, many things to engage his attention. But during this crisis all other things were put aside, and but one supremely important thought was in his mind—"Will my son be all right?"

Such is the nature of parenthood, is it not? All of the rest of the flock may be well, and no thought is taken of them. But let one be ailing, and then the others are forgotten, self is forgotten, and the only thing in life that matters is whether the ailing one will be all right.

Will MY SON LIVE?



Dr. L. W. Lambert

It was so with parents way back in another age, and the Christ told about them in a parable now known as the parable of the prodigal son. Here was a child who ailed, not physically, but spiritually. Here was a lad whose attention was focused upon riotous living, a lad who was ready to cut the ties of family relationship in order to enjoy the benefits of worldly riches, which were not yet rightfully his. He had lost his vision of the higher things of life, and was dangerously sick—spiritually.

And can't you just imagine the anxious parents lying awake at night, week in, week out, year after year perhaps, wondering about him. The older son, we are told, stayed at home and caused his parents no anxiety. But the erring one—what of him? What was he doing? Was he well, or was he ill? Was he turning his gaze heavenward, or was he following the easy way to sin and destruction? Can't you hear the parents praying, and asking God in their anguish, "How is our son, Lord? Will he be all right?"

And by and by, these parents were rewarded when their son repented and came back to the family fold. He had turned the corner, the danger was past. So great was his parents' joy at his recovery from the sickness of sin, that a public feast was prepared to celebrate.

There is yet another family where this drama has been repeated, and is being repeated every day of earth's history. The father of this family is God, and we are all His children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1. Again in verse 2, we read, "Beloved, now are we the sons of God."

And there is a sickness which has struck at the roots of this family of God's. It is called sin, and it is a sickness that kills. "The soul that sinneth, it shall die." Ezekiel 18:4. "The wages of sin is death." Romans 6:23. This is a disease that eats away like a canker worm at the soul, and its end result is inevitably death.

But in this case there is more than one member of the family affected. "For all have sinned, and come short of the glory of God." Romans 3:23. That must include you and me.

Has any medicine been devised to counteract this deadly disease? The divine record tells us in 1 Peter 2:21-24, "Christ also suffered for us, . . . who did no sin, neither was guile found in His mouth. . . . Who His own self bare our sins in His own body on the tree, that, we being dead to sins should *live* unto righteousness." Also, we read: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:21, 22.

And so there certainly is a magic potion which can cure us in spite of the deadly nature of sin. By dying, though sinless, Christ paid the price of our sins, and they now can be blotted out and made as if they had never been. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

But the medicine is no good on its own—and it is the same with any physical disease. There is another element necessary to the recovery of any sick person, and it is known as "the will to live." I have been reminded of this in a number of cases. Well do I remember a truck driver who was injured in a highway accident. This man got past the critical stage and was making a good recovery when he learned that his off-sider in the truck had been killed. Blaming himself, he lost the will to live, and although he was well out of danger by then, his condition steadily deteriorated until he died. Amongst aboriginal tribes there is a custom of "pointing the bone." Superstition is so strong, that the victim believes he will die. So firmly does he believe this that he loses the will to live, and consequently he dies.

The sinner must have the will to accept Christ's sacrifice in order to live eternally, and this necessarily involves repentance. "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3:19. "Except ye repent, ye shall all likewise perish." Luke 13:3. There are no two ways about this—if any haven't the will to live, to accept the medicine that will bring healing, then death is their inescapable portion.

Many have repented, and they shall have life everlasting. But what of you? What of me? Does it matter anyway? Does anyone care? Is there an anxi-

(Concluded on page 19)

Signs

COUNSEL CORNER

Conducted by
Pastor WILLIAM A. FAGAL
Director, "Faith for Today"



Viewed every Sunday, Sydney, TCN 9, 2.30 p.m.; Melbourne, HSV 7, 1.30 p.m.

BACKSLIDING

What do you think about backsliding? I know it is real because unfortunately I have experienced it.

There is no question about backsliding's being a real experience, for the Bible refers to it frequently. However, while it warns us that individuals can lose their way and fall back from the rich experience of serving God, the Bible also assures us that there is hope for the repentant backslider. No matter what our sins may be, God is ready to forgive if we come to Him with sincere repentance, earnestly asking for forgiveness. In Hosea 14:4 we read, "I will heal their backsliding, I will love them freely." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. According to Jesus there is joy "in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7. What wonderful hope these texts hold out to the prodigal desiring to return! Because of the great love of God and the provisions He has made for forgiveness, no backslider should feel that his position is hopeless.

PUT GOD FIRST

Seven years ago my husband and I were out of a job, with no means of support. We prayed a great deal about it and finally obtained a janitor job, where we have worked ever since. Recently we became convinced that we should keep the Sabbath of the Bible—the seventh day of the week, from sunset to sunset, and we have been endeavouring to do this faithfully. Now we find that during the short days of the year, which will start in the autumn, we will have to work about an hour and a half on Friday evening after sunset or else we will lose our jobs. Don't you think that some concession could be made for us for that short period so that we could continue to keep our jobs and yet be true to our convictions?

The Bible is very specific in enjoining us to be careful about the observance of the Sabbath day. Ancient Israel was instructed to keep the Sabbath even during the busiest times of the year—the time of planting and the time of reaping, the principle being that no secular work should be allowed to interfere with God's time. You do not now see how it would be possible to obey

God's commands and still retain your jobs. Neither do I. But I can bring you God's promise: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. It may well be that God has something better in store for you than what you now have, but which can be given you only as you are faithful to Him. It may also be that this is a test God is allowing to come to strengthen you spiritually. Perhaps you may even be called upon to pass through deep waters; but no matter what comes, be faithful to God first. He will reward you, and you will never regret having served Him with all your heart. It will take prayer and faith for you to do it, but be true to your conscience.

CIVIL AND RELIGIOUS MARRIAGE

My husband has divorced me and has remarried. I have been very much upset by this, especially seeing he is a strong church member. His reasoning to me is that I should face up to the fact that no real marriage ever existed between us because we weren't married by a minister, but at the Registry office. Is he correct?

It is your husband who should face up to the fact that no matter who performed the ceremony, he was legally married to you just the same. The Bible gives no specific instruction as to just who is to perform the marriage service or just what phraseology is to be used. Naturally most Christian couples want to be married by their ministers, and it is a privilege in such a service to request the blessing of God upon those entering marriage. However, a religious service is not mandatory, and a couple is just as much married if the service is a civil one. It would appear that your husband is seeking an excuse to condone an action which he must feel to be wrong.

THE CHURCH CHRIST FOUNDED

Was the Catholic Church the one which Christ established? If not, what is the name of the first church founded upon the earth?

The churches which go by modern names have been developed historically since the time of Jesus

Christ and the apostles; therefore no church today could rightly claim that Jesus Christ established or founded it. Christ did set down principles for His church, all of which are recorded in His Holy Word. Those who accepted these principles in the days of the disciples were referred to as Christians, being first called by this name in Antioch. During subsequent years, following Christ's ascension and the ministry of His apostles, a gradual falling away from the purity of the gospel took place, introducing traditions and pagan practices in the name of Christianity. The prophet Daniel, some six hundred years before, saw this in vision and recorded it; the Apostle Paul could see this "falling away" even in his day. See 2 Thessalonians 2:3-7. For many centuries thereafter, some of the truths of God's Word seemed lost in obscurity, although even through the darkest times there were always faithful people who clung to the truths of Christ's pure gospel. According to prophecy, in the days preceding the second advent of our Lord a re-establishment of Bible truths is to take place, and many people will return to the truths as lived and taught by Christ Himself. In judging whether or not to unite with a church, it is all-important to consider not so much its claims to date back to the period closest to Christ, but rather to compare the teachings of the church with those of the Bible.

BURDEN FOR SOULS

I have a great burden for souls and have the feeling that everyone I come in contact with should be told about Jesus and His love, yet I know that it is impossible to tell everyone. However, there are Bible texts that indicate that we are held responsible for the soul's salvation of those with whom we come in contact, and I am puzzled as to how I might discharge my duties toward them properly.

Undoubtedly God has put this great love for souls into your heart, and you can be a co-worker with Him in making known the wonders of His love. This can be done not only by the spoken word, but by your actions, your attitudes, and even by your minutest business dealings. However, God has not committed the matter of others' salvation solely to you. He, too, loves them and wants to see them saved. He will make up for your deficiencies and give you opportunities to co-operate with Him in reaching lost souls. You are doing your part when you let others know, in an appealing way, what Jesus has done for you and what being a Christian means to you.

SCIENCE AND SCRIPTURE

One of the members in our Men's Class is a scientist, and in our weekly class discussions he tends to question the Bible's divine authority. This has upset me, not because it would sway me, but because it might undermine the faith of the others in the class. I have always spoken up and believe that I have succeeded, to some degree, in swaying this man back to the Bible on some points. Should I continue these efforts, or should I leave the matter to the minister?

Perhaps the man in your class is very sincere, but he may also be sincerely misinformed. By all means

continue to witness for your faith and do all in your power to negate any influence which would undermine the faith of others. A number of the great scientists of our time have come to realize that true science and Scriptural verities are not at odds. So keep on trying to help this man. It may take much study and prayer on your part, but God will be with you. First Peter 3:15 gives excellent instruction for all of us to follow: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

CAN A HOUSE BE CURSED?

Do you believe there can be a curse on a house? My husband and I bought a house in the country and remodelled it. He died suddenly while working on the interior. Since then I have learned from my neighbours that the history of the house includes one tragic death after another. I am living here alone and shall appreciate your counsel. Do you think I should move?

The Bible teaches, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34: 7. For this reason, I could not believe that God permitted your husband to die just because he was working on the interior of an old house in which a number of other people have died. Superstition often rules the lives of those who are not acquainted with God's Word, and this seems to be the case in the counsel given you by your neighbours. Christians have the right to place their lives in God's care. Read Psalm 91 before making any decision to sell your house and move. If you have placed your life in God's hands and keep close contact with Him, you need have no fear. As you practise faith and confidence in God and do your best to be a blessing to those around you, your house can be known to others as a place that radiates Christ's love and care rather than the death and gloom which some now attribute to it.

WILL MY SON LIVE?

(Concluded from page 17)

ous father watching outside the sickroom through the night, desperately wanting to know whether we shall live or die? Let us go to the divine record again. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

After all, would Jesus have provided the remedy in the first place, if He were not anxious to effect a cure? Yes, Jesus cares for you and for me, and His heart is bowed down in sorrow while ever we remain in sin. "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. He is just as anxious as any earthly father to know that his son "will be all right." It remains only for us to make the choice.

The SABBATH the Disciples Kept

Carlyle B. Haynes PRESENTS THE FOURTH ARTICLE OF AN IMPORTANT SERIES

THE APOSTLES of Christ did not change the Sabbath from the seventh day to the first. No such change was made in their time.

We have already seen that Christ did not change the Sabbath. He kept the seventh day. He never so much as even mentioned Sunday.

The early Christian churches knew nothing of any change in connection with the Sabbath. They were, without exception, observers of the seventh day.

Hence the observance of any other day than the seventh as the Sabbath is unknown in the New Testament. It contains no record, it makes no reference, to such a transaction.

The only Sabbath known or taught or commanded or referred to in the Bible is the seventh day. Sunday observance by Christian believers is of later origin than the times of the Bible. It cannot be found there.

The Sabbath of the New Testament is the Sabbath of the Old Testament, the Sabbath of Christ, the Sabbath of the disciples, the Sabbath of the early church, the Sabbath of the whole Bible, the only true Sabbath, the seventh day.

Indeed, the New Testament does not even contain the word "Sunday." It is never once referred to in any connection whatever.

The New Testament does refer to "the first day of the week," giving it no name at all.

It does not call the first day of the week a holy day. It does not speak of it as the Lord's day. It does not refer to it as the Sabbath. It gives it no sacred or holy name.

The New Testament contains no command for keeping Sunday, no reference that anyone ever kept Sunday.

Then, too, the Bible "first day of the week" and the present-day Sunday are not identical.

All Bible days begin and end at sunset. The Bible "first day of the week," therefore, begins at sunset Saturday night and ends at sunset Sunday night.

Sunday now begins and ends at midnight. Sunday now is not the same at all as "the first day of the week" then.

While the New Testament mentions the first day of the week, it does so only eight times, and says nothing in connection with any of these references about keeping it as a holy day.

The disciples of Christ kept the true Sabbath, the seventh day. They were accustomed to preach on that day, to congregations sometimes of Jews, sometimes of Gentiles. One such occasion will be found recorded in Acts 13:14-16.

The sermon Paul preached upon this Sabbath day will be found recorded in Acts 13:17-41.

The following Sabbath Paul preached to the Gentiles in the same city. (Acts 13:42-44.)

Another record of Sabbath preaching by Paul will be found in Acts 16:11-13.

He preached on three separate Sabbath days at Thessalonica, and the record of this will be found in Acts 17:1-3.

When Paul went to Corinth, it was his custom to preach every Sabbath, and he remained there for eighteen months. (Acts 18:4, 5, 11.)

Thus the New Testament discloses that it was the custom of both Christ and His apostles to observe the seventh day as the Sabbath, to speak of it as the Sabbath, to preach on that day, and thus to honour it with their sanction and approval.

The attitude of the apostles toward the first day of the week can be discovered by a study of the passages in which this day is mentioned.

Here are the only times in all the Bible that the first day is mentioned: Matthew 28:1; Mark 16:1, 2, 9; Luke 23:56 together with 24:1; John 20:1, 19; Acts 20:7, and 1 Corinthians 16:1, 2.

Here, if anywhere, must be sought whatever authority for Sunday sacredness there may possibly be in the Bible. For those are the only passages which even refer to the first day.

These passages unite in declaring that the resurrection of our Lord took place on the first day. That is made very plain.

Observers of Sunday claim that the fact of Christ's resurrection on the first day of the week brought about a change in the Sabbath, and transferred its observance from the seventh to the first day of the week.

If that be so, then these passages will say so. But they do not say any such thing.

An examination of these passages, the only references to the first day in the Bible, reveals that they are significantly silent about any change of the Sabbath.

These passages speak of the Sabbath, that is true, but they are scrupulously careful to discriminate between the Sabbath and the first day of the week. They make it plain that the real Sabbath is the day before the first day of the week.

They give no sacred title to the first day. They do give such a sacred title to the seventh day.

They do not say Christ or His apostles rested on the first day.

They say nothing about any blessing being placed on the first day.

They do not tell us Christ said anything about the first day, either as a holy day or otherwise.

They give no precept or command or admonition to keep the first day.

There is nothing in any of those passages, the only ones in all the Bible which refer to the first day at all, which declares that the first day is to be considered by the followers of Christ as anything more than the ordin-

any week day it is called when it is spoken of as "the first day of the week."

Hence there is no evidence in these passages to lead any follower of our Lord to believe they contain any authority at all for Sunday sacredness.

Instead of it being true that Jesus blessed and hallowed the first day, the fact is He never even mentioned the first day. He did not once take its name upon His lips, so far as we have any record.

That is how much evidence there is in the Bible for Sunday observance. Just none, literally none.

It is supposed by some that Paul had reference to the change of the Sabbath when he wrote to the Colossians: "Let no man therefore judge you in . . . respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2:16, 17.

But Paul was not referring here to the seventh-day Sabbath. He was speaking of the ceremonial sabbaths.

The ceremonial system of the Old Testament had many festival days, holy days, annual sabbaths. That system, "imposed on them until the time of the reformation" (Hebrews 9:10), had passed away with Christ, whom it had foreshadowed. The believer in Christ was not, therefore, to return to its types and shadows.



He did not need to observe its seven annual sabbaths (Leviticus 23:4, 24, 32), all of which were to be kept in addition to or "beside the Sabbath of the Lord." (Leviticus 23:38.)

As these ceremonial and ritual observances were no longer binding, the Christian believer is, in this passage in Colossians, exhorted not to permit any man to judge him in these things.

This passage has no reference at all to the seventh-day Sabbath of the Lord.

It is thought by some that the expression in Revelation 1:10, "I was in the Spirit on the Lord's day," affords some evidence for Sunday sacredness. It does not.

This verse says nothing as to which day of the week is "the Lord's day," and consequently we are left to determine this from other passages in the Bible.



Christ knew that at His death, the old law of ceremonies and types would be terminated. But never in His entire ministry did He even suggest that there would be any change in the binding obligations of the Ten Commandment Law, enshrined in the heart of which is the Sabbath commandment.

Study with me a minute, and see which day the Lord claims as peculiarly His own.

Jesus said: "The Son of man is Lord also of the Sabbath." (Mark 2:28.) Then the Sabbath is "the Lord's day."

(Please turn to page 31)



Happy, healthy, carefree children on Mussau Island revealing the transforming power of the Bible on human lives.

What the BIBLE Can Do for You

ARTHUR S. MAXWELL Tells of the Life-Changing Power of the Word of God

IN 1931 two young men landed on the sandy shore of Mussau, a small island in the South Pacific. They had gone there fully aware that the inhabitants were notorious for their savagery and licentiousness.

Born and bred on a neighbouring island, they had had none of the advantages of Western culture. Their education was limited to what they had received in a mission school. Their language was pidgin English, and the only book with which they were in any way familiar was the Bible.

All they had to offer their neighbours on Mussau was the message of the Bible as they understood it. Yet within ten months the entire population had turned to God. Churches were built. Schools were established. Evil habits were discarded. A passion for cleanliness seized the people.

Shortly thereafter a British government official visited the island and wrote his impressions to the missionary society involved: "I am astonished at what I have seen," he said. "I cannot realize that such a change is possible. The people have taken hold of your religion with a fervid zeal that cannot be described, but must be seen to be appreciated. I have never seen, read, or heard of such a movement before. What is it that you have done to the people? They are changed. They seem to be now living for something which I cannot understand. I took a case of tobacco over with me and it was returned unopened. Betel-nut chewing is not seen anywhere. I marvel and say it is a miracle."

It was a miracle. And it was wrought by the power of the Word of God—power that operated des-

pite the poor quality of the language and the inadequacy of the education of the messengers.

Famous Pitcairn Island, home of the descendants of the mutineers of the *Bounty*, is another shining example of the Bible's life-changing power. Though once the scene of shocking crimes, it has become renowned throughout the world for the uprightness, integrity, and cleanliness of its people. Today it has no crime, no police, no gaol, no alcoholics. The reason? Fletcher Christian's Bible, still to be seen on Pitcairn.

Today the South Seas are studded with atolls large and small where similar transformations have taken place. Many were brought to the attention of the world as a result of the war in the Pacific. Hundreds of Australian and American servicemen, cut off from their units by enemy action, discovered to their surprise that many of the natives were not savage cannibals as they had supposed, but godly, noble, self-sacrificing Christians.

In his book *"The Bible Speaks,"* Dr. Francis Carr Stifler, Public Relations Secretary of the American Bible Society, tells the story of Stanley Tefft, who was shot down in the South Pacific. With six other marooned airmen he was guided by some of these brave but gentle people through the Japanese shore patrols to a hideout where they remained for eighty-seven days before escape became possible.

"The first thing they did," Tefft said, referring to his new-found friends, "proved to be the best. One native, who spoke pretty good English, handed us a Bible—it was one that some missionaries had given him years ago when they came to the island. Every night we had a religious service. . . . Those were the only moments when I forgot my wounds, my tormented

nerves, my starving tissues. . . . For these natives do not simply have this Bible in their hands. They have it in their hearts. They are living it. They are as gentle and thoughtful and clean-living as any church folks you ever saw. God had become from the pages of that Book very real to them."—Pages 91, 92.

In the Solomon Islands, says Dr. Stifler, a soldier sought out a quiet spot just off a jungle trail. As he took out his Bible and began to read, a huge native appeared, club in hand. Instead of raising the club, however, the native pointed to the soldier's book. "That Bible?" he asked. When the soldier said Yes, the native took it from him, reverently read aloud a chapter from Isaiah, and with a smile walked away.

In 1852 a missionary named Snow landed on the island of Kusaie, between Tarawa and Saipan in the Carolines. At that time it was a place of unspeakable horrors, but Snow patiently reduced the native language to writing and began to translate the Bible into it. Ultimately the whole Bible was printed in that language by the American Bible Society. Dr. Stifler reports an interview with the king of Kusaie, John Sigrah.

"How many murders a year now?" he asked.

"There has not been a native murder in my lifetime," said the king—and he was now sixty years old.

"Well, then, how many minor offences? How many cases of detention in your gaol in a year?"

"Gaol?" exclaimed the king, 'but there is no gaol.'

"But you must have some place to put the tipsy ones."

"But there is no drinking on Kusaie," was the answer. 'No native has been known to taste alcohol in the past thirty years.'

"Marriage is a sacred thing in Kusaie. Divorce is unknown."—*Ibid.*, page 94.

Every missionary could tell similar stories of deliverance through the power of the Bible. So could every evangelist. Ask Billy Graham! For it is a remarkable fact that whenever the message of this Book is preached or read or discussed, no matter where, or by whom, its dynamic words begin to take effect.

Sometimes no missionary or evangelist is involved.

Not long ago, in a certain South American country, an intolerant church official tore up a copy of the Bible and threw the fragments into a tributary of the Amazon. Several miles down the river they were seen by an Indian, who picked them out of the water, dried them, and read their message. His heart was touched. He told his family and friends. Some months later when a missionary reached this place he found upwards of four hundred people eager to know more about God. Many of them became Christians, leaving all the sadness and darkness of heathenism behind them for ever.

I recall meeting a man who handed me a small, well-worn, paper-backed copy of the Gospel of John. "This changed my whole life," he told me. Once he had been a confirmed drunkard, but one day, as he staggered down the street, a little girl handed him this book. He read it and gave his heart to God. Later he joined a church, of which he became the deacon.

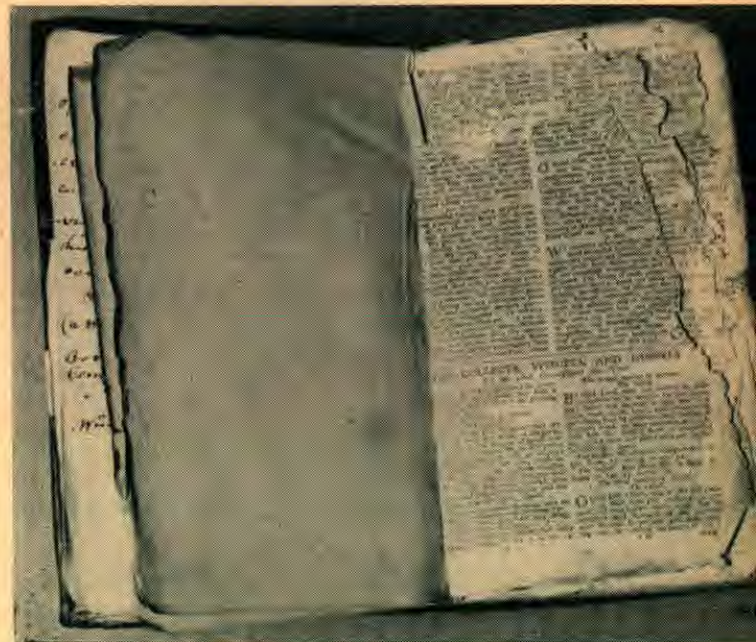
Early in 1958 a young man told me that he, too, had been a drunkard, a terror to his wife and children. But he had found the Word of God in a copy of the SIGNS OF THE TIMES which had been thrown into a

wastepaper basket. Curiosity made him read it. And he read on until his life was changed. He is now a church member, holding weekly Bible studies in his home with a dozen of his neighbours.

"I can bring you," said H. L. Hastings, "not one man, or two, or ten, but men by the thousand who will tell you, 'I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book! . . . He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision, that joy has inspired his heart, and that his mouth is filled with grateful song.'—"Will the Old Book Stand?"

This same wonderful life-changing power is in every copy of the Bible. It is in every version, every language edition. It is in your Bible. And it is available for you whenever you want it.

In your hands at this very moment is a source of divine energy greater than you have ever encountered before. It can make you a better man, a better woman; it can deliver you from your besetting sins; it can give you victory over every temptation; it can enable you to live a noble, beautiful life; it can help you to set an



Tattered and torn, but still the Word of God, the famous "Bounty Bible" has revealed on historic Pitcairn Island what the Bible can do for needy men and women.

example of gracious Christian godliness before your children, your neighbours, your friends.

How can you release this power and channel it into your life? Very simply. Just open the Book. Begin to read it in a spirit of reverence, humbly seeking after truth. Then without your realizing it, the power will begin to flow as you study God's Word.

WHAT

Your BIBLE Says

ABOUT

*See, the Lord appears in view;
Heaven and earth before Him fly;
Rise, ye saints, He comes for you;
Rise to meet Him in the sky.*

—Thomas Kelly.

POSSIBLY the most thrilling declaration in the whole Bible is that magnificent assertion of our Lord in the Apocalypse: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1:18. A redeeming, risen, reigning Christ is the Christian's title-deeds to everlasting life. "Because He lives, I, too, shall live!"

Why is the second coming of the Lord called "that blessed hope"?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:13, 14.

The second coming, as such, is not "that blessed hope." It is the purpose it achieves, the programme it initiates, and the promises fulfilled by it, that constitute our hope. If there were no resurrection, the second coming would have significance only for those who were actually living when it occurred. But the fact that when our Lord returns, all who sleep in Him will be raised to glorious everlasting life, constitutes it the comfort of the whole Christian church. See 1 Thessalonians 4:15-18.

How does the Apostle Paul in his monumental chapter on the resurrection indicate the significance of this doctrine?

Read 1 Corinthians 15:13-19, where we discover "If there be no resurrection of the dead":—

(a) The proclamation of the gospel concerning the resurrection of Christ is a fabrication, a fraud, and a fantasy.

(b) The faith of those who have accepted the proclamation is vain and futile, and they have perished for all time and eternity.

(c) Our alleged redemption is a myth: we are "yet in our sins," and "are of all men most miserable."

Thank God this postulate is not a statement of fact! For "now is Christ risen from the dead, and become the firstfruits of them that slept." "For as in Adam all die,

The Resurrection of the Dead

ALFRED S. JORGENSEN

even so in Christ shall all be made alive." 1 Corinthians 15: 20, 22.

*"The grave yields up its precious trust
Which long has slumbered in the dust;
Resplendent forms ascending, fair,
Now meet the Saviour in the air."*

—Anon.

That the New Testament literature is saturated with the hope of the resurrection is beyond cavil. But what is the position in the Old Testament?

"He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:20, 21.

(a) The resurrection hope sustained the patriarch Job in his bitter trial. Job 19:25-27.

(b) It was the confidence of David, the "sweet singer" and sovereign of Israel. Psalm 16:8-11.

(c) It shed its radiance across Isaiah's prophetic page. Isaiah 26:19.

(d) It was a bright reality to Jeremiah, whose assuring promise centuries later bespoke comfort to the bereaved mothers in Bethlehem. Jeremiah 31:15-17.

(e) It was projected in the prophecies of Ezekiel, not only as a symbol of national restoration, but also as a statement of God's plan for the regeneration at the end of the age. Ezekiel 37:1-14.

What does the Bible teach concerning the nature of the resurrection?

"So also is the resurrection of the dead. . . . It is sown a natural body; it is raised a spiritual body." 1 Corinthians 15:42, 44.



Read 1 Corinthians 15:35-44 for the setting to this statement.

The Apostle Paul does not say it is raised a ghost, a spirit, a phantom, or a non-material entity, but "a spiritual body." Our Lord after His resurrection possessed a spiritual body; but He was the same Lord Jesus as in "the days of His flesh," and He appeared in the same body that was laid in Joseph's new tomb. That His resurrection body had undergone certain modifications is evident; nevertheless it was still the same corporeal form with which His disciples were familiar. See Luke 24:36-43. It is evident, therefore, that the resurrection is not to be the removal of the "soul" from some intermediate state, as purgatory, into the presence of God, or something of the kind, but the reconstitution of the actual body that was laid in the grave or in some other way disposed of.

That this has been the historic faith of the Christian church is clear from the statements one finds in the great creeds and in the hymns that have adorned the worship of its various communions. The Apostles' Creed declares: "I believe in . . . the resurrection of the body;" and the Creed of Saint Athanasius affirms: "At whose [Christ's] coming all men shall rise again with their bodies: and shall give account for their own works." And Hymn 927 in "A Collection of Hymns, for the Use of the People Called Methodists, by the Rev. John Wesley, M.A., . . . With a New Supplement," edition of 1876 declared:

*"Then the last judgment-day shall come;
And though the worms this skin devour,
The Judge shall call me from the tomb,
Shall bid the greedy grave restore,
And raise this individual me,
God in the flesh, my God, to see."*

*"In this identic body I,
With eyes of flesh refined, restored,
Shall see that self-same Saviour nigh,
See for myself my smiling Lord,
See with ineffable delight;
Nor faint to bear the glorious sight."*

What fundamental change is to take place in our nature at the resurrection?

"We shall not all sleep, but we shall all be changed, . . . For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:49-53.

Will we recognize our loved ones in the resurrection?

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood." 1 Corinthians 13:9, 10, 12; verse 12, R.S.V.

The resurrection will result in the restoration of the whole man—body, soul, and spirit (1 Thessalonians 5:23), and consequently of the complete personality, resulting in a perfect knowledge, understanding, and appreciation, of which we are incapable now. Imprisoned as we are within ourselves, and isolated from each other by our inadequate powers of communication, how little we actually know even of those who are nearest and dearest to us! But in the resurrection life these barriers will be removed, and we shall "understand fully."

What is embraced in the declaration of the Apostle John: "When He shall appear, we shall be like Him"? 1 John 3:2.

"But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like His glorious body, by the power which enables Him even to subject all things to Himself." Philippians 3:20, 21, R.S.V.

See also Romans 6:5; 8:11, 16, 17, 21-23.

A literal reading of these Scriptures admits of only one conclusion: in the resurrection state we shall resemble our Lord Jesus Christ, not only in character, but also in His glorified form (Revelation 1:13-18).

Beside "the resurrection of life," to what other resurrection did our Lord on one occasion refer?

"Marvel not at this: for the hour is coming, in the which, all that are in graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (judgment, R.V.)." John 5:28, 29.

This statement of our Lord certainly underscores the fact that we have "a hell to shun" as well as "a heaven to win."

(Please see page 31)

A CHRISTIAN DOCTOR DISCUSSES

BALANCED LIVING

Dr. Harold Shryock



HAVE YOU EVER had the experience of moving into a new home, with new appliances, new furniture, new draperies, and new carpets? If so, you will agree that the experience was truly enjoyable. After you moved in, it was fun just to go from one room to another, admiring what you saw. Everything seemed perfect—no scratches on the furniture, no finger marks on the woodwork, no worn spots on the carpets. And you probably said, "I am going to do my part to keep this home as nearly perfect as I can for as long as I can."

Your body, in a sense, is like a home. It has been given to you for the duration of life. It is yours to use, care for, and enjoy. As a morally responsible individual you are accountable for the use you make of it. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Corinthians 6:19.

During childhood and youth the body is well-nigh perfect. Whether it continues to serve well throughout life depends on the care it receives. If it is abused, there will be a tendency to sickness and misery. But if the laws of health are followed, there will be a maximum of pleasure, efficiency, and zest for living.

When the tissues throughout the body are in good condition, the total organism is in good health, and there results a general attitude of well-being and optimism. But when the individual is careless in his adherence to the rules of healthful living, certain tissues become insulted or damaged by local inflammation. Blood flows slowly through inflamed tissues. Such tissues become peculiarly sensitive to pain. For instance, the membranes of the nose and throat, when inflamed, become so sensitive that painful sensations result from the slightest contact. A person with a "sore throat" suffers discomfort when he swallows or even when he uses the throat in talking or sneezing.

The same obtains in other tissues and organs. When the lining of the stomach becomes inflamed, even the normal movements of digestion produce discomfort. Scientific research indicates that when there is local inflammation, there is a lowering of the threshold for painful stimuli.

But you ask, "What control do I have over the tissues of my body? How can I keep these tissues from becoming inflamed?"

Inflammation of the membranes of the nose and throat is ordinarily a part of a "cold in the head." True, a person does not deliberately choose to "catch cold." But the susceptibility to the common cold is increased by fatigue, by loss of sleep, and by any other factor which reduces the general vitality. When a person has frequent colds, it is because he has become careless in following the rules of healthful living. He has allowed his general vitality to decline to the extent that the viruses and germs which produce the common cold can easily overcome the resistance of the tissues of the nose and throat.

There are various factors which can produce inflammation of the tissues in the organs. The stomach has been easiest to study, so we will use it as an example of what may take place in other organs.

The stomach is an organ of digestion and is primarily concerned with the handling and digestion of food. When substances are introduced into the stomach which irritate its lining membrane, there results an inflammation. With inflammation comes swelling and engorgement with blood. Under such circumstances the blood moves slowly, so that the tissues begin to suffer from lack of oxygen and nutrient materials which the blood brings to the tissues. It is under these conditions that the delicate nerves within the lining of the stomach become particularly sensitive to

painful stimuli—so sensitive that even the normal movements of the stomach produce a degree of colic.

The obvious remedy for the discomfort which arises from irritation of the stomach is to avoid those substances which are definitely irritating. Condiments, such as pepper and mustard, and alcoholic drinks, have the effect of irritating the lining of the stomach.

But even though moderation in diet is a very important factor in keeping the tissues of the digestive organs in good condition, there is still another factor that may affect these same tissues and thus endanger the health. This second factor depends upon the intimate relationship that exists, through the nervous system, between the brain and the digestive organs. The thoughts and the emotions have an influence on the function of the digestive organs. High-tension living exerts its effect over a long period of time and may so break down the normal health and resistance of these tissues as to make them susceptible to disease. Somewhere along the line the pain threshold is lowered and the individual suffers pain as the result.

The functions of the digestive organs are controlled by delicate nerves which operate automatically. Under ideal conditions the complicated process of digestion is controlled in such a way that the digestive juices are produced in just the right amount and at just the right time. The contractions of the stomach and intestines occur rhythmically at such a rate as to propel the food smoothly and slowly. The flow of blood is at the proper rate to bring in sufficient nourishment for the tissues and to carry away the nutrients that have been absorbed from the food.

But the nervous control of the digestive organs is so complicated that slight alterations may produce difficulty. And these alterations easily result from high-tension living and from emotional excesses or conflicts. The portion of the brain that is responsible for controlling the functions of the digestive organs is closely related to those parts of the brain in which thought and emotions reside. This accounts for the digestive organs reflecting even a simple alteration in the emotional experience. Someone has said that the nerves which control the digestive organs are like the strings of a musical instrument on which the emotions play.

It is a common observation that when a person is emotionally distressed, he loses his appetite. Extremely intense emotions may even cause nausea and vomiting. Flatulence, diarrhoea, or constipation may follow.

But the delicate nerves that control the organs of digestion not only regulate the contraction of these organs and the activity of the glands which produce the digestive juices—they also affect the rate of blood flow through the tissues. Thus, in response to unwholesome emotional states, the flow of blood to the digestive organs may become sluggish and actual inflammation result. With inflammation comes increased sensitivity to painful stimuli. So it is that the individual may suffer considerable discomfort from his digestive organs as a result of his disturbed emotions.

But you say, "How can I keep from becoming nervous when it is impossible to control the problems I face? I recognize that my health is hampered because of my

high-tension living and because of emotional conflicts that are unsolved. But what can I do about it?"

The human organism is most complex. A human being possesses body, mind, and soul, and no one of these functions independently. To enjoy good health a person must follow a programme of balanced living. We human beings are constituted in such a way that we enjoy the best health when we remain active both mentally and physically. When we allow mental activity to dominate our way of life, we suffer because of an imbalance in the programme. Physical activity must go along with mental activity. An all-wise Creator has designed our bodies so that systematic physical activity serves to neutralize the effects of mental fatigue.

This need for balanced activity—physical and mental—is more than a mere theory. From the standpoint of physiology the use of the muscles tends to quicken the circulation and relieve inflammation. The waste products in the tissues are carried to the organs of elimination, and thus poisons are removed from the body. Physical exercise promotes a state of resistance to insult and disease. With improved conditions in the tissues throughout the body, there comes a general attitude of optimism and courage. It thus becomes possible to live above illness and so avoid the symptoms of pain and discomfort.

The laws of health are not arbitrary laws; they consist of those ways of living which promote the smooth functioning of all organs and tissues. As in personal relations the greatest pleasure and happiness is derived from living in harmony with well-established policies and ethics, so abundant living demands conformity to the laws of health.

The penalty for transgressing these laws is pain, suffering, and discomfort. But just as the laws of health exact penalties for their violation, so also they carry rewards for conformity. In your effort to maintain good health you should place more emphasis on the rewards for living in harmony with the laws of health than on the penalties for violating them. And the rewards are abundant vigour, optimism, courage, and freedom from pain.

NEXT MONTH

WHY I BELIEVE THE FLOOD STORY TO BE TRUE Walter E. Battye

GOOD TACTICS—OR MUCH HARD FIGHTING?

Austen G. Fletcher

THE EGG OR THE CHICKEN

Edward E. White

HOW, WHY, AND BY WHOM THE SABBATH
WAS CHANGED

Carlyle B. Haynes

SAVE THAT MARRIAGE

Dr. Harold Shryock

LINE **THAT** **LINGER**

Kind hearts are the gardens
Kind thoughts are the roots;
Kind words are the blossoms,
Kind deeds are the fruits.

—AN OLD RHYME.
From Miss E. B. Butt.

HOW TO HAVE A GOOD DAY

To awaken in the morning serene
and quiet with the thought of
God's love and His strength,
joyous in the thought of those
whom He has given us to love
and serve, humble in our
weakness, and free from the
shadow of self.

To care for our bodies as His temple, and for our homes as His dwelling-place; striving to maintain in them that order, that beauty, and that law which He has ordained in this world.

To meet those who serve us with appreciation and sympathy, and those whom we serve with forethought and consideration.

To do the small duties with a sense that all faithful service ranks equally with God.

To pass over the rough places
with joy, and through dark
places with peace.

To practise always His presence.

To see the beauty He has made.

To be where we are needed, and
to make time for those who
need us.

To make little children happy,
and to bring cheer to all
whom we touch.

—AUTHOR UNKNOWN.
From Mrs. H. W. Hollingsworth.

SAFE-KEEPING

I pray for your safe-keeping with every hour that chimes—
Through all the pain and peril and terror of the times.
My thoughts are ever with you although we are apart;
In daytime and in darkness, you're in my mind and heart.

We cannot be together, these troubled days to share;
But may you be protected—this is my constant prayer.
That you may be delivered through all the strife and strain,
God have you in His keeping until we meet again.

—PATIENCE STRONG.
From Mrs. Ivy Evans.

ANSWERED PRAYER

I asked for strength that I might achieve—I was made weak, that I might learn humbly to obey.
I asked for health that I might do greater things—I was given infirmity, that I might do better things.
I asked for riches, that I might be happy—I was given poverty, that I might be wise.
I asked for all things, that I might enjoy life—I was given life, that I might enjoy all things.
I got nothing that I asked for—but everything I had hoped for.
Despite myself, my prayers were answered. I am, among all men, most richly blessed.

—These lines were scribbled by an anonymous Confederate soldier in the U.S. Civil War.
From A. W. Haines.

WATCH YOURSELF GO BY

Just stand aside, and watch yourself go by,
Think of yourself as "he" instead of "I."
Note closely, as in other men you note,
The baggy trousers and the seedy coat.
Pick faults, find flaws, forget the man is you,
And try to make your estimate ring true.
Confront yourself, and look you in the eye—
Just stand aside, and watch yourself go by.

Interpret all your motives, just as though
You looked at one whose aims you did not know.
Let undisguised contempt surge through you when
You see YOU shrink; oh, commonest of men.
Despise your cowardice, condemn whate'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye:
Just stand aside, and watch yourself go by.

And then, with eyes unveiled to what you loathe,
To sins that with sweet charity you'd clothe,
Back to your self-walled tenement you may go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link,
When you, with "he" as substitute for "I"
Have stood aside, and watched yourself go by.

—E. A. GUEST
From Mrs. D. Axford

THOSE FOOLISH THINGS

The highest wisdom is not found in volumes of philosophy; God's mightiest truths are written in the language of simplicity. None but the humble mind receives an answer to its questionings.

The child-like heart alone can grasp the meaning of these hidden things.

"God hath chosen the foolish things of the world to confound the wise." 1 Corinthians 1:27.

—PATIENCE STRONG.
From Mrs. I. Thorne.

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.



With the thrilling prospects of a day out of doors, children sometimes forget promises they have made to their parents. Read what happened when Mary broke her promise.

FOR JUNIORS WHO LOVE A STORY

Mary's Broken Promise

SHEILA EASTON

MARY CONWAY gazed out of her bedroom window. The lakes looked grand today. In a jiffy she was out of bed and hustling into her clothes. No use wasting this lovely day, and she raced down the stairs.

"Can I go fishing today, mother?" she asked.

Mrs. Conway looked up sharply.

"It might rain."

Mary looked up at the bright blue sky. How could it rain?

"No use sulking! There are plenty more days," said mother. "If you go down there and we have a storm, you'll be soaked. Look! Betty's coming down the path."

"Look I've got a skipping rope!" cried Betty. "Listen, you can hear the bells ringing as I skip."

Soon they were both laughing and skipping along the path.

Mrs. Conway called.

"I'm going to the shops, Mary, to buy something for sandwiches for our trip tomorrow, I won't be long. Be sure to stay in the yard."

"All right mother, I promise."

It wasn't long, however, before Mary thought about the lake, and the fishes. After all, even if it was going to rain, they could be there and back before it even started.

"Shall we go fishing?" she asked Betty excitedly.

Betty looked at her new skipping rope.

"I'd rather skip."

"All right, you skip; I'll go by myself."

"But your mother! You promised your mother," she protested, following Mary into the shed.

Mary ignored her friend and rooted around, finding jars and fishing nets.

"Look, there's a fishing net for you, and one for me—and if you don't come you're scared."

"I'm not scared. It's just . . ." Betty stood undecided, then glanced at Mary's determined face. "Oh, all right, I'll come."

A little later the two friends were on their way.

"Isn't it quiet?" Mary whispered, shading her eyes. "I can't see a single bird."

"No, neither can I; shall we go back?"

"What's the use of going back? We're nearly there. Of course we'll go back if you're scared."

"I'm not scared, only look at that black cloud!"

"Oh, come on, there should be lots of fish today." And Mary plunged her net into the deep water. Soon they were both engrossed catching little tiddlers.

When—splash! A great big drop of rain fell on the water . . . and another, and another.

"Look over there!" They both cried out together as a great flash of lightning lit up the whole sky.

"Quick! Let's run for it, into the bush."

"No! No! Lightning often strikes a tree, we can't hide there!" Betty yelled.

"Scared again?" scoffed Mary, and with head down she plunged into the thick undergrowth.

"Oh! doesn't it sound awful?" cried Betty.

"We'll be soaked through, I can feel the water running down my neck."

"Oh! Stop grumbling. I think it's an adventure. Look at that one! It's like a bonfire night!"

Then a terrific ripping noise echoed through the bush.

"Look out!" screamed Betty, and she grabbed Mary's arm. Only just in time, for a giant tree came crashing down.

Mary felt her ankle give a lurch and then a sharp pain enveloped her.

"My ankle!" she gasped. "I can't walk!"

Shivering with fright, they both crouched, until the rain stopped and the thunder rolled away.

It was two very bedraggled girls who limped down the garden path a little later.

"Wherever have you been?" asked Mary's mother. Then she caught sight of the fishing nets and Mary's swollen ankle.

"Come along inside, both of you. We must get those wet clothes off, and then I'll send for a doctor to look at that ankle."

"Oh, no!" protested Mary. "He'll make me go to bed, and then I won't be able to go on the trip."

But Mrs. Conway didn't reply as she lifted the receiver and dialled the doctor's number.

Then she said: "You won't be able to go on any trips for a long time, so think yourself lucky you're here at all; you might easily have been killed. Besides you promised to stay in the garden, and a promise is a promise. Promises are not made to be broken."

"Oh, but . . ."

"No buts . . . you broke your promise and so you must pay the penalty."

After this, Mary was a wiser girl. She had learned her lesson the hard way.

THE TRUTH and Emmanuel Dannan



ROBERT H.
PARR

LIFE had treated little Emmanuel Dannan far from kindly. His mother had died when he was but four years old; his father was gone a year later. A kindly uncle saved Emmanuel from the orphanage, but the lad's security was short-lived. In little more than a year, his benefactor, too, had passed away.

Emmanuel was then adopted by a certain Samuel Norton and his wife, a rascally pair whose reputations indicate that they were far from being upright and noble citizens of the little town of Montello, Wisconsin, U.S.A. They were not the type one would hope the little fellow would gain as foster-parents.

When he was eight years old, Emmanuel, so the story goes, saw his foster-parents murder a peddler. The unscrupulous Nortons ordered the lad to lie to the police, but he would have none of it. They coaxed, they cajoled, and finally threatened. The eight-year-old was adamant. He refused to be party to such perfidy. It was then that his foster-father took violent and brutal measures to convince the boy that his testimony must be in their favour. He tied the boy's wrists together, and swung the helpless child from the rafters of their rough cabin, and proceeded to thrash the boy into submission.

Two hours later, his gallant little spirit was still unbowed. His sobs of "Pa, I will not lie" punctuated the thwacking of the willow canes on his bleeding back. Then, at the limit of his endurance, he uttered a muffled sob, and a merciful oblivion engulfed him. Soon, he was dead.

Samuel Norton might have escaped the consequences of the murder of an itinerant peddler, but not the killing of his son. For this dastardly crime, he served seven years imprisonment—a scant enough sentence when one considers the enormity and the callousness of his crimes. But that was the way of it in the backwoods of America in 1851.

The townspeople, however, were mightily stirred by the courage and steadfastness of a little boy to whom the truth was so very important. They called him "The Boy Who Would Not Lie," and collected the sum of \$1,099.94 to erect a monument to his memory. But that was not money enough to set up the kind of

monument that these hardy pioneers had in mind. Accordingly, they employed a man to travel east, tell the story of "The Boy Who Would Not Lie," and gather funds for their project.

This scheme, unfortunately, fell flat, and the professional fund collector was not a success. He raised no money, and put in an account for expenses for . . . exactly \$1,099.94. Thus the memorial fund was defunct. The scheme lapsed; the project was shelved.

Shelved, but not forgotten, although it took a century for memory to stir to that place where the unmarked, untended grave of an orphan boy received due recognition. On May 2, 1954, some 2,000 people congregated in the little cemetery to see the unveiling of a splendid red granite monument to the memory of Emmanuel Dannan.

And the anniversary of the ceremony, the citizens of Montello have set aside, and observe it as Truth Day. It is a fitting, though belated, tribute to an unsung eight-year-old, who chose death rather than to violate his conscience.

It is a matter of common observation that Emmanuel Dannan and his foster-parents are representative of the two groups into which human-kind falls—those who treasure truth, and those who trifle with it. And, as in the case cited above, those who treasure it are outnumbered by those who regard it as a thing of no intrinsic value.

Man has always manifest an apparent thirst for truth. I have beside me, as I write, a large volume entitled, "Man's Search After Truth." It is an intensely interesting tome, and deals with every conceivable aspect of man's relentless quest, from charlatanism and chicanery on the one hand, to metaphysics and modernism on the other. Not unnaturally, I was interested to see whether the author culminated his treatise with a thrilling account of the One who is "the Way, the



Truth, and the Life." I was disappointed. I find some ten pages devoted to Him, ten pages in which are questioned and discounted His divinity, the incarnation, the virgin birth. Is there any wonder that the learned author concludes his thesis with the admission that to the question "What is Truth?" he does not know the answer? It must ever be so with all who will not follow the Christ in their search for this priceless commodity.

It moreover is astonishing how many apparently sincere seekers quite omit from all their seeking the One who is the personification of truth; it is astounding how many will apply themselves diligently to the intellectual study of the Scriptures without so much as a silent appeal for the guidance of the Holy Spirit, called "The Spirit of Truth;" it is more amazing still how many will be convinced of the truth of some point of doctrine, only to reject it out-of-hand because it is not convenient.

More often than not, in man's quest for truth, he has to exhibit all the courage and conviction of Emmanuel Darnan if he would embrace truth as it is revealed to him. And if he shows that kind of courage, his reward will be far more enduring than any monument of red granite.

OUR Co-operation Corner

From time to time "Signs" readers forward donations to us for various worthy causes. We are happy to acknowledge these gifts through our columns, and to disburse the gifts as directed by the donors. On behalf of the various funds mentioned we gratefully acknowledge the following donations.

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WHAT YOUR BIBLE SAYS

(Concluded from page 25)

How may we be sure that we will rise in "the resurrection of the just"? (Luke 14:14.)

"That I may win Christ, and be found in Him, not having a righteousness of my own, . . . if by any means I might attain unto the resurrection of the dead." Philippians 3:8-11.

Basically, the Christian life is simply the expression of a relationship with a Person, the Lord Jesus Christ, and it is in maintaining this relationship that we are the heirs of everlasting life. This cancels out completely any possibility of salvation through legalistic processes. Am I found in Him? Am I clothed with the garments of His righteousness? These are the fundamental, determining factors.

*"When Thou, my righteous Judge, shall come,
To call Thy ransomed people home,
Shall I among them stand?"*

—Selina, Countess of Huntingdon.

What pledge has the Lord already given us of a glorious resurrection to everlasting life?

"After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest [pledge, advance payment] of our inheritance until the redemption of the purchased possession." Ephesians 1:13, 14.

See also 2 Corinthians 1:22; 5:5.

The supreme ministry of the Holy Spirit is to realize the presence of the living Lord in the heart of the disciple. To all in whom this ministry is fulfilled there is no question as to the reality of the resurrection.

*"You ask me how I know He lives?—
He lives within my heart!"*

THE SABBATH THE DISCIPLES KEPT

(Concluded from page 13)

Isaiah wrote: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable." Isaiah 58:13.

Look at it—"My holy day." That is the Lord's day, the day He claims as His own, the seventh-day Sabbath.

But all doubt regarding this is bound to be cleared away by the Sabbath commandment itself.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20:8-11.

Ah, yes, there is the Lord's day. "The seventh day is the Sabbath of the Lord thy God." That settles the matter. God has spoken. The Lord's day is the Sabbath day, the seventh-day Sabbath covered by the fourth commandment.

And you, dear friend? Which day will you have for your Sabbath? The day of God, the Lord's day, the Bible Sabbath?

Or man's day, the counterfeit, spurious first day of the week, the day of the ancient pagan sun-worshippers, commonly called Sunday?



YOUR

Bible Questions ANSWERED

A CONTRADICTION?

The inscriptions recorded by the Gospels as being on the Cross seem to vary. One says the superscription was "This is Jesus the King of the Jews." Matthew 27:37. Another says "This is the King of the Jews." Luke 23:38. How is this? **A.**

We must remember that the record also says the superscriptions were in three different languages. Thus the Gospel writers translated the main point of the sign in their own words. Probably the complete wording was "This is Jesus of Nazareth, the King of the Jews." See John 19:19. Those Gospel writers who wished to stress the actual accusation quoted that portion of the wording which was meant to indicate the "criminal" claim of Christ as King of the Jews. They would therefore not be concerned about mentioning the full title of the One claiming to be King by quoting the phrase "Jesus of Nazareth."

TURNING THE OTHER CHEEK

Should a Christian endure all kind of mistreatment without asserting his rights? **B.G.**

Christ has advised us to "turn the other cheek" so that by refusing to show vindictiveness we might turn transgressors to a better path. However this does not mean that we are never to rebuke evil. In fact our Master Himself protested against the unfair treatment He received at His trial. When maliciously smitten on the cheek He responded by saying, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?" John 18:23. It was Christ also who gave the instruction through Moses—"Thou shalt not hate thy brother in thine heart: THOU SHALT . . . REBUKE THY NEIGHBOUR, AND NOT SUFFER SIN UPON HIM." Leviticus 19:17. Such a rebuke must not spring from our wounded pride, but from love for the soul who by un-Christlike behaviour is in danger of eternal destruction.

ORIGINAL LANGUAGES?

Is it necessary for a person to understand Hebrew and Greek in order to rightly interpret the Scriptures? **A.**

God has made the way of salvation so plain that even "the wayfaring men, though fools, shall not err therein." Isaiah 35:8. The Scriptures were not written merely for the learned, but for

all those who, regardless of educational advantages, are willing to permit the Spirit of God to teach them. Thus while it is true that a knowledge of the original languages often gives keener insight into the precise meaning of certain texts, the essential knowledge is presented so clearly in each and every translation that every literate person, if honest in heart, may be led "into all truth." John 16:13. It should ever be remembered that the translators of our chief Bible versions have been representatives of the most learned men of their age, and their work has been wrought with fidelity and skill.

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

WHY THE TREE OF LIFE?

If we are to be immortal in the new earth, why will it be necessary to partake of the Tree of Life as described in Revelation 22:2? **S.S.**

The Tree of Life will be a perpetual reminder to the immortal inhabitants of this earth that they are still dependent beings. The cause of sin is self-sufficiency, that pride which declares existence is possible without help from God. In the earth made new, only those who have learned their own inadequacy, and who have learned to lean upon God—only these will partake of that tree which represents God as the provider of all.

ANOINTING THE MOST HOLY

In the prophecy of the seventy weeks of years reaching to the coming of the Messiah, one purpose of the period is declared to be "to anoint the Most Holy." Daniel 9:24. What is the meaning of this expression? **C.L.**

According to Dean Farrar, the expression here used in the Hebrew is never once used of a person, though it occurs forty-four times. The Revised Standard Version translates it "to anoint a most holy place." The context is speaking of the tremendous events to take place as a result of the vicarious death of Christ nearly 490 years after the predicted decree to restore Jerusalem. According to Psalm 24:7-10 and Acts 2:32, the reception of Christ into heaven after His ascension was an official occasion tremendously significant for the church on earth. This event was the commencement of His priestly ministry in the heavenly sanctuary. The typical sanctuary on earth many centuries previously was

anointed before ministry began therein, and obviously Daniel 9:24 is referring to the antitype—the anointing of the heavenly sanctuary at the beginning of the Christian age. Simultaneously the temple of God on earth, the church, was anointed at Pentecost. The typical sanctuary had a dedication service at its opening, a continual daily service through the religious year and then the special closing service of the Day of Atonement. Similarly all three are referred to in this prophetic book; the dedication service of the heavenly sanctuary (Daniel 9:24); the long centuries of Christ's continual intercession (Daniel 8:11, 13); and finally the "cleansing of the sanctuary," Christ's final priestly work in the Judgment, at the end of the 2300 years (Daniel 8:14).

OLD TESTAMENT FOR US?

Did the Old Testament writers write for their own generation only, or can it be proven that their writings were intended to point to future times? **E.H.**

The New Testament clearly asserts that the prophets wrote about some things beyond their ken which pointed to either one or both of the advents of the Messiah. Consider the following texts:

1 Peter 1:10, 12. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you."

Acts 3:21, 24. "Until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

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

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