

Signs

**OF THE
TIMES**



August, 1960

REGISTERED CLASSIC AND MODERN ARTS
TRANSMISSION BY POSTAL MAIL ONLY

DO WE NEED A NEW RELIGION? (SEE PAGE 5)

*'Tis God gives skill,
But not without men's hands:
He did not make
Antonio Stradivari's violins
Without Antonio.*

—George Eliot.



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

Our leading article this month comes from the pen of Harold M. S. Richards. (See "Do We Need a New Religion?" page 5). Pastor Richards, a third-generation minister, is widely known in Australia and throughout the world as the founder and speaker of the Voice of Prophecy radio broadcasts.

Once again we welcome amongst our contributors, John F. Coltheart, currently located in New Zealand, where he is known as an aggressive evangelist and public speaker. From a recent world trip he gathered material for his article, "Treasures of Tutankhamen," which appears on page 8.

Arthur S. Maxwell, Editor of the American "Signs of the Times," contributes a thoughtful article on the vexed question of "Disarmament Now?" The subsequent collapse of the disarmament conference about which he wrote only serves to highlight the issues he raises.

Making a welcome first appearance in this issue is Stuart M. Uttley. After considerable experience as an evangelist in most Australian States, and in New Zealand, Pastor Uttley recently accepted a call to act as President of the Queensland Conference of his church. See "Christ Must Come Again," page 16.

A vexed "Signs" reader recently wrote complaining that last month's copy had not reached him and consequently he had not been able to read Robert H. Parr's regular article which he greatly missed! Another thought-provoking article from Mr. Parr's pen appears on page 30 of this issue.

OUR COVER PICTURE

This month's "Cover Girl" is charming little Irene Liljedahl. Born in Denmark to a Norwegian mother and a Swedish father, Irene is now a confirmed Australian. Here she is pictured having a good look at the wide open spaces of her new homeland.

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The MARCH of EVENTS

Unreasoning Fear

THE NEWSPAPER REPORT carrying a London dateline was so inconspicuously tucked away on an inside page that you very easily could have missed it. But what a revealing story it told! It concerned an English family enjoying a caravan holiday. They chose a secluded cove on the Lincolnshire coast as an ideal place to stop, as it was so quiet. And it *was* quiet.

It was so quiet that while father and the three children were busy elsewhere, 23-year-old Mrs. Shirley Collins lay down for a rest on an inflatable rubber raft which had been left near the waterline. It was so quiet that when the rising tide and the wind started to edge the raft out to sea, no one noticed. It was so quiet that by the time her non-swimmer husband noticed her plight, there was no boat nearby in which to go to her aid. And by the time a helicopter and a lifeboat arrived on the scene, it was too late. There was no sight of her.

What made this unfortunate happening so tragic was that it was completely avoidable. Shirley Collins was terrified of the water. She had a phobia about drowning. At this place, however, even while some considerable distance from shore, the water was so shallow that with perfect safety she could have stepped off the raft and walked ashore. But no! She refused to leave the apparent safety of the raft for the sea that she dreaded. And so blind, unreasoning fear claimed yet another of its countless victims.

Whether we care to admit it or not, fear is the prevailing spirit of the age. When our Lord was questioned regarding conditions which would prevail on earth just before His second coming, He significantly stated that men's hearts would be "failing them for fear." And this is just what is transpiring on every hand. Of course, fear has many disguises, but in every life it is there, doing its deadly work. Some of its most common manifestations are the fear of failure, the fear of being alone, the fear of reality, the fear of being different, the fear of one's emotions, and a host of other phobias. We fear the loss of health, the loss of sanity, the loss of life. We fear our friends. We fear our enemies, and often, most of all, we fear ourselves!

August 1, 1960 SIGNS OF THE TIMES



(Top) The giant Kariba Dam which was recently opened by the Queen Mother on her visit to Rhodesia. The dam, which spans the Zambesi River, will result in the formation of the world's largest man-made lake. (Centre) The Queen Mother inspecting a guard of honour drawn from the Rhodesian African Rifles, on her arrival at Bulawayo. (Below) Donald Campbell, with a model of the new British racing car in which he plans to make an attempt on the world land speed record which at present stands at 394 m.p.h. The attempt is planned for September on the Banneville Flats in the United States.

The basic cause of fear is man's separation from God. Without God every man is restless and apprehensive. When our first parents sinned in the Garden of Eden, their automatic reaction was to try to hide themselves. When God asked Adam why he was hiding, he replied, "I was afraid." Since then that heritage of fear has been passed down to each generation.

What can be done to combat this thing called fear? We might try one of three expedients; run away from it; ignore it; or change it. If we try running from it we had better be in the peak of physical condition, for we shall be running for the rest of our lives. We cannot escape that way, for our fears are a part of us. Shall we then ignore fear? "Just take no notice of it," is the airy advice often given by well-meaning but sadly misguided friends. A stiff upper lip might disguise, but can never heal a fear-ridden heart.

That leaves us with but one option, that of changing this thing called fear. And that is where the Christian ethic comes in. We might not be able to take charge of our fears, but God can. Declared the psalmist from the depths of his own experience, "What time I am afraid, I will trust in Thee." Psalm 56:3. And that is the constant message of the Scriptures. "Fear not, for I am with thee: be not dismayed, for I am thy God." Isaiah 41:10.

Faith is the divine antidote for fear. In the pioneering days of Canada, Fort Alcan was about to be abandoned, and the settlers were told they could dismantle it for any building material which might be of use to them. One group dismantling the local gaol, which had held many a desperate character, made a startling discovery. The doors were secured to stout beams by strong hinges and a heavy lock, and two-inch steel bars covered the windows. But the walls were made of only a light wallboard, clay, and paper, painted to look like iron! One good heave would have enabled anyone to break out, but nobody ever tried it because they thought it impossible.

Just so, many erstwhile Christians today are prisoners of their own fears—fears which are no more real than clay or paper when pushed against with the hand of faith. It is well to remember that Christ stated the fearful are those of little faith.

After all, why should we be afraid? The great Scottish preacher, John M'Neill, used to tell of a boyhood experience of his. One night he faced a lone walk through an isolated highland glen which had a particularly unsavoury name. Just as he reached the most dangerous spot he was startled to hear a booming voice ask, "Is that you, Johnny?" "It was my father," he said, "the bravest, strongest man I knew. Taking my hand in his hardened one, safely we walked home. Many a time since then, when things have grown dark and gloomy about me, I have heard the voice of my heavenly Father saying, 'Fear not; for I am with thee . . . For I the Lord God will hold thy right hand, saying unto thee, Fear not; I will help thee.'"

As the heavenly Father walks with us through life, He takes our hands, too, and says, "Fear not." "There is no fear in love; but perfect love casteth out fear." 1 John 4:18. As Dr. Bietz has stated, "Our love might be imperfect, but our confidence in Him can be perfect and complete. And our perfect confidence in His perfect love can, and will, and does cast out fear. We might not always feel like trusting, but our feeling does not change His power or His love. Our confidence should be in Him, not in our feeling about Him."

As stated previously, the basic cause of man's fears is separation from God. Soon that separation is to be ended, when the voice of Christ will proclaim: "FEAR NOT, little flock; for it is your Father's good pleasure to give you the kingdom." In that glad day it shall be said: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3. In the meantime, fear not!

R. G. P.

On the occasion of his recent visit to Britain, where he attended the Commonwealth Conference of Prime Ministers, Australia's Prime Minister, the Rt. Hon. R. G. Menzies, was honoured by the Cambridge University with the Degree of Doctor of Law.



Listening

A FEW DAYS AGO the newspapers published a picture of a man standing beside a battery of radio telescopes, arms folded, as he listened intently for messages from intelligent beings on other planets. He is Ronald W. Bracewell, professor of Electrical Engineering at Stanford University, California, and he believes it is entirely possible that people, especially radio amateurs, should be able to receive messages from outer space.

The thought of communicating with intelligent beings beyond our little world has an irresistible fascination for many people. It would truly be a triumph of science were it to be accomplished.

But while it may or it may not be possible to communicate with outer space by means of radio telescopes, there is within human reach a marvellous two-way system of communication by which we can receive authentic and authoritative messages from the one great Source of intelligence and power; more than that, it is possible for us to send messages that will reach this same Source, that will be received, and that will be unmistakably answered.

Does all of this seem too supernatural, too miraculous, to be believed? Yet what is the divine Word of God if it is not a message from the great Creator of all to His earth-born children? And what is prayer if it is not an intelligent communion between the believer and his God?

The Bible unfolds the otherwise impenetrable mysteries of man's origin and destiny. It tells how a God of love created man with freedom of choice; how man fell into sin, and how God, in divine wisdom and love, met the seemingly impossible problem of at once saving man and upholding the dignity of His sacred law by sending His only Son to be born into the human family. As a man, Jesus Christ lived in perfect obedience to the law; then He died to pay the penalty of man's sin, and rose again, conqueror of sin and death, and Saviour of all who, renouncing sin and rebellion, chose to accept His death as their own, and to live His victorious life.

No wonder that this amazing story is known as the "good news," the gospel of salvation, which by the preaching of the apostles and the evidence of transformed lives turned the pagan Roman world upside down.

By His Word, by His Son, and by the Holy Spirit God communicates with man. By the privilege of prayer man can speak to God, gaining victory in temptation, strength in weakness, comfort in sorrow, courage in fear, and help in every time of need.



Men bow in awe and wonder before the marvels of science, but too often remain indifferent and unmoved before the far greater marvel of God's saving love. The infinite God bridged the gulf of sin, brought a message of peace and hope to man, and lifted him up to become a partaker of the divine nature.

M. M. H.

Cloudy and Dark Climate

RICH beyond the dreams of past generations, with modern science and technology offering luxury and ease, the world of today is at the same time threatened with the horrifying possibilities of nuclear warfare.

Yet is is surely significant that it was not on the glory of our scientific attainments, nor the menace of atomic war that the leaders of America's great institutions of learning dwelt in the recent graduation addresses. Instead, they spoke with one voice of the lost ideals, the slipping moral and spiritual values, and the consequent confusion and paralysis that prevail.

Said Robert Goheen of Princeton: "Near and far the cheap and tawdry are glorified over achievements of solid worth; opiates of half-truth are seized in preference to realities of fact and need."

Nathan Pusey of Harvard: "The whole Western world has for some time seemed adrift with little sense of purposeful direction, lacking deeply held conviction, wandering along with no more stirring thought in the minds of most men than desire for diversion, personal comfort, and safety."

Dean William C. DeVane of Yale, speaking at Loyola University, said: "We must acknowledge that the loss of faith in our world, our destiny, our religion, is the cloudy and dark climate which most of America finds itself living in today. The individual may do what he likes to further his own gain."

Samuel B. Gould of the University of California: "The challenge of the hour is one in which we face adversity for the first time in our history. We face a moral and spiritual adversity within our own borders brought on by a general slackening of will, a general tendency to countenance cupidity and applaud cunning. . . . We have learned to distrust the intangible, to fear the nonconformist, to worship the material."

It is significant that so many of the nation's leaders of thought should stress the danger of character erosion and slackening of will rather than the danger of nuclear war; and that they should speak of the spiritual perils rather than the glories of the material riches to which we have fallen heir.

Though so many have forgotten it, history has repeatedly demonstrated that the great nations of earth have gone down because of inner decay rather than because of attack from without. The paralysis of self-indulgence, the over-ruling desire for diversion, personal comfort, and safety, the sanctioning of cupidity, and the praise of cunning, all indicate that the moral fibre has broken down.

The picture of a world that has forgotten God and eternal values must perforce be one of gloom and doom. But in the morally dark climate of today there are those whose lives are radiant with the light of heaven, for they are already its citizens, owing joyful allegiance to God, and living lives of devoted service. M. M. H.



**DO WE
NEED**

A NEW RELIGION? or...

RELIGION is certainly in the news today. Radio, television, the public press, and the bookstands, too, are full of it. Unfortunately, a good deal of what passes for religion has little or nothing to do with true faith in Christ as revealed in the Holy Scripture.

Recently Dr. Julian Huxley wrote in a British newspaper, "I See a New Religion on the Way."

Dr. Huxley believes that religion began as magic among primitive tribes to develop the "God-hypothesis," as he calls it, and this eventually evolved from what he calls a "polydaemonic or polytheistic stage of modern monotheism." This sceptical writer now thinks that we need a new religion, and no wonder, if the religion which we have actually came from the place from which he thinks it came. He believes that all reality now appears as merely a process of evolution, and that even moral and spiritual values and ideals are natural phenomena just as much as physical development. If this be so, then of course there is no right and wrong, no creation, no judgment, no God, no heaven, no hereafter. There is nothing holy, nothing unholy. According to this view, the taking of human life is no more wicked than killing a chicken or brushing off a mosquito.

Dr. Huxley continues: "This vision of human destiny, revealed by the patient labours of scientists, anthropologists, and historians, is radically new and is bound to necessitate a radically new type of religion."

What will this new religion be like? He doesn't say. "No one can prophesy," he declares.

Now, of course, such men are entirely free to propagate their new religion which denies practically everything that Christian people have believed for two thousand years. But is is certainly a mistake for them to give the impression that "the steady march of knowledge has inevitably altered" everybody's belief about the creation of the universe, the past history of this world, and its destiny in the future.

Dr. R. A. Millikan, one of the discoverers of cosmic rays and certainly one of the finest scientists of our age, comes to a conclusion very different from that of Dr. Huxley. He says: "To me, it is unthinkable that a real atheist should exist. Materialism, as commonly understood, is an altogether absurd and utterly irrational philosophy, and is so regarded, I believe, by most thoughtful men." He also declares: "I have, in effect, fingerprinted God. I have found a Creator continually on the job. I bear witness that the teachings of science are extraordinarily like the preachings of Jesus in that nature is at the bottom benevolent and good."

A. E. Taylor flatly declares that the anti-Christian writers and the anti-religious writers have had the sting taken out of their polemic by the increase of knowledge itself. There are plenty of scientists today, as well as preachers, who would instantly deny that we need a new religion. They believe, as Dr. Carpenter well put it, that what this age needs most is to recover the Bible point of view. And that's the truth.

The trouble is that millions do not know what the Bible teaches. They do not really know what

Jesus said. Unfortunately, many of those who spend their lifetime studying the wonders of science develop views of Christianity that are contrary to Holy Scripture. They put up a straw man and knock him down. They forget that not all religion is Christianity.

We need to remember that Christianity is Christ—not mere religion, but the teachings of Christ and the salvation of Christ. There are all sorts of religions in the world, scientific, philosophical, traditional, and idolatrous. In almost every case it is man seeking for truth, man feeling after God, man reaching toward heaven. True Christianity is God seeking men, for God is in Christ, revealing Himself unto the world.

Jesus said to His disciples, "I and My Father are one." John 10:30.

with cruel spikes, some walk on red-hot stones to find light, peace, and God. Some hold their hands above their heads for years. Some gaze at the sun with eyes wide open, days on end, until they become stone blind. They do not need more religion. They have plenty of that now. What they need is Christ. They need a Saviour.

I agree with Dr. Huxley that what these people need is a new religion—new to them, but not new to the world. And I think the learned doctor himself would "rejoice with joy unspeakable and full of glory" (1 Peter 1:8) if his own heart were ever touched with the true love of Christ. That's a new religion all men need if they have never had it. It is not new to the world, but it is new to the human heart that has never received it.

...The CHRIST of the OLD RELIGION?

And when Philip said, "Lord, show us the Father, and it sufficeth us, Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:8, 9.

What the world needs to know today is more about Jesus.

Some years ago my wife and I stumbled along in stockinged feet behind a guide in a great temple in a far-off land. His constant talk echoed along the gloomy passageways. Hideous faces glared at us from shadowy recesses. The heavy odour of incense and burning cow dung filled the air. This was probably the greatest non-Christian temple in the world. We were told that its builders have been chipping away at its stones from the days of Julius Caesar, and additions are still being made to it. It would take hours to describe it fully.

We saw the great hall of a thousand columns with its sculptured obscenities, its three million and more stone carvings (according to the claim of the guide), its grime, its priests, its devotees. The guide talked of the loves, hates, deceptions, and battles of the gods. We saw them all about us, frozen into stone.

What a picture it was of the sinful heart of man imitating its own confusion, conflict, frustration, and sin! And what a relief it was to come out into the sunshine again, out of the ancient darkness into the light of day!

"But," someone asks, "are not those people sincere?" Certainly they are. Some of them measure out the weary, sunburnt miles with prostrations in the dust of the roadway on pilgrimages to holy places like the one we visited. Some lacerate their bodies

★ H. M. S. Richards

At the conclusion of an address to a thousand university students in a large city of Southern Asia, one of the young men present requested a private interview. He was a law student. We walked over into the shadow of a great pillar and talked together. What earnest faith he had! He spoke of his personal problems, his sorrows, his heartbreak. This young non-Christian realized that he needed something he did not have. His heart was unsatisfied. "Do you believe in God?" I asked.

"Yes," he replied. His religion taught him the sovereignty of God.

"Do you believe in a judgment for all men?"

"Yes." His religion taught him that.

"Do you believe in a moral universe?"

"Yes." He believed that.

"Do you believe in the resurrection, and a life beyond this?"

"Yes." His religion taught that. Still he was unsatisfied. He had no Redeemer, no Saviour, no Sin Bearer, no one to love him enough to die for him. He needed Christ. He needed Jesus. And that is what I told him. Then we prayed together there by the pillar. How many millions there are like him who need to know that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

All men everywhere need to know Him, whom to know is life eternal. (John 17:3). There is no salvation apart from Him. (Acts 4:12).



There is a lovely hill near Magelang. Its palms waved gracefully in the Java sun—at least they did until someone discovered that there was something inside that hill. And then, in 1905, the Dutch Government took the hill away and unearthed the great Buddhist monument or stupa of Boro Budur. It had been covered with earth and given the appearance of a natural hill to protect it from destruction by enemies. As generations came and went, it was forgotten. Even the religion of the country changed. Then, after having been buried for over ten centuries, almost by accident the great temple emerged from the darkness into the light of day.

Another impressive pagoda is the Temple of the Tooth in Ceylon where one of Buddha's teeth is supposed to rest. We also saw the famous Shwe Dagon at Rangoon, Burma, said to contain at least one hair from Buddha's head. Years ago a great religion was founded on this man's teachings in India, the land of his birth, whence it spread to other lands. It has long since largely died out in India, but millions in Japan, China, and Southern Asia still follow its teachings. The only salvation it offers is achieved solely by man's own unaided efforts. It is a philosophy of human works. When carried to its ultimate conclusion, it has seemed to many to lead to complete atheism.

Let us never deny the many moral and spiritual teachings in these non-Christian religions. Some show us the heart of man reaching to its highest stretch in search of God and truth. But today the millions in all countries seeking soul peace from the disease of

sin need something more than the power to think noble thoughts, to seek for better things. They need redemption from sin. They need power to live the life of righteousness and holiness right here on earth. They need Christ. They need to hear His words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matthew 11:28, 29.

They need to know Him, not only as Christ the teacher, but as Christ crucified, the One who gave His life a sacrifice for men.

And we need Him amid the whirl and rush of the great cities of today. Millions of cars are flashing by on the multilane freeways. Airports are filled with the roar of motors. The temples of science, of education, of pleasure, reach skyward like modern towers of Babel. Can we go further with nuclear reaction? How many hours to the moon, to Mars? The modern religion today is that of graphs, reactors, theorems, arcs, electrons—the religion of science. We have picked the atom to pieces; now some are trying to pick the human ego to pieces also. We have waved the magic wand of science, but alas, we have not exorcised the evil spirits from the heart of man. We have merely changed the world's troubles from little ones to big ones. Now we have world tensions, world hunger, world unrest. Here is the prophetic photograph of it all in Luke 21:25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Socially, politically, economically, morally, our modern world needs Christ. It cannot exist much longer without Him. The whole world—Asia, Africa, Europe, America, Australia—needs a change from the inside out, a new birth to good and to God. That birth must be a miracle, wrought by the power of the living Christ. Said He: "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

The magnetism of the cross is the only hope for a lost and ruined world—and we use those words thoughtfully. The world is lost, it is ruined. Without Christ there is no hope for any of us. We need the Redeemer, the Great Physician, for our spiritual heart disease.

God has not forsaken the world. Soon "He 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.

This is our need, your need, my need—Christ, our Redeemer and coming King.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

Why not admit our need and receive Him as our Saviour, and look for Him in the glory just ahead?

IN THE MYSTIC LAND of Egypt, the 18th Dynasty ushered in the golden age. It was a period made known to us by the tremendous temples of Karnak and Luxor, by the finest of the Tombs of the Kings and by such illustrious personalities as Thothmes I and III, the great queen Hatshepsut and the monotheistic reformer, Amenhotep IV or Akhenaton. It was also the age of the "Two Little Princes" of the land of Egypt.

Both princes were destined to greatness, they both grew up in the Egyptian court, and they both were called to make a momentous decision in their youth. One chose the things of this world and lost them; the other chose the things of God and gained not only an immortal name in this world but received eternal life in the next.

A Young Man's Choice

Tutankhamen was a young prince eight years of age when he was called to be Pharaoh of Egypt after the death of his father, Amenhotep IV. His father had made a valiant attempt to bring Egypt away from the worship of thousands of gods (the Amen religion) to the worship of the one god Aten, and had shifted his capital from Thebes, the great centre of Amen worship, to another site several hundred miles down the Nile. Here he endeavoured to introduce his new religion away from the powerful influence of the Amen priests at Thebes.

His son, Tutankhaten, as he was first called, valiantly tried to carry on the principles of his father's religion but after reigning for about nine years, the priests at Thebes brought pressure upon him to return to the ancient capital and restore the worship of Amen. His was the choice either to remain true to his father's religion and perhaps lose his kingdom, or to surrender his principles and remain on the throne. He yielded to popular opinion and returned to the degenerating worship of bulls, lice, and frogs. It was a fateful decision, for several years later he was slain at the age of 18.

His Tomb Discovered

While he was not a king great for his achievements, we remember him because his tomb has been the only perfectly preserved tomb of all the Pharaohs buried in the Valley of the Kings. It was discovered after persistent and painstaking labour and research in 1922 by Howard Carter.

(Right) A giant statue of Tutankhamen, some eighteen feet in height, which was found in temple ruins across the Nile River from the modern Egyptian city of Luxor.

Treasures



John F. Coltheart

The world was held spellbound by the unbelievable treasures that were brought to the light of day. Their richness was breathtaking—gold and alabaster were freely used. The wealth in the ante-room alone was estimated at £6,000,000. Miniature figures portraying daily life in Egypt, chariots and vases, golden beds and beautifully worked golden thrones were found there, along with the gold caskets set with lapis lazuli and turquoise.

Another Prince in Egypt

After seeing these treasures one is more able to appreciate the great contrast between Tutankhamen's life and that of the other prince who forfeited such wealth and fame because he looked beyond the transient glories of earth. Though Moses was born to Hebrew parents in humble surroundings, God had greater plans for him. By a miraculous set of circumstances he grew up trained by his mother, yet was called "the son of Pharaoh's daughter." (See Exodus 2.) Because of his relation to the throne, he had all the might and wealth of Egypt at his fingertips. He became a great statesman and general known abroad for his fearlessness and wisdom. Yet his mother had taught him that the thousands of slaves working in the Egyptian brickpits were his people and that his destiny was linked with theirs.

A Choice for Eternity

And so the time came for Moses to make his decision. Like Tutankhamen, his choice was between his God or the treasures and pleasures of the world. He could choose to become king of what was then the world's greatest empire or to be numbered among the sweating and grumbling slaves who nevertheless were the "people of God." Hebrews 11:24, 25 tells of the choice he made. "By faith Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was not a choice that brought him fame or the gratitude of his people. It gave him many heartaches, yet "he esteemed the reproach of Christ greater riches than the treasures in Egypt."

For 40 years he led Israel through the wilderness while he patiently bore their criticism and rebel-

of Tutankhamen

THE STORY OF TWO PRINCES OF EGYPT AND THE CONTRASTING CHOICES THEY MADE

lion. Many times he might have wondered whether he had made the right choice, but God's Word tells us that he endured it all "as seeing Him who is invisible." Hebrews 11:27. He lived ever conscious of the conviction that the all-seeing God was with him, directing him and his people back to the land where the Saviour of men was later to be born. But the greatest disappointment came when, because of disobedience to God on one occasion, he was denied the privilege of leading them through into the promised land. God had to teach the people that disobedience *always* brings disappointment and death. The Lord told him to go up to the top of a mountain where he was shown in a glorious vision the land, not as it was then, but as it would become under the blessing of God.

Moses' Vision

"He had a view of their history after the settlement of the promised land; the long, sad story of their apostasy and its punishment was spread out before him." "He was permitted to look down the stream of time and behold the first advent of our Saviour." "Moses saw that as he had lifted up the serpent in the wilderness, so the Son of God must be lifted up, that whosoever would believe on Him 'should not perish, but have eternal life.'"

"Still another scene opened to his view—the earth freed from the curse, lovelier than the fair land of promise so lately spread out before him. There is no sin, and death cannot enter. There the nations of the saved can find their eternal home." (*"Patriarchs and Prophets,"* page 474.) As the vision faded, he lay down to rest and died there on Pisgah, and was buried by the hands of angels.

The Bible reveals that some time after his death, Satan disputed with Christ over the body of Moses, but Christ raised him up as a guarantee that He had power over death, and took him to heaven. Fifteen hundred years later, Moses received the glorious honour of returning to earth on the Mount of Transfiguration to strengthen Christ for His ordeal on Calvary. Such was the reward of one who chose to surrender his life to God rather than take what the world had to offer.

Tutankhamen chose the things of this world and today he is just a mummy surrounded by his wealth. Had Moses NOT obeyed God's voice, today we might be gazing upon his mummy in some museum. Instead, he is alive for evermore. "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matthew 16:26.

We, too, must make a choice. We can choose to follow God or the world. It will call for sacrifice. We may have to forsake wealth, or fame, or friends, but the promise is as real to us as we see it fulfilled in the experience of Moses. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30. How much we need to see life in true perspective and weigh the decaying things of earth against the abiding realities of eternity.





ALL DOWN THE CENTURIES good men have tried to rid the world of the scourge of war. They are still trying. In those far-off days when armies fought with swords and spears, slingshots and bows and arrows, prophets dreamed of a time when men would beat their swords into ploughshares and their spears into pruning-hooks and never fight again. They are still dreaming.

Fourteen years after the close of World War I the first global disarmament conference was held at Geneva, Switzerland. Delegates came from almost every nation. Impassioned oratory from the greatest statesmen of the time stirred new hope that the age-long search for a warless world was about to succeed.

Page Ten

★ While diplomats discuss disarmament, the various nations continue to arm with both nuclear and conventional weapons. Here Britain's H.M.S. "Eagle" puts on a display off Portsmouth.

Hour after hour and day after day we listened to those earnest speeches, wondering if perchance there might be at least some measure of progress toward the goal.

There was none. Even while the delegates were still in session, strife broke out between the Japanese and Chinese, precursor of World War II, eight years later.

Today, fifteen years after the close of that fearful conflict, delegates to yet another disarmament conference are back in Geneva again. Faces are different but the place and purpose are the same. The only

August 1, 1960 SIGNS OF THE TIMES

Disarmament Now ?

★
ARTHUR S.
MAXWELL

apparent difference is a greater sense of urgency—though we recall urgency aplenty in 1931.

Nowadays everybody is aware that unless some measure of disarmament can be achieved another war must mean "curtains" for mankind. Modern weapons are so exceedingly powerful, and can be delivered with such fantastic speed, that sudden, total, simultaneous destruction is an undeniable possibility.

"Not one, but a thousand swords of Damocles dangle over us," said France's Jules Moch as the new conference began. He was right, except that the swords are hydrogen bombs of fearful potency and atomic rockets capable of blasting all the great cities of the world into radioactive dust within half an hour after the outbreak of war.

No wonder many prayers are rising to heaven for the success of this meeting. It could be the last of its kind ever held.

No wonder representatives of both East and West are showing signs of willingness to compromise. It may be their final chance of survival.

Dramatic suggestions have already been made, indicative of the seriousness with which participants view the future.

Russia has proposed total abolition of conventional troops within three years, elimination of foreign military bases, destruction of nuclear weapons and a ban on their production.

The West has countered with a more gradual plan, including the creation of an International Disarmament Organization with powers of supervision and inspection of the various stages of disarmament as they shall be carried out, beginning with the reduction of conventional manpower and followed by a ban on the use of nuclear weapons in space vehicles, a halt to the manufacture of fissionable material for weapons, and a reduction of nuclear stockpiles. Finally, "when and if all the rest has been achieved, complete abolition of nuclear weapons and military missiles, reduction of conventional troop forces to the level of local security forces, and establishment of an international armed police to crack down on treaty violators with force if necessary."

The reason for the West's more cautious approach is, of course, lack of confidence in Soviet assurances. It does not want to disarm while its chief competitor possibly secretes sufficient weapons to annihilate it. Also it does not wish to find itself weak and helpless in the midst of an increasingly hostile world.

What will issue from the conference is anybody's guess. At the moment there are indications that some sort of compromise may be arranged. But we hazard a prediction that it will not include total disarmament.

The delegates are wrestling with a problem that is beyond them. They are trying to solve the insoluble.

History has demonstrated that all previous efforts to end the arms race have ended in tragic failure. As Frederick Eaton, chief United States delegate to Geneva, has said, "Creation of new weapons has always outstripped efforts to disarm since the Chinese pirates on the Yangtze held the first disarmament conference in 9 B.C." And when men have found new weapons—whether gunpowder, submarines, or rockets—they have invariably used them.

If there were peace and good will everywhere there might be hope that something worth while would come out of this conference. But even as the delegates debate within the white marble Palais des Nations they can hear wild men screaming at the windows. From Cuba to South Africa, from Panama to China, from Argentine to Jordan, from Algeria to Iran, a raucous cacophony rises from angry, dissatisfied, rebellious multitudes ready to go to any lengths to accomplish their national or personal ends, regardless of pacts or treaties.

Is there then no hope? None indeed apart from the gospel of Jesus Christ and the divine plan of salvation as revealed in the Word of God.

Nowhere in the Bible is there any suggestion that men by their own initiative and ingenuity will finally succeed in achieving universal disarmament and global peace. True, they will talk about peace. They will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: . . . And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:3, 4.

But it will be only talk. Their deeds will be the opposite. Even while discussing peace with much seeming piety, they will beat their ploughshares into swords and their pruning-hooks into spears—a gigantic folly which will bring the climax of history in the form of divine intervention. (Joel 3: 9-11.)

It is to this event—the return in power and glory of Jesus Christ—that we must look if we would have hope in the future. For He alone can bring permanent peace. (Isaiah 9:6, 7.) Only in His kingdom shall armaments be both non-existent and unnecessary. Only then, through the transforming power of His love upon every heart, shall no one "hurt or destroy in all My holy mountain, saith the Lord." Isaiah 65:25.



The POWER of PRAYER

HORACE E. WALSH *Chaplain, Loma Linda Sanitarium and Hospital*

PRAYER is power. Hardly a day goes by without this truth's being forcibly demonstrated in the ministry of a hospital chaplain. The serenity of soul, peace of mind, and courage that come to many patients through answered prayer are a demonstration of how inseparable physical and spiritual therapy are. Christian medical ministry helps the whole man, and aims to make man whole. This kind of medical ministry is doing much to bring a closer working arrangement between physician and minister. Great physicians such as the late Alexis Carrel realize the therapeutic value of prayer.

Jim Harding had travelled nearly four hundred miles to the hospital. He had been an arthritic invalid for nearly fifteen years and was not able to move his head or spine. He also had a severe heart ailment. Weak and emaciated, he was given only a remote chance for recovery. His pain and weakness depressed his very soul.

He had had two sons, both aeroplane pilots, one of whom had met a tragic death a few years before, when a student pilot crashed into his plane. There was little left of his charred body for burial. One year later his wife was killed in a motor-car accident. These tragedies left Jim a grieving invalid.

I talked to him about the joys of God's new world to come, the eternal health that God will bestow on those who put their trust in Him, and the blessed reunion of broken families that will take place when Jesus Christ soon returns to take His children home. He readily accepted the invitation to pray. When I left his room I noticed a smile on his face. Peace had replaced his despondency.

During the coming months I visited almost nightly with Jim. He was lonely during the early evening hours, and appreciated prayer then more than at any other time.

The time came when he was strong enough to go for an afternoon drive. Eventually he returned to his home, something that many people had thought he would never be able to do.

In a letter he wrote after going home he said: "I am sure that my improvement is due to God's answering prayer through His doctors and nurses here on earth. I will always remember your nightly prayers."

There is an amazing sequel to this story, for I learned recently that Jim is not only still improving after several years but is happily married to a dedicated Christian woman. How true it is that "more things are wrought by prayer than this world dreams of."

Some time ago Walt Hanson came to the hospital in such agony that he was screaming for someone to kill him and put him out of his unbearable pain. He had developed a thrombosis in both legs, and gangrene quickly followed. Walt professed no religion, but he

called on the Lord in his intense suffering. The doctors did everything possible to save his legs, but his system had become so poisoned that it was necessary to amputate both legs above the knees in order to save his life.

It was the power of prayer, along with other forms of spiritual therapy, that helped Walt see things in a different light. He put his life into the hands of the Lord and submitted to all suggested treatment. I told him the Lord would give him a new body that would never be subject to disease and physical degeneration if he would accept Christ Jesus as his Saviour and obey His will. Knowing how much God loved him gave Walt new courage, and he became fully resigned to his surgery. Daily prayer further strengthened him for the ordeal.

One day he said to me, "Chaplain, if I had died when I first came here I would have died in sin. I would have been a lost man."

While still a patient, he asked me to baptize him, for he wanted to follow Jesus all the way. Another pastor and I lowered Walt into the water, seated in a straight chair. In the twilight years of his life, through an ordeal by pain, Walt found the Lord Jesus to be a great Saviour, physician of both soul and body.

June Bradley, a 24-year-old mother, was dying with cancer. She had no more than six months to live. She had much to live for, having a darling three-year-old daughter. Her estranged husband was overseas. Her father, also overseas, got emergency leave and flew home to be with his beloved daughter. When June entered the hospital she did not have the spiritual faith and conviction that would see her through the suffering that lay ahead. But her heart was open to spiritual help.

What a joy it was to pray with June. Prayer was the high point of her day, and she came to live from one prayer to the next.

She said one day, "Chaplain, will you tell me about the hereafter?"

A wonderful change came into her life when she learned what the Bible says about the glories of the heavenly kingdom.

"Oh, I do want to be there," she said. Then she asked, "Chaplain, how do I accept the Lord? How do I know that He has accepted me?"

Later she said with a glowing smile: "The only reason I have lived this long is that I might come here and find this faith. Two months ago I was filled with fear, and was weeping day and night. I no longer cry, and I am not afraid."

Prayer was the difference between fear and peace of soul to June.

The chaplain and his staff of Loma Linda Sanitarium pray with patients in the evening before surgery,



NOT ALL MEDICINE
 comes from bottles, syringes, and needles.
 There is a spiritual capsule
 straight from the God of mercy
 that can save lives and ease the deepest pain
 of those who ask Him
 for HEAVENLY HEALING.

and it is a rewarding experience to see their anxiety and fear give way to faith and courage. They are much better surgical risks when they are of good courage rather than unstable emotionally and nervously. Many patients ask for prayer before going into surgery.

Ella Gaines was admitted to the hospital suffering severe nausea and abdominal pain. It was some time before her strength could be built up to the point where she could undergo major surgery. Even then the surgeon told her that because of a bad heart and overweight she had only a fifty-fifty chance of recovery. I visited her every day. She said she had never found a satisfying faith until she found the Lord in this hospital experience. The day before surgery she asked, "Chaplain, will you pray with me tomorrow morning just before I go into surgery?"

Mrs. Gaines came through with flying colours. Her heart and blood pressure held up wonderfully. This experience brought her and her husband together.

Anna Ellis was in the last stages of cancer. Although she was a Christian, she said her faith was not as strong as it should be for such an experience. She was gravely concerned, for she was a very sincere person. After my earnest prayer for God to strengthen her faith, she began to brighten and even showed physical improvement. It is good to visit patients just before they go to sleep at night. Nights are difficult—fears are accentuated; pain is usually more intense. But often after an evening prayer, a restless patient will go to sleep and have a reasonably good night.

The feeling men have that the world is out of control brings mental and physical suffering. The impact of world tensions and problems on people is tremendous. It is seen in patients of hospitals the world over.

Helen Hale was a wealthy and exceptionally intelligent resident of a large city. She had studied piano with some of Europe's greatest teachers, but her hands became so crippled from arthritis that she could no longer play. When she came to us she was worried. The dismal outlook of world statesmen troubled her mind, and the idea of the end of the world appeared dark to her.

Through prayer we tried to free her from her fears. I agreed that the end of the world through nuclear warfare was indeed dark and pessimistic, but I said that the Bible doctrine of the return of Christ, bringing divine intervention to hopelessly tangled human affairs constitutes the most optimistic hope in the world today.

Mrs. Hale's outlook was greatly lightened by the promises of God. Before leaving, she came to my office to thank me for the spiritual help she had received.

Later she wrote: "I think of your hospital with its serenity, health-restoring qualities, and all the good people there with affection. The memory of it will not pass with time."

Today people need more than medicine. They need the power of prayer in their lives. It will make the efforts of physician, nurse, therapist, and chaplain more efficient and effective than they could ever be without it.

With a faltering hand Wilma Carlyle wrote on a slate the words, "Carry on." There was a depth of meaning in these words.

Mrs. Carlyle, a devoted wife and mother, came to Loma Linda in the last stages of a malignant condition that had required the removal of her larynx. She had been a brilliant conversationalist, and the loss of speech made her despondent and embittered. When I first visited her I noticed a look of anguish on her face. In reply to my question as to her feelings, she wrote on her slate, "No pain; just fear and anxiety."

It was a wonderful experience to see great change in this woman's attitude after one earnest prayer. The lines of anxiety never returned to her face. Instead of a look of haunting fear, there was a look of serenity.

Mrs. Carlyle's husband was by her bed almost constantly. One day as he and I were standing by watching her sleep he said: "Chaplain, in the past few years I have spent more than £10,000 in an effort to save my wife. She has had everything that medical science can offer. I did not bring her here with any hope that she could be cured, but for this peace that she has found."

Her new-found faith in the promises of God enabled her to face the end of life with flintlike courage, and her great faith never faltered. It took her through the valley of the shadow of death. Her faith was anchored to Christ, the Rock of Ages. He has been over this ground Himself, and He knows how to comfort His children in every hour of trial and affliction. He has even been through the tomb; every foe the Christian faces is already a defeated foe.

Mrs. Carlyle came to centre her thinking almost entirely on heavenly things, for she was looking for the Saviour. She found Him, and He stood by her

*O Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord, teach us how to pray.*

—J. Montgomery.

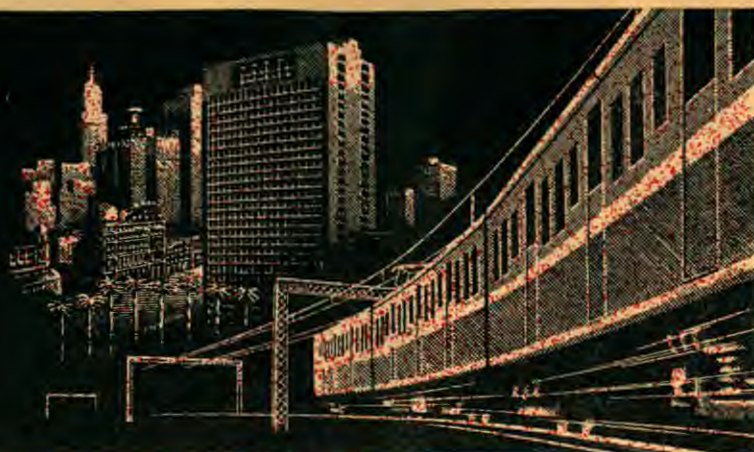
side to the very last. The Great Physician comforted and sustained her and kept her smiling to the end.

In the message of comfort that Jesus spoke to His disciples on the eve of Calvary, He said, "Let not your heart be troubled; ye believe in God, believe also in Me." Then He promised to come again to take His children home to heaven. The day before His execution there was no fear in the heart of Jesus. He wants to give that same courage to all of us. We may have it for the asking. In a world that talks about annihilation through push-button war, the followers of Jesus may have this peace that passes all understanding.

Prayer brings a person into the living presence of God. It does not bring God down to us; it brings us up to Him. Prayer brings the very power of the living God into the lives of men and women who are fighting the good fight of faith. Through prayer we may become, as the Apostle Paul said, "more than conquerors through Him that loved us."

OUR

Changing World



PAUL'S SHIPWRECK RECALLED

Postal authorities on the small Mediterranean island of Malta recently issued a set of six postage stamps to commemorate the nineteenth centenary of the shipwreck of Saint Paul there in A.D. 60.

BROKEN HOMES

Some 2,500 families are broken daily in the United States, declares the director of the Family Life Bureau in the New York Roman Catholic Archdiocese. "There are 1,000 families broken up each day through divorce," he says, "another 1,000 through separation, and another 500 through desertions."

STERILIZATION LEGAL IN INDIA?

A committee on family planning in India has suggested legalizing sterilization to check the rapid growth of the population. The suggestion, say Health Ministry officials, has the support of Prime Minister Nehru. The committee reported that if the present birth-rate continued, India's population of 415,000,000 would nearly double in thirty years.

A NEW INDULGENCE

A new indulgence aimed at strengthening the mutual love and devotion of Roman Catholic married couples has been announced, according to the Vatican Radio. If a couple "kiss the wife's wedding ring with piety, either together, or

individually, and recite the invocation, 'O Lord, grant us that, loving You, we may love each other and may live according to Your sacred law,' . . . they will receive a partial indulgence of 300 days." An indulgence, according to Catholic teaching, is the remission of temporal punishment for sins which have already been forgiven. Plenary indulgences remove all of the punishment, and partial indulgences forgive part of it.

ELECTRONIC AID TO BIBLE STUDY

The first concordance reference edition of the Revised Standard Version of the Bible was recently published in New York on the seventh anniversary of the printing of the R.S.V. In compiling the concordance, the use of Univac, the electronic "brain" engineered by Remington Rand, cut cross-indexing time to 400 hours, compared to the thirty years it took scholars to index the King James Version during the last century.

PROTESTANT-CATHOLIC "DIALOGUES"

Six experts in religion have agreed that the major development in church life during the next decade will be a growth of "dialogue" Catholics. A spokesman for the between Protestants and Roman group said that the growth of dialogue between the two religious bodies has been "almost phenomenal," and is even more pronounced in Europe than in America.

PHILIPPINE FOREIGN MISSIONARY

The newly organized Board of Missions of the Methodist Church in the Philippines has sent abroad its first missionary. She is Miss Filomena Natividad, who will undertake educational work on the island of Okinawa.

CHURCH COUNCIL DELAYED

The Ecumenical Council summoned by Pope John XXIII for late 1960 or early 1961, will not now be held until the end of 1962 or early 1963. Domenico Cardinal Tardini, Vatican Secretary of State, has pointed out that study is still being given to the agenda for such a council, and this could take up to two years.

IN BRIEF

Medical aid is most effective when given within a few hours of injury. The average case fatality rate of serious injuries increases 0.5 per cent each hour's delay in treatment. . . . Man cultivates about 25,000 species of plants. Of these about 10,000 are cherished for their ornamental flowers. . . . What is believed to be the world's fastest switching transistor switches 200 million times faster than a person can blink his eyes. . . . About one-half of the one and a half million beds in United States hospitals are taken up by mentally ill people. . . . Automatic computers can add, subtract, multiply, and divide at speeds ranging from 250 to 5,000 calculations per second.

A DIVINE and eternal plan is being carried forward in this world. It is to be seen by discerning eyes in the field of human affairs. Things do not happen by chance. This plan meets its consummation in the second coming of Jesus Christ, which has been the hope of the prophets, the teaching of the Scriptures, and the belief of the saints.

Fifty years ago, however, modern church men neglected the second advent in their preaching because they had come to believe that the future of the world was so bright that ere long we would have heaven on earth. At the same time they had come increasingly to believe that their religious ideas must be squared with scientific views. Science ruled out miracles and all things supernatural. The second coming of Christ was in that category. Darwin's theory of evolution crowned their philosophy.

Today, in 1960, science is no longer the messiah of a new age, instead she stands forth as the skilled agent of mass destruction—the end of all ages. The cry of mankind rises up to high heaven, "Give us our fathers' faith. Give us an answer to the fears of our hearts and the trembling of our limbs."

We positively assert that Christ must come again and for three imperative reasons:

1. The State of the World

Two great wars, vast in extent and incredible in fury, have laid waste the glory of kingdoms, and now there rises upon guarded deserts and coral isles a deadly explosive miasma, the ghostly vapours of hydrogen bombs.

Scientists of yesterday who prepared the dreadful means of mass slaughter have now organized themselves as campaigners to arouse public sentiment in the hope that this new and terrible power might be curbed by international legislation.

As we write, the leading nations are gathered to formulate a plan of disarmament, each contending with an inner fear of the other, and thus unable to think in terms of peace.

Nineteen hundred years ago our Lord said there would be "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

These scientists founded a journal called "The Bulletin of the Atomic Scientists," and placed on its cover the picture of a clock with the hands standing at minutes to midnight. Later the Editor gravely observed, "The hands of the clock on the Bulletin cover now stand at two minutes to midnight. Wishing will not stop the clock. The Bulletin may be wrong. It actually may be one minute—perhaps seconds—to midnight." Other scientists boldly state, "We are frightened—frightened for our lives—for your lives."

The Apostle Paul reminds us in 1 Thessalonians 5:3 that "when they shall say, Peace and safety; then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape." What a vivid portrayal of conditions today in a vacillating international political field! The advent of



Christ is the only solution. The Apostle Paul in James 5:1-6 points the finger to corruptions, racketeering, affluence, and capital and labour animosity as a last-day condition, offering no solution save the coming of Christ.

The planet on which we live is racked with sin and disease, "For we know that the whole creation groaneth and travaileth in pain together until now." Romans 8:22. "The earth and the heavens are the works of Thine hands: they shall perish; but Thou remainest; they all shall wax old as doth a garment." Hebrews 1:10, 11. The return of Christ will bring into being a purified, renewed earth, free from sin and disease.

Thus a world tottering with age and infirmity, possessed by a people headed for fiery self-extinction, needs a deliverer. None among the sons of men is wise enough, or great enough, to accomplish deliverance. That is why the Son of God must come again. Rightly does the Bible describe the glorious appearing of Christ as "the blessed hope," for in Him only is our hope of deliverance from "this present world." (Titus 2:12, 13.)



Come Again

★ S. M. UTTLEY

2. The Nature of Man

With the world standing at "seconds to midnight," there are some, even sincere churchmen, who feel that the tide can surely be turned and thus, presumably, the advent of Christ will be unnecessary. And what do they believe will turn the tide? They reply, "The forces of good in the world!"

Fifty years ago men claimed—

- ★ Man is not evil by inherent nature but is essentially good. If given right environment and good education he would become a fit citizen for a perfect society. Every school opened means a goal closed.
- ★ Scientific discovery, social legislation, and reform would remove the accumulated sorrows, sins, and turmoil of the ages. A great outpouring of the Divine Spirit would soon make all men holy.
- ★ Science added the capstone by announcing that Darwin's work on evolution proved that there is a universal law of progress, and hence man's improvement is inevitable.

On the contrary, we declare in the words of scripture that, "In the last days perilous times shall come" (2 Timothy 3:1-5), because "evil men and seducers shall wax worse and worse" (2 Timothy 3:13), that indeed "iniquity shall abound." (Matthew 24:12.)

These statements are borne out with statistics from all countries. In every country crime is on the increase, and largely among the youth. Higher education has not raised men heavenward. Education, legislation and science have left man right where he was before, a creature standing betwixt heaven and hell, whose heart is a battleground between good and evil, and who most frequently yields the battle to the forces of evil.

The Word of God compares Noah's day with ours in Matthew 24:37-39. Eating, drinking, marrying, and pleasure-seeking abounded in Noah's day, and similar conditions abound today. Thanks in part to social legislation, the masses have fullness of bread, and abundance of idleness. But so also had the people of Sodom, the most depraved of ancient cities. (Ezekiel 16:49.)

Men once considered the discoveries of science the greatest reason for believing that the world would steadily progress upward, but alas, science has made possible the extinction of the world and the destruction of faith and morals.

Two facts stand out starkly: First, man is not improving, but remains a self-generating centre of evil. Second, our world is at the point of possible self-destruction. The second fact grows out of the first, and is a startling proof of the Bible declaration that, "Sin, when it is finished, bringeth forth death." James 1:15. These two facts combine to assure endless tragedy and mortal crises for the world. That is why we declare with renewed earnestness that Christ must come.

3. The Nature of God

But there is a third and still stronger reason why Christ must come, namely, the nature of God. Our world exists not by accident but by the will of God. "He formed it to be inhabited" by holy beings. (Isaiah 45:18.) But into Eden came sin that increasingly made this earth an unfit dwelling place for those who loved righteousness. God's plan for saving His children out of this evil world requires for its complete success the second coming of Christ. The Bible declares: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." (Hebrews 9:28.)

On the eve of His crucifixion, which was to be followed by His resurrection and ascension to heaven, Christ gave the unqualified promise to His disciples: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. After Christ's ascension, the disciples went forth to preach. Boldly they declared that the day was coming when God would "send Jesus Christ." (Acts 3:20.)

And therefore Jesus must come again—

- (1) To fulfil the Divine promise to the righteous living and looking for His return. John 14:1-3. 1 Thessalonians 4:16. God cannot lie.

- (2) The righteous of all past ages have gone to their graves, and God has a compact with these righteous dead to bring them forth from their dusty beds. This calls for the coming of Jesus. 1 Thessalonians 4:16, 17.
- (3) I repeat, Christ must come again because of the very nature of God Himself. God is still ruler in the heavens. He is not going to permit His otherwise perfect universe to be marred for ever by an evil and rebellious world. He will not abdicate in favour of wicked men who would destroy the earth. Revelation 11:18. Christ must come again to end war and establish peace. Revelation 19:11-16.
- (4) And yet again we have the promise of the restoration of the lost dominion (Micah 4:8), of the bringing back of that which was lost. Luke 19:10. The purification of earth, the elimination of sin, the new heavens and a new earth. 2 Peter 3:10-14. All this demands the personal presence of Christ, and inasmuch

One of the reasons our land must come again is the disordered state of society. Juvenile delinquency, always a problem, has now reached epidemic proportions. No city or village is immune.



as this is yet unaccomplished, we assert that the unchanging, never failing statements of the Lord demand that Jesus must come again.

We believe that the time has come for the omnipotent Ruler of all nature to display a power that He has reserved against this evil day. He is a God of mercy, kindness, and love, nevertheless a God of justice, strength, and honour. Because of the state of the world, the depravity of man, and His own inviolate nature, Christ must come again to provide a solution to the suicidal tragedy of modern man.

My dear friends, do not wait for that day to come and find you unprepared. It is quite possible to be very near to the kingdom and yet find ourselves outside. Some day you may plan to enter, but some day may be too late.

A man with tuberculosis left for the mountains to try to regain his health. I understand that when those who have this complaint go up into the mountains, it is the usual thing for them to suffer a good deal the first few days because of the change of air. As a result of this, this gentleman became quite discouraged and said, "I'll die if I stay here," and he started home. He sent a telegram to his home in the country saying he would arrive by a certain train. As the result of a storm the telegraph wires were down and the train was delayed. His home was three miles from the country station. He reached the station at midnight. No one knew of his coming, for the telegram was never delivered. The station was closed and the lights were out. His house was the nearest to the railway. He could do nothing else but fight his way through the storm. Dying though he was, he pushed his way through the ever-increasing snow drift until at last he saw a light in the window of his home. He passed through the gate and staggered up the path. Just as he reached the doorstep he fell upon his knees with faintness, and with his hand upon the door, he died. It is quite possible to have one's hand on the door and yet miss the kingdom. I urge you not to tarry. I plead with you not to be too late.

"Almost" is but to fail,
 "Almost" cannot avail,
 Sad, sad, that bitter wail,
 "Almost" but LOST.

May you, dear reader, be safe home when Jesus comes.

An English publication offered a prize for the best definition of a friend. Among the entries received were the following: "One who multiplies joys, divides grief, and whose honesty is inviolable." "One who understands our silences." "A volume of sympathy bound in cloth." "A watch which beats true for all time and never runs down." But here's the definition that won the prize: "A friend is the one who comes in when the whole world has gone out." Even as David thanked God for Jonathan and praised him in well-remembered lines, so have we abundant reasons to thank God today for friends and to resolve to keep these friendships in constant good repair.

LINES THAT LINGER

SIN

Manlike it is to fall in sin,
Fiendlike it is to dwell therein,
Christlike it is for sin to grieve,
Godlike it is all sin to leave.

—LONGFELLOW (From the German).
From J. Hardman.

THE SEAMAN'S PSALM

*The Lord is my Pilot, I
shall not drift. He lighteth me
across the dark waters; He
steereth me in the deep chan-
nels; He keepeth my log.*

*He guideth me by the star
of holiness for His name's
sake. Yea, though I sail mid
the thunders and tempests of
life, I shall dread no danger,
for Thou art near me; Thy
love and Thy care they shelter
me.*

*Thou preparest a harbour
before me in the homeland of
eternity; Thou anointest the
waves with oil, my ship rideth
calmly.*

*Surely sunlight and star-
light shall favour me on the
voyage I take, and I will rest
in the port of my God for
ever.*

—CAPTAIN J. ROGERS.
From Mrs. E. Culley.

GOD IS EVERYWHERE

There's not a tint that paints the rose,
Or decks the lily fair,
Or marks the humblest flower that grows,
But God has placed it there.

There's not of grass a simple blade,
Or leaf of lowliest mien,
Where heavenly skill is not displayed,
And heavenly goodness seen.

There's not a star whose twinkling light
Illumes the distant earth,
And cheers the solemn gloom of night,
But mercy gave it birth.

Around, beneath, below, above,
Wherever space extends,
There heaven displays its boundless love,
And power with mercy blends.

—AUTHOR UNKNOWN.
From Mrs. Dawn Devlin.

IMMEASURABLY MORE

We can only see a little of the ocean,
Just a few miles distant from the rocky shore,
But out there—far beyond our eyes' horizon—
There's more, immeasurably more.

We can only see a little of God's loving—
A few rich treasures from His mighty store;
But out there—far beyond our eyes' horizon—
There's more, immeasurably more.

—AUTHOR UNKNOWN.
From E. F. Jeys.

MY TEMPLE

There's a temple I know in the heart of the woods,
Where the wood bird sings its sweet song.
And a silence aware with the fragrance of prayer
Is lingering all the day long.

The wood flowers worship in reverence profound
In this living cathedral of mine.
And the winds wafting by lift their prayer to the sky
To the God of this temple divine.

A brook tumbles down through this temple I know
O'er its altars of wood and of stone,
And it chants all the day in a soft sort of way
To the God who is there Lord alone.

Sweet music is there in the heart of the woods,
And he who is listening hears
A breathing of peace, a soul's sweet release,
And the thoughts that lie deeper than tears.

So take me away to the heart of the woods,
Where the temples are made without hands;
With the birds and the breeze and the tall, towering trees,
Let me worship—my heart understands.

—CUSHMAN.
From Miss Gladys Webber.

THE WINDS OF HEAVEN

The winds of heaven are sometimes chill,
And they blow wherever and when they will,
Bringing storm and showers
And the sunny hours.
And with all our crying and all our knowing,
We can't stop the winds of heaven from blowing.

Life is only a kind of weather,
With good and bad all muddled together.
Happiness comes, and so does sorrow,
If it's one today, it's the other tomorrow.

Plotters and planners try to arrange things,
Schemers and know-alls try to change things,
But none of their busy to-and-fro-ing
Can stop the winds of heaven from blowing.

And those who really know
Let them blow.

—JANE ANTHONY.
From F. Ludwig.

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.



The stratified rocks of mountains, such as these of the Canadian Rockies, have a story to tell to the keen observer.

U and Non-U

THE HISTORY of science and religion during the past century and a half shows a remarkable series of events moving closely in parallel. On the one hand is the doctrine of uniformity, postulated clearly by James Hutton towards the end of the 18th Century, and arising out of his geological observations. On the other hand stands the opposite doctrine of catastrophism, proclaimed by some scientists as a result of their geological research, and by some theologians from their Biblical studies.

For purposes of comparison we have labelled these two movements, U and non-U, the letter U standing for Uniformitarianism, or the philosophy that in nature everything works according to laws which have been in operation always; that to interpret scientific phenomena we can apply the laws which operate today, to the events of yesterday; or in Buffon's terse and simplified dictum, "The key of the past, as of the future, is to be found in the present;" or in Charles Lyell's own words before he wrote his famous *"Principles of Geology,"* "I am going to write in confirmation of ancient causes having been the same as modern." Non-U, obviously stands for the opposite idea, namely, that scientific phenomena, while daily presenting slow changes, have nevertheless been subjected to causes that are not in operation today, that the Noachian Deluge, for example, has never had its equal in any known inundation since.

EDWARD E. WHITE

The U-movement does not see any beginning in time, nor does it see an end; in sharp contrast the non-U-movement sees a Creation, not infinitely remote, as a unique event, and it further sees an End of the Age, again unique in scientific phenomena.

Let us notice contrasting events in these two opposing ideas, particularly paying attention to their simultaneous occurrence. The great exponent of U was the geologist Charles Lyell (1797-1875), and his then fairly new ideas were propounded in his *"Principles of Geology,"* which appeared between 1830 and 1833. His purpose was to "attempt to explain the former changes of the earth's surface by reference to causes now in operation," as he himself expressed it in the sub-title of the first edition. Almost as if to mock this idea of uniformity, there appeared in 1833 what many Christians call one of the "signs of the times." In November of this year the greatest display of meteors took place, dazzling in their birth-place, stupendous in their number, to such a degree that the night of November 13 is still noted for the "falling of the stars." Students of the Scriptures recalled the prophecies of Matthew 24:29 and Revelation 6:13 and were confirmed in their preaching of the second advent of the Lord Jesus Christ, of which this was a harbinger.

Ten years afterwards a young man, Charles Darwin, later of world-wide repute, wrote down cer-

tain conclusions that he had formed after reading Lyell's "Principles of Geology" while on his travels round the world. He applied the U philosophy and arrived at the theory that the slow, consistent changes portrayed in geology also took place in biology. His observations on the many living creatures which he saw for the first time while naturalist on the "Beagle", and the small differences between similar species, led him to formulate the theory that these changes had taken place gradually by a process of "natural selection," over a very long period of time. The ideas were so revolutionary that he feared to publish them, and they did not in fact appear in print until 1859 under the now famous title "*The Origin of Species by the Process of Natural Selection.*"

It is significant to note that in 1844, the year of Darwin's committing to paper the U philosophy in biology, the non-U philosophy received tremendous support, paradoxically enough, from a failure in the prophecies. They had confidently predicted the end of the world to occur in 1844, but this catastrophic event did not materialize. A re-study of the prophecy however, led to the formation of an earnest, enthusiastic group of Adventists, who held firmly to the Scriptures and to the doctrine of creation at a time when the U theory was growing in scientific circles and penetrating even among some influential theologians. Their faith in the truth of non-U led them to organize a movement to preach this to the world in an effort to counter the anti-Biblical implications of the U idea.

Proceeding another sixteen years ahead we come to exactly one hundred years ago. Darwin's book took a little time to make its impact, but by 1860, the year after publication, it had divided the intellectual world into two sharply opposing camps. The controversy came to a head on the occasion of the famous meeting of the British Association for the Advancement of Science held in Oxford that year. It was known that a crucial decision was about to be taken, and Bishop Samuel Wilberforce had been primed with scientific arguments to defend the Biblical account of the origin of man. Thomas Henry Huxley, keen, incisive, logical, was to defend Darwin's U doctrine of the ascent of man from some lower form of animal life. The result is now a matter of history, and the Bishop's silver-tongued oratory was no match for Huxley's logic. Unfortunately the Bishop lost his case before the debate started, for he had adopted a compromising attitude to the Scriptures, not taking them completely as the truth. Since 1860 there has been a decided swing towards the U idea and today it is commonly accepted as proven fact.

Counter to this again, in 1860, we find a body of people, believing wholly in the Scriptures, about to organize themselves into a new denomination. They were confronted with a decision to make as to what name they should choose. In the very year of the U versus non-U debate at Oxford, this people took their official name—Seventh-day Adventist. It is a distinctive name for it avows a belief in cataclysmic events by reason of the part "Adventist"—this denotes the coming of the Lord Jesus in great power and glory to destroy the wicked earth, and create a new and perfect one. It also refers back to another non-U

event, namely Creation, for the reason for worshipping on the seventh day is to honour the work described in Genesis 1 and 2, and to follow the instruction to commemorate it as plainly told in the fourth commandment.

Perhaps the most significant of all is Bible prophecy made concerning these last days which refers specifically to the U theory and its opposing doctrine. This prophecy is found in 2 Peter 3:3-6. Here the Apostle Peter plainly shows that one feature of the last days would be a contempt for some Bible doctrines, three particular ones being mentioned, namely the Second Advent (verse 4), the Creation (verse 5) and the Flood (verse 6). All these are non-U events and it is not surprising therefore that the scoffers should be identified as supporters of the U theory.

What is astonishing is that the apostle, writing eighteen hundred years or so before the event, should pin-point the scientific principle on which the objection is based:—"All things continue as they were from the beginning of the creation." (Verse 4.) In passing we should note that the use of the word "creation" here does not imply their belief in such a sudden event, for the next verse goes on to say they are willingly ignorant of such a thing. The apostle's amazing prediction is couched in words that are an excellent epitome of the uniformitarian theory—"all things continue as they were."

This is Lyell's thesis in essence and the very foundation of the U philosophy. Its opposite is found in the name even of the Seventh-day Adventist Church, for the name alone upholds two of the doctrines that are the subject of the scoffing.

How paradoxical that Lyell's last resting-place is in Westminster Abbey, in the shrine erected by godly men for the glory of the Creator, whereas his work has led men to attack the doctrine of creation and to supplant it by a process of gradual evolution, of unexplained origin. The theory of uniformity has virtually ousted God from His universe and substituted for the Omnipotent One, a materialistic philosophy based on the laws of science. In the providence of God, He has seen fit to call His followers to "ask for the old paths," to proclaim His creative power, to warn of His soon coming to interpose His will over and above the mechanical laws of nature.

There will be no uniformity on the great day of His coming for the heavens will depart as a scroll and the elements will melt with fervent heat. All nature will be out of joint and cataclysms undreamed of will shake the earth to its foundations. God in His mercy has told us beforehand and empowered and commissioned the non-U's to broadcast His intentions, and the Seventh-day Adventist Church makes no apology for opposing uniformitarianism and heralding the distinctive doctrines implied in its name. Their message is not one of doom only, for they believe that the Creator has created and will therefore re-create, and in place of this present evil world there will come a perfect one, where God's will prevails, where He is adored by angels and by men, and where every creature is subject to His laws.

In that glorious existence we shall no longer see through a glass darkly, but shall be privileged to see face to face, to understand better the laws of nature as a result of instruction from nature's own God.

Signs

COUNSEL CORNER

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

Viewed every Sunday, Melbourne, HSV 7, 1:30 p.m.



HELP FOR A GAMBLER

I have been married for four years and found two years ago that my husband is a chronic gambler. His gambling caused us to become deep in debt, and it was necessary for us to sell our home to pay off his debts. He promised at that time that he would never gamble again. But I have discovered that he has been continuing this practice. Is there anything that can help him?

Jesus Christ can help a man to overcome any difficulty of life, and there is no question but that the Saviour could help your husband overcome his tendency to gamble. In reality, gambling is a form of stealing. It is taking money which does not belong to one in an attempt to get "something for nothing." As in your case, it is the innocent who suffer most. Some chronic gamblers are victims of personality deficiencies that could be aided with the help of an intelligent Christian psychiatrist. Your husband can be helped if he really wants help, but he needs first to be converted, asking Jesus Christ to enter his life and take from him this tendency. Romans 8: 37 pictures the victory that can come when we yield to the Saviour: "Nay, in all these things we are more than conquerors through Him that loved us."

LAWSUIT THREATENING

Due to a clash of personalities, I am being threatened with a lawsuit. I am so confident that I am right that I have no fear of the consequences. My wife, however, quotes Matthew 5:25, "Agree with thine adversary quickly," as proof that I should attempt to avoid this issue. What is your opinion?

If there is any way to avoid the issue, by all means do so. Undoubtedly the spirit of this command from Christ would indicate that we are to do everything in our power to avoid conflict, short of sacrificing principle. There may well be times when to agree with an adversary means personal sacrifice and loss. However, this is preferable to a public dispute which might make enemies and alienate all concerned. Christians have been given the admonition, "As far as your responsibility goes, live at peace with everyone." Romans 12:18, Phillips. This would certainly include not always insisting upon our "rights." It would involve a ready

use of Christian understanding with more willingness to give than to take. We probably have a long way to go before we can practise the spirit of Christ's admonition, "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Matthew 5:40.

CONSISTENT LIFE ESSENTIAL

I have always been a steady church and Sunday school attendant until recently. Then I stopped attending. I live in a small village having one hotel, which enjoys a bad reputation. The lady who runs it has assumed leadership in the church and is superintendent of the Sunday school. What do you think of this?

If I were pastor of your church, I would be most disturbed about this situation. We assume that your pastor is also, and that he is trying to work out a change in the Sunday school leadership. There is no group in the church more important than the children and youth, for they are the future of the church and the community itself. The example set by the head of your Sunday school is not one that is going to make them clear thinkers as to what constitutes right living. There is another side to the picture which should be remembered. The woman herself needs your help. Apparently she wants to be a Christian, as she is part of the church; but she obviously does not have an understanding of the responsibilities which come upon one who claims to be a follower of Jesus Christ. Protect the young from her influence, but be tactful in dealing with her and try to help her see the importance of a right example before others.

NERVOUS BREAKDOWN AFTERMATH

About a year ago I suffered a nervous breakdown and spent a number of weeks in a mental hospital. Fortunately I responded well to treatment and am now feeling better than I have in many years. My husband and children agree that I am like a new person, and we are very happy together. But I find myself being shunned by some of my friends. They seem to be look-

ing me over for indications that there is something wrong with me. It almost appears that they consider me incapable of the normal conversations which we used to have. I am getting so I dread associating with them. What would you suggest?

Get some new friends! Your old ones do not seem to have much understanding of the nature of mental illness. The human body apparently was not made to withstand all the added strains of modern living, and breakdowns sometimes result when the burdens get too heavy. In most people this is just another illness which fortunately responds to treatment and need not leave any lasting scars. Individuals who do not understand this and who adopt a distrustful attitude toward one who has suffered a nervous breakdown are better left out of your circle of friends. These friends should put themselves in your place and remember the words of Jesus who said, "Whatsoever ye would that men should do to you, do ye even so to them." There's no substitute for the golden rule in human relationships.

KILLING ANIMALS

Is it wrong to kill animals? I find it increasingly difficult to consent to the slaughter of the animals on our farm, even to the wild ones which do harm to our poultry.

It is not morally wrong to take animal life, as it is to take human life. In the sacrificial system God commanded mankind to slay animals as a symbol of the death of the Lamb of God who would ultimately die on Calvary's cross, and such a command would not have been given were it morally wrong. However, God's original plan did not include this. At the time of creation, life was well balanced with animals and man each occupying separate spheres and not infringing on that of the other. The taking of life, either human or animal, was unknown, and God willed that this perfect plan should go on for ever. When sin entered, this ideal state ended. Now it is necessary at times for men to organize campaigns to stamp out insects or animals which have multiplied so much that they jeopardise human life and property. However, the Bible tells us in Luke 12:6 that not even a sparrow falls without the knowledge of our heavenly Father. If He has a care for the lowliest sparrow, it should make us want to avoid needless slaughter even though no moral principle should be involved.

FORGOTTEN SINS

I have been a Christian now for many years. Recently I remembered a lie which I told about three years before I became a Christian, and I decided to make this matter right. I wrote a letter to the individual involved and discovered that she had passed away long ago. I have been tormented since with the thought that since I cannot correct this mistake there is no hope for me to be saved. Can God forgive me?

Of course He can. He says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. When another human being has been involved in our wrongdoing we should, if possible, make things right with this individual. However, when this is not pos-

sible, as in your case, it is sufficient to take the matter to God and ask His forgiveness. He has long ago wiped the slate clean if you have asked Him to forgive you. Dismiss the matter from your mind, and, as Jesus said, "Go, and sin no more." John 8:11.

God has promised, "I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:34.

PRAYER AND PROBLEMS

I am nineteen years old and a new Christian, and it seems that my questions mostly concern prayer. For instance, when we take our problems to God, are we just to leave them there, and trust in God to solve them? Does this mean that we tell God our troubles and then forget them?

To leave one's problems with God requires faith, but such faith is essential if we would be followers of Christ. He has said, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest." Matthew 11:28. This means that we can bring our problems to Him and leave them there, and be anxious about them no more. This does not mean, however, that we have nothing more to do, for God may well impress us to follow a new course of action. When we pray we ask God's leadership and guidance so that we may know how to deal with our difficulties. He wants us to do all within our power to help ourselves. But when we pray, we can leave anxiety behind, trusting that God will help us know what we can do, and that He will do for us what we cannot do for ourselves.

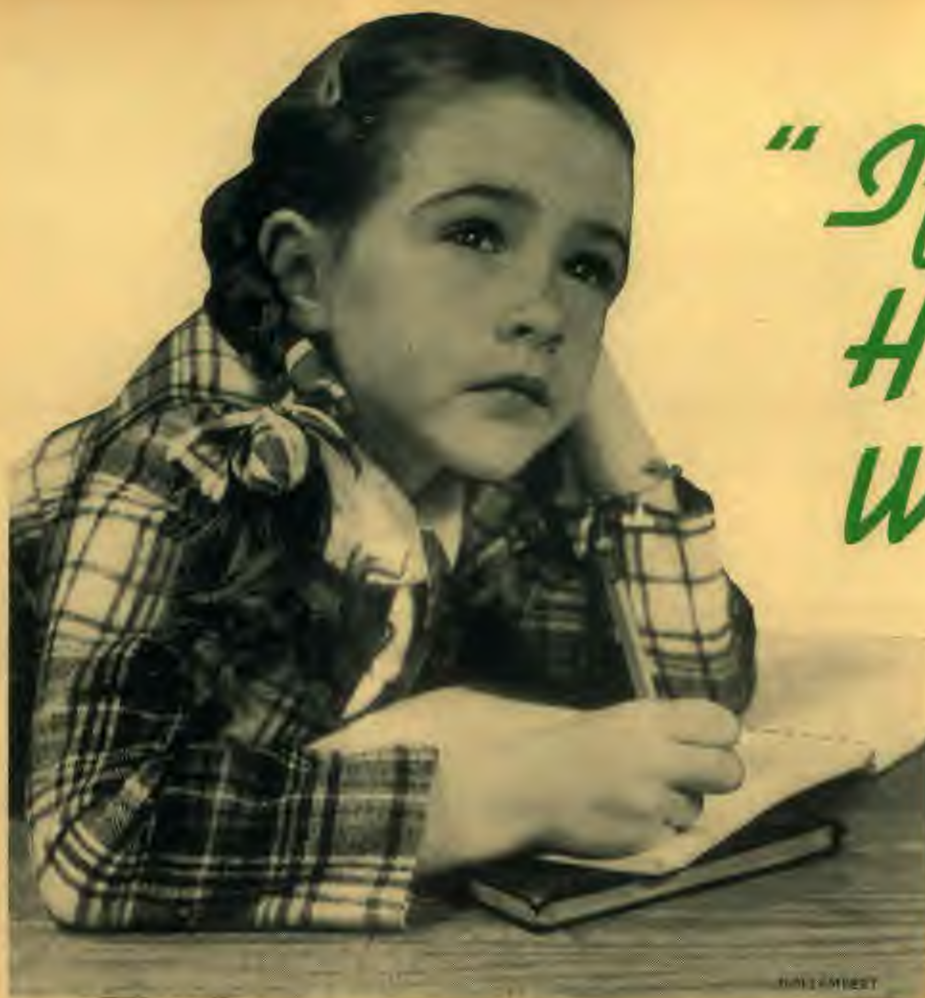
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From time to time "Signs" readers forward donations to us for various worthy causes. We are happy to acknowledge these gifts through our columns, and to disburse the gifts as directed by the donors. On behalf of the various funds mentioned we gratefully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

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"If I Had a Wish..."

NORMA
NORRIS

WHY IS IT that people are always wishing? At all stages in life we hear the same words, "Oh, I wish —," "I wish I could —," "I wish I had —." Even our fairy stories tell of the same desire. All through the tales of our childhood, fairies come popping up in unexpected places, complete with shining wand and an enchanting desire to be obliging, to offer wishes to the dazzled spectator, and the story goes on to a delightful ending with everyone living happily ever after. But although we put our fairy books away, and grow up, we never really forget them, for there is always the secret hankering after the magic-wand situation, and many a sober face conceals a fleeting day-dream of legacies coming out of the blue, and wonderful things happening overnight.

Yet not all fairy stories have the "happy-ever-after" ending, for some of them hide in their telling, a very profound truth. If you have not grown too old for such tales, you may remember the story of the old couple who were always wishing. Sitting by their log-fire at night, they would fill in their time with wishing for all the things they did not possess. At last, one night, a very obliging sprite appeared on their hearthstone, waved his wand meaningly, and told the old couple that three wishes were to be theirs for the asking. With remarkable speed, the old man, hardly waiting for the fairy to finish speaking, and perhaps afraid that if he didn't speak at once his wife might

get in first, mentioned the first thing that came to his mind. "I wish we had a huge plum pudding," he cried. At once, the pudding sat before them, rich and appetizing; but the old woman, irate at her husband's stupidity in wasting one of the precious wishes in this way, screamed in rage. "You silly man," she cried, "fancy wasting a wish on a pudding! I wish it were on your nose!" To their consternation, the pudding obliged, and the situation worsened. They now had but one wish left, and one only—and, alas, there was only one thing to do. Sadly they looked at each other, and mournfully they wished that the pudding could be removed. Their wish was granted, and the fairy vanished.

The only comfort we can get from such a story is the fact that they were no worse off in the finish than they were before. We can only hope that they looked about them and noticed their warm fire and the loaf of bread on the table, and decided that they weren't so badly off after all.

In the Bible we read of one man who was actually given the opportunity of having the one wish of his life. Solomon was young, and standing on the threshold of a great kingdom. Before him stretched honour and power and great riches, yet his reaction at that time was one of humility and self-abasement. To this man the opportunity of a lifetime was offered by the greatest Power possible—God Him-

self. "Ask what I shall give thee," said the Ruler of the universe, and Solomon, considering carefully, made the best choice he could think of—wisdom of heart.

Have you ever thought what you would ask for in similar circumstances? Wealth? Power? Honour? Do you think the choice would be easy? No, it is never easy! For whatever you wish for and gain, you must pay for. Nothing comes without its price—not even a gift. Even Solomon paid for his wisdom. He became the wisest man in the world. In fact, never before nor since has man reached the degree of wisdom that he attained to—yet this same man was the one who later wrote: "Vanity of vanities; all is vanity." And also, "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit; and there was no profit under the sun." And again, "There is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool." Ecclesiastes 1:2; 2:11, 16.

Solomon knew what so few of us will admit—that no one thing can give us complete fulfilment. To have one thing in abundance is to have it at the expense of other things. Solomon had wisdom above his fellows, but he was so wise that there was little room left in his life for faith. How can a man live on faith if he already *knows* all things. Only a disillusioned man could have written those words in the Book of Ecclesiastes as quoted above. Although Solomon knew so much about the world, he found it only a passing vanity. He had been given wisdom, but he had neglected faith, and in the end he found his life sadly over-balanced and empty.

Solomon, no doubt, got to the crux of the matter when, in summing up his lament he said that there was nothing better for a man than "to rejoice, and to do good in his life," and that he "should eat and drink, and enjoy the good of all his labour." No mention of riches, or houses, and lands—no listing of honour and glory and power. But just the simple things of life—something to eat and drink, rejoicing in doing good, and filling the days with honest labour. "This," he concludes, "is the gift of God." (Ecclesiastes 3:12, 13.) In other words, God's richest gifts come to us in simple ways—bread for our hunger, work for our hands, rejoicing for our hearts. And the sauce to pour over these simple things of life is the miracle of them all—the sauce of contentment.

Contentment is the greatest blessing that we can desire of God. So long as we have everything we *need*, we should be the most happy of people. In these days of prosperity we do have all we need—in fact, in some cases, far more than we need. Far more, I should say, than Paul had, and yet he was able to write so wonderfully about the joy of contentment.

Paul wrote to his friends in Philippi: "It has been a great joy to me that after all this time you have shown such interest in my welfare. I don't mean that you had forgotten me, but up till now you had no opportunity of expressing your concern. Nor do I mean that I have been in actual need, for I have

learned to be content, whatever the circumstances may be. I know now how to live when things are difficult and I know how to live when things are prosperous. In general and in particular I have learned the secret of facing either poverty or plenty. I am ready for anything through the strength of the One who lives within me." Philippians 4:10-13, Phillips' translation.

At another time he wrote to Timothy, his young helper: "There is, of course, real profit, but it comes only to those who live contentedly as God would have them live. We brought absolutely nothing with us when we entered this world and we can be sure we shall take absolutely nothing with us when we leave it. Surely, then, as far as physical things are concerned, it is sufficient to us to keep our bodies fed and clothed. For men who set their hearts on becoming wealthy expose themselves to temptation." 1 Timothy 6:6-9, Phillips' translation.

These are wonderful words. Paul knew that material things are not of the same value as spiritual, but that contentment with the things God has so richly given us, is the secret of a peaceful mind. It would indeed be wonderful if we could really come to the place to which Paul came—to be contented with God's plan *wherever* He sends us, and to be contented with our lot *whatever* we may lack.

As Arthur Newcombe has said so aptly: "Contentment is not the quiet virtue some people think it is—it is very active always. For it is the virtue of seeing God's hand in everything that happens to you, and being happy with your lot because God wills it so; and because God wills it, it is definitely for your best good ultimately—someday, some way."



"It isn't any use to grumble and complain,
It's just as cheap and easy to rejoice.
When God sorts out the weather and sends rain,
Why—rain's my choice." (James Riley)

To be fully contented with God's leading and His placing of you in this life is to know complete happiness. Mistakes, disappointments, rough places, all take on a different meaning, for if the mind is stayed on Christ, these very reverses can reveal His gentle hand leading—ever leading onward and upward. The greatest thing in the whole world to possess is Christ; and to have *Him* means that the heart can want for nothing further!

And if you *still* yearn for a wish—then be sure you wish for God's greatest gift of all—contentment in Him.



What Your Bible Says About...

The DAY of the LORD

» » » ALFRED S. JORGENSEN » »

*"O joyful day, when He appears
With all His saints, to end their fears!
Our Lord will then His right obtain,
And in His kingdom ever reign."*

—Anon.

Of what future event did the Old Testament prophets most frequently write?

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

In what graphic terms did they describe it?

"The great and the terrible day of the Lord." Joel 2:31. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Zephaniah 1:15, 16.

There are some people who wonder if this kind of language is consonant with the revelation which our blessed Lord brought us of the Father as a God of love. The plain fact is that there are two great projections of the character of God in the Bible—His mercy and His justice. To be love, God must be absolutely merciful. But by the same token, He must be absolutely just. God always deals in mercy first; but when His grace is spurned, His love flames forth in justice. That is why, when He lays judgment to the line, and righteousness to the plummet (Isaiah 28:17), He "shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28:21.

What event will mark the beginning of the day of the Lord?

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Zephaniah 2:1, 2.

When will this decree go forth?

"I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Psalm 2:7-9.

It is evident from Revelation 19:11-16 that this decree goes into effect when Christ ceases His present mediatorial work in heaven, and assumes His sovereignty as King of kings and Lord of lords. That this event takes place at least a short time before the actual second coming is clear from the account in Revelation 11:15-19, of the developments under the sounding of the seventh trumpet. The Lord Jesus Christ is now our great High Priest in the heavenlies, ever living to make intercession for us. (See Hebrews 3:1; 4:14-16; 7:24, 25; 8:1, 2; 9:11-15, 24-26; 10:12-14, 19-22.) Consequently, "NOW is the day of salvation." 2 Corinthians 6:2. But the time will come when our Lord will lay aside His priestly robes and clothe Himself in the garments of vengeance. This will be when "the day of vengeance" is in His heart, when "the year of [His] redeemed is come." Isaiah 63:1-6. Then human probation will cease, and the awful word will go forth in heaven: "He that is unjust, let him be unjust still: he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Revelation 22:11.

What is the real significance of the day of the Lord?

"For the Lord has a day of vengeance, a year of recompense for the cause of Zion." Isaiah 34:8, Revised Standard Version.

Actually, the expression, "the day of the Lord," comprehends everything that God will do to wind up the chequered course of human history, and to terminate the great controversy that has ensued between Christ and Satan from the time that Lucifer found it in his heart to rebel against the Most High. It is instructive to observe the phrases that occur in the prophets in this connection. "Behold the day of the

Lord comes, cruel, with wrath and fierce anger, to make the earth a desolation and to destroy its sinners from it." Isaiah 13:9, Revised Standard Version. (See also Isaiah 13:11; Zephaniah 1:18; 3:8.)

What fearful judgments will fall upon the world when this awful day begins?

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God." Revelation 15:1.

In Revelation 16 we have an account of these awful visitations of the divine wrath which are to overtake those who remain in open rebellion against God. The parallel case in ancient times were the ten plagues that came upon the land of Egypt prior to the exodus of the children of Israel.

What experience in Old Testament times is used to describe the experience of the people of God who are living on the earth when the day of the Lord begins?

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:7.

The incident to which the prophet refers is related in Genesis 32:24: "And Jacob was left alone; and there wrestled a man with him until the breaking of the day." Jacob never passed a longer night. There was no one to encourage and assist him as he engaged his opponent on the bank of the Jabbok beneath the Syrian stars. Similarly, during the great "time of trouble" (Daniel 12:1) that will come when the seven last plagues fall upon the earth, God's people will have to stand alone in their defence of the faith, for during this time no ministry of intercession is carried on in the heavenly temple. (See Revelation 15:8.)

How long will the day of the Lord last?

"And I saw an angel come down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the [abyss] and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Revelation 20:1-3. ("Abyss" is a much more satisfactory rendering of *Abussos* than "bottomless pit.")

The millennium is to be bounded by two resurrections: the resurrection of the righteous at its beginning (Revelation 20:4-6), at the second coming of the Lord (1 Thessalonians 4:13-17); and the resurrection of the wicked at its close. Revelation 20:5. As the day of the Lord embraces the whole of the divine activity for the accomplishment of God's great eternal purpose, it must of necessity span the millennial era.

What events are mentioned by the Apostle Peter as occurring at the end of the day of the Lord?

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★ The final judgment. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7. (See Revelation 20:1-15.)

★ The atomization of the earth and the atmospheric heavens. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10. "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Verse 12. (This is "the lake of fire," "the second death." Revelation 20:9, 14, 15.)

★ The regeneration of the earth. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. (The apostle was doubtless thinking of the promise of Jehovah in Isaiah 65:17-25—the promise that is to be realized when the Lord will declare: "Behold, I make all things new." Revelation 21:5.)

What indicates that the day of the Lord will take most people by surprise?

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:2, 3.

May an informed Christian know when the day of the Lord is at hand?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5:4.

In Joel 3:14-16 and Revelation 6:12, 13 we are given a catalogue of the great second advent signs to precede the day of the Lord. All of them—the Lisbon earthquake, November 1, 1755; the Dark Day, May 19, 1780; and the falling of the stars, November 12-13, 1833—are now well-established facts of history!

How can we ensure that we will be protected at that time?

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:3.

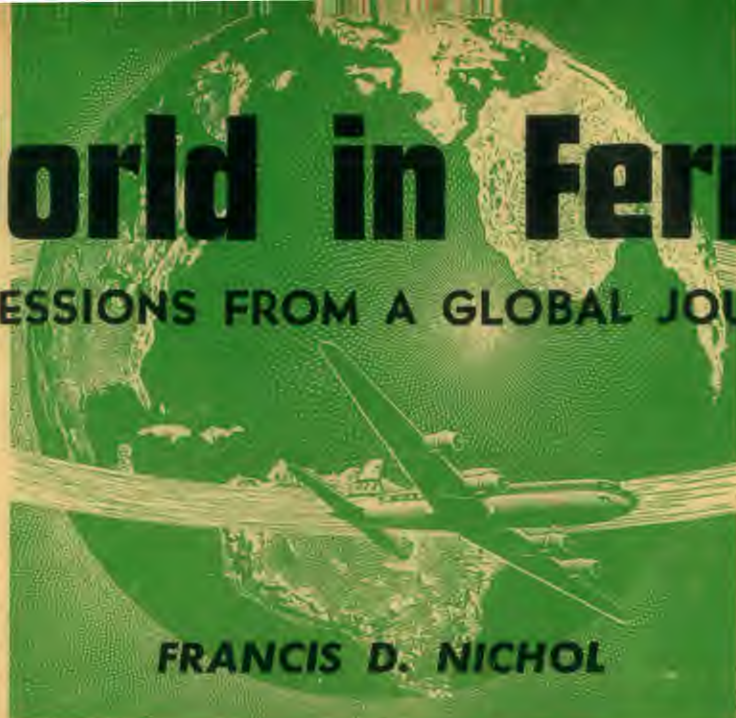
The same thought is expressed in Isaiah 26:20 where the Lord assures His faithful people at the end of time that they will be graciously hidden "for a little moment, until the indignation be overpast." The simple truth is that if we commit ourselves to the Rock, the Lord Jesus Christ, now, we will be hidden in the Rock when the gales of the last great tempest scatter desolation through the earth.

*"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."*

—Augustus M. Toplady

A World in Ferment

IMPRESSIONS FROM A GLOBAL JOURNEY



FRANCIS D. NICHOL

★ Australian-born Mr. Nichol returned not long ago from a 50,000-mile trip around the world, touring Europe, the Middle East, Africa, India, Thailand, Indonesia, and other Far Eastern countries up to Korea and Japan. In this and the next issue of the "Signs of the Times" he presents some impressions from his long journey.—Editor.

ONE would have to be an insensitive, callous kind of person to travel around the world today without being deeply stirred, troubled, perhaps even frightened, at times.

Flying from continent to continent, one thinks long thoughts, the kind one doesn't find time to think when busy at routine work at a desk back home.

From an aeroplane window one gets a new perspective. One thinks of the thousands of years of turmoil, terror, and death that have marked this world, the habitation of man. And when the plane descends in any one of a score of Oriental lands, one becomes aware of countless multitudes of men, women, and children who know nothing of social security or three good meals a day.

Poverty, hunger, dirt, and disease are the lot of these people. Eliminate Western Europe, North America, and Australia, and most of the rest of the great land areas of the world are afflicted with poverty, illiteracy, sickness, and early death.

However, one cannot go far in these lands without becoming aware that great things are happening; a ferment is working. Not long ago the millions of Africa, Asia, and other non-Western lands were inert, docile. No European statesman gave them a thought when sitting in international councils to plan for the peace of the world. The natural resources of primitive lands were exploited, while the pathetically ignorant people looked on mutely.

Today all is different, and that difference holds vast meaning for the world. A number of factors have contributed to the change.

The dawn of the twentieth century saw the world becoming smaller, thanks to faster transportation and the interlocking interests of various countries. Gradually the idea of education for whole populations began to spread to other lands. Promising youth from distant countries began to appear at the great universities of the West. As these youth saw the power and skills of the West, they began to reason that their own countries might likewise have ability to develop their own resources if they had an opportunity.

In the early 1920's a man named Lothrop Stoddard wrote a book entitled "The Rising Tide of Colour." It pictured the stirrings among the non-white races of the world and forecast a revolutionary change in the relationships of these people to the Western world.

At the same time, when most Western powers had been greatly weakened by the first World War, the idea was widely promoted that the one hope for backward countries lay in independence from the colonizing powers. Thus was born the nationalistic movement which has grown steadily and fiercely in recent years. Today the great continent of Africa is a prime exhibit of that ferment at work. Already there have been carved out of that continent a number of independent states, with others to follow.

Recent decades have witnessed another force at work, that of Communism. There are those who think of Russia as a menace to the peace of the world simply because it has great standing armies and keen scientists who are devoted to the creation of powerful rockets and nuclear bombs. But Russia's potency is found in another area as well. It stands not simply for physical power, but for the power of idea, at the bottom of which is this; that there is no God. Russia is frankly atheistic. Almost the first words that my guide said to me after I was introduced to her in Moscow were these: "I'm an atheist. I don't believe in God."

Now a repudiation of belief in God carries with it a repudiation of the binding authority of moral law. With God gone, man and social custom become the only yardstick to measure the values of the standards and relationships between men and their fellows, and between one country and another.

All too often down the centuries the Christian religion has been distorted and caricatured by its professed adherents, and this has now produced another factor in our troubled world. Those who hate Christianity have sought to make it appear that Christian missionaries are merely the agents of colonizing Western powers. The charge is groundless, at least so far as the overwhelming majority of missionaries are concerned, but a charge need not be true to be effective.

Place that false view of Christian missions along with another fact, if you would see its deadly character. In many lands the religion of the people is an integral part of their lives, whether that religion be Confucianism, Buddhism, or Moslemism. Thus anything that might be construed as an attack upon one of these religions is viewed as an attack upon the nation that holds to that religion. Now the business of Christian missions is to persuade men to accept Jesus Christ and the Christian religion. Hence it may truly be said that the resurgence of various non-Christian religions today is explained by the tension between Christian missions and the concept of national solidarity.

One of the most significant sights that greets your eyes as you ride through the historic city of Istanbul is the scaffolding around the mosques and the needle-like minarets ascending from them. The mosques are the centres and symbols of the Moslem religion. Today they are being refurbished, for Moslemism is experiencing vigorous revival. At the same time it is most difficult to carry on any active Christian evangel-

ism in that land. In many other lands missionaries are experiencing increasing difficulties, particularly where Hinduism is strong.

All these factors—education, nationalism, Communism, and the resurgence of non-Christian religions—have contributed to produce a seething ferment in large areas of the world. The result is tension and trouble on every side.

As one travels around the world he is increasingly persuaded that the "cold war" is not exactly "cold." In some places it is already warm and in others almost hot.

One has but to stand at the dividing line between East and West Berlin to sense the rising temperature. The troubled lands of the Middle East yield the same impression. In Taiwan one's moments of meditation are broken frequently by the roar of jet planes. The planes may be American, but the pilots are not. At the thirty-seventh parallel in Korea, before one is allowed to go the last few miles to the demilitarized zone that divides north from south Korea, the military require the visitor to sign a paper saying that he will have no fellowship whatever with anyone of the north, and refrain from making any "friendly gestures."

In the centre of that demilitarized zone are a few buildings that house the United Nations personnel on one side and the Communistic Korean soldiery on the other. A group of armed police of both sides move back and forth about the buildings. They have no fellowship.

This is the kind of world we have today. The picture is not a happy one. Indeed, it is tragic and terrifying in its possibilities.

If this were all the picture it would be black indeed. But there is a silver lining. Of this I will write in the next issue.



Racial troubles are amongst the most vexed problems of today's perplexed world. Here pictured are demonstrators staging a sit-down strike outside London's South Africa House in protest against that nation's controversial apartheid policy. Watchful London police keep the situation under careful control.

The Best Aid to EVIL



SOME TRUTHS are so self-evident that we do not recognize them. Sometimes we may recognize a particular fact but subconsciously, yet it never crystallizes into a positive thought or a spoken expression. Sometimes we come upon such a truth accidentally, and its impact upon us is so startling that we are amazed at our own foolishness at not having recognized it long ago.

Thus it was that there dawned upon my consciousness only yesterday a solemn and important truth when I saw it in print before my eyes. I cannot tell you whether I had ever recognized it before, but I can tell you that the minute I saw it in black and white, I recognized it for what it was: a fragment of truth to which all ought to pay more than lip service.

The author Igor Sentjurs really brought the matter to my attention. As I was reading a translation of one of his works on the Hungarian Revolt of 1956, I came upon these powerful words: "Indifference was the best aid to evil. . . . If you look with indifference upon the murder of another, or of an entire people, if you do not rise up and defend strangers, then you are guilty. You have committed murder."

You will immediately see the force of the words of this quotation. Indifference is, and always has been, evil's main ally. It is hardly recognized as a sin; it is not chronicled as a crime; it scarcely rates as abnormal behaviour. That, indeed, is the whole point; indifference is, too often, normal behaviour; indifference is the accepted, and the acceptable thing. And therein lies evil's most virile helpmeet, its firmest friend, its staunchest champion.

Some little time ago, a small boy—I think he was ten or eleven—received a citation and a medal from the chief of police in this State. He it was who had aided a constable to make an arrest of a dangerous criminal who was putting up a desperate

fight for liberty. A crowd gathered as the police officer and the felon grappled together and fell to the ground, locked in combat. In the skirmish, the policeman's handcuffs had been knocked from his hand, and were now out of his reach. The crowd that gathered—the crowd of law-abiding citizens, mark you—watched with fascinated interest as the two men struggled and rolled upon the ground.

No one, however, ventured to go to the aid of the constable. Indifference, the hall-mark of the conservative masses, walled in by inhibitions and nameless fears that abide within the human breast, prevented any from making a move. Even when the officer began to prevail over his opponent, no one came forward. It was then that the little ten-year-old asserted himself. He edged forward, and with the toe of his shoe, he pushed the fallen handcuffs within the reach of the policeman, and in seconds, the contest was over.

But what, one is bound to speculate, would have happened had there not been that one little fellow to overcome his natural reluctance to get into something that might have been too big for him? But, since he was brave enough to overcome the giant of indifference, today he is the proud possessor of an official citation, a medal, and, if I recall correctly, a suitably inscribed watch.



Ask any police officer what is Public Enemy Number 1, and he will tell you: public apathy. John Citizen, he will say, comes running to the police station for aid whenever someone does him an injury, or even threatens to do so; but let the police ask for public co-operation, and it takes a near-miracle to shake the same John Citizen from his comfortable armchair—an armchair well padded with indifference, well stuffed with apathy, and well sprung with detachment.

Until I unconsciously set myself to think on this matter, I must confess that I had overlooked a most important lesson in one of the best known of the parables of Jesus. I refer, of course, to the parable of the Good Samaritan. Until now, had you asked me what the Master was seeking to teach in that story, I would have answered, and quite correctly, I think it is universally agreed, that He was striving to teach His audience, and us, that everyone is my neighbour.

But there was an important, if secondary, lesson within the story, too. He was striking at that prevailing sin of His, and of our day, indifference. The Rabbi and the Levite who came by, recognized the plight of the unfortunate victim of the robbery. But, though they saw that he needed help, and, doubtless, remarked to themselves that "someone ought to do something about this poor fellow," their own miserable indifference prevailed to the extent that they went on their way and did nothing. It was, you see, the respectable thing to do; socially, it would have hardly been "the thing" for them to be mixed up in an affair of this kind; their own somewhat exalted stations, and the moral apathy that was theirs, combined to repress their finer instincts. Jesus knew what a paralysing thing was indifference.

He knew it then; He knew it at His trial; He knew it on His way to Calvary; He knew it on the Cross. The great, silent crowd remained silent. Not one of the mob really believed Him guilty, but no one came forward to strike a blow—if you except Peter's pitiful, belated, pathetic stand—in His defence. Those who would have crowned Him a few days before, would do nothing now that He needed them. Indifference was their master; apathy was their code; moral indifference their crime.

God Himself abhors this well distributed characteristic. "I know thy works," He says, speaking through the beloved John to the Christian church of these days. "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Revelation 3:15, 16. I care not what you call it, apathy, indifference, lukewarmness, these things are the handmaidens of evil. They smother the church, the individual, within their comfortable embrace.

And while right is so engaged, wrong is rampant, and evil is on the march.

Robert H. Parr

A Little Good Samaritan

★ ELLEN MARY STEWART

MOLLIE GREEN, dashing in from Sabbath school one blustery winter morning, flung her little coat across the bed, tossed her furry cap upon the bedpost, and went racing on into the kitchen in search of her mother.

"What's happened, Mollie darling?" Mrs. Green asked the minute Mollie entered the room.

"I didn't say anything had happened," returned Mollie.

"You don't have to tell me," mother answered. "I can tell by your looks when anything worries you."

"It's just another 'do-something' test that Miss Barker has put on," Mollie complained.

"Any request Miss Barker makes generally brings joy to somebody," Mollie's mother said thoughtfully.

"That's just it," Mollie pouted. "She suggested that each member of the Sunshine Band turn herself into a good Samaritan and brighten the life of somebody."

"And you can't think of anybody you could spread a bit of happiness around; is that it?" mother asked merrily.

"I don't know anybody I could play the good Samaritan to," Mollie replied. "I don't know anybody that's sick by the wayside, and I haven't a donkey, and —"

"There are more ways than one of playing the good Samaritan," her mother interrupted, "and few of us can boast of knowing no one who needs help."

"I guess I am one of the few, mother," Mollie answered, "since I can't think of anybody who needs help."

"Suppose we make this a double affair," she said happily. "My part will be to fill a basket with dainty food, and your part will be to find a place to deliver it."

"That sounds like a game instead of work," Mollie returned. "I like that."

"Very well," said mother. "I'll have my part of the game under way in a very short time."

"And I'll go into the living-room and make a list of all the folks I know," Mollie decided, "so I can have some place in mind to deliver the basket."

"The minute you think of where it's going, come and tell me," said mother.

"It may be a long time before I get back," Mollie answered, "but I'll come back as soon as I find a place for a Samaritan act."

Mrs. Green took down a little fancy basket from the kitchen shelf and began to pack it with small jars of fruit and vegetables. Scarcely had the first jar hit the basket when Mollie, with a shining face, came tripping in.

"Oh, mother!" she exclaimed, "I didn't get through the list of A's before the name of Mrs. Arnold came into my mind—you know the little old lady who lives in the tumble-down cottage at the end of our street."

"A lovely little old lady," said mother, and she smiled when Mollie with her pet dog went through the side gate towards the widow's cottage.

But she smiled all the sweeter when, after Mollie came back, she heard her ring Miss Barker and tell her she had already found a person in need and had helped her, and then as an afterthought Mollie said: "I think being a good Samaritan is about the nicest thing you ever suggested for us to do, Miss Barker. You can count on me next time without any complaining on my part."



YOUR

Bible Questions ANSWERED

NO FINALITY

In my study of theology there seem to be many questions upon which it seems impossible to reach finality. Why should this be so? I. B.

This is but to say that our receptacle is smaller than God's pitcher. As F. W. Farrar wrote many years ago: "We cannot think for five minutes on any subject connected with the spiritual life without reaching a point at which the wings of the soul beat in vain as against a wall of adamant." ("Life and Work of St. Paul," page 733.) It is impossible for reason to plumb the absolute or for the finite to search out the infinite. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11: 33.

It is good that this should be so, for thus we are made to feel even in the field of rationality our complete dependence upon God. We can rejoice that all things vital to life and godliness have been made as clear as daylight for the soul who hungers and thirsts after righteousness. 2 Peter 1: 3.

SCIENCE VERSUS RELIGION

At our university a professor constantly talks about the scientific method as though it makes Christian faith ridiculous. What can be said about such an attitude from the standpoint of one who believes in the Bible? D. T.

Many unbelievers turn the scientific method into a philosophy whereby they endeavour to restrict reality to the realm of the observable or the measurable, and in addition the possibility of supernaturalism is negated. Christians agree that scientific method is a legitimate tool for research into the physical world, but disagree wholeheartedly when some suggest that this method of necessity makes rational Christian belief impossible. Sceptics who worship the conclusions of science ridicule those who accept as the foundations of their faith certain assumptions which cannot be demonstrated. Among these assumptions they would list the existence of God and His interest in mankind. The Christian has no need to stand speechless before such attacks. His response should be that the scientist also must first admit certain assumptions that are unprovable before he proceeds to enlarge his knowledge.

For example the scientist assumes the orderliness of nature. The future will be like the past. Oxygen will behave today as it did yesterday. But why elements and processes remain constant is not explained by science and neither is it explicable in strictly scientific terms. Secondly the scientist assumes the rationality of his thinking and the continuity of human personality. If the scientist thought his mind might continuously be playing tricks on him he could not experiment. Memory must be trusted, and honesty must be practised in experimentation. For such assumptions there may be evidence but certainly there is not and neither can there be total demonstration. The Christian believes the case is similar as regards his assumptions re the inadequacy of rational processes to interpret environment, and therefore the basic necessity for a divine and supernatural revelation such as claimed in Christ and the Scriptures. Read 1 Timothy 6: 20.

PAUL AN EPILEPTIC?

I have heard it suggested that what actually occurred to Paul on the Damascus road was not a vision but an epileptic fit. Is there any evidence that Paul was an epileptic? Was this his "thorn in the flesh?" D. E.

It would be a strange fit indeed that could be responsible for turning Saul the rabid persecutor into the Christian apostle who wrote the matchless thirteenth chapter of 1 Corinthians.

The epileptic theory would fall far short in trying to explain how it was that Paul's subsequent life coincided precisely with the prophecy concerning it which he imagined he heard that day on the Damascus road. Consider the record of Luke, a physician by profession, regarding the words of the risen Christ to the stricken Jew on that occasion.

"I am Jesus whom you are persecuting. But rise and stand upon your feet; for I have appeared to you for this purpose, to appoint you to serve and bear witness to the things in which you have seen Me and to those in which I will appear to you, delivering you from the people and from the Gentiles—to whom I send you to open their eyes, that they may turn from darkness to light and from the power of Satan to God." Acts 26: 15-18, R.S.V.

Note the key words of this commission—to serve and bear witness, delivering you from the people [Jews]

and from the Gentiles, that they may turn, etc. These words aptly summarize the remainder of the life of Paul. This harmony could not be the result of coincidence.

Regarding the "thorn in the flesh," John Knox has recently written:

"As a matter of fact, we do not have the remotest idea of what Paul's ailment was, how long he suffered it, whether the suffering was chronic or intermittent, or whether indeed it was an ailment at all. Whatever it was, however, we certainly are not justified in thinking of Paul as sickly. In the catalogue of his suffering, in 2 Corinthians 11: 23-29 he does not mention illness; and surely that long list of labours, exposures, deprivations, and dangers hardly suggests the invalid! At several other points in his letters we should have expected a reference to his illness if he had been greatly troubled by it."—"Chapters in a Life of Paul," page 91.

Concerning this theory of epilepsy we may say that it is a good example of the fact that unbelievers are infinitely sceptical of everything except their own strained hypotheses.

WHITE LIES ALL RIGHT?

Does not the story of Rahab the harlot, who was guilty of a direct untruth and yet was saved, provide "a handle" for the popular belief that "the end justifies the means," and that "white lies" are all right? E. C.

The perverse human heart seeking excuses is ever adept at finding them, even in Scripture. Such conduct constitutes "the wresting of the Scriptures" warned against by Paul. Rahab's lie is never commended in Scripture, and the fact that God saves a person does not endorse all that that person has done. The ninth commandment forbids lying in all hues, and the believer in "white lies" quickly becomes colour-blind. Scripture is emphatic in condemning the pernicious theory that "the end justifies the means." See Romans 3: 8.

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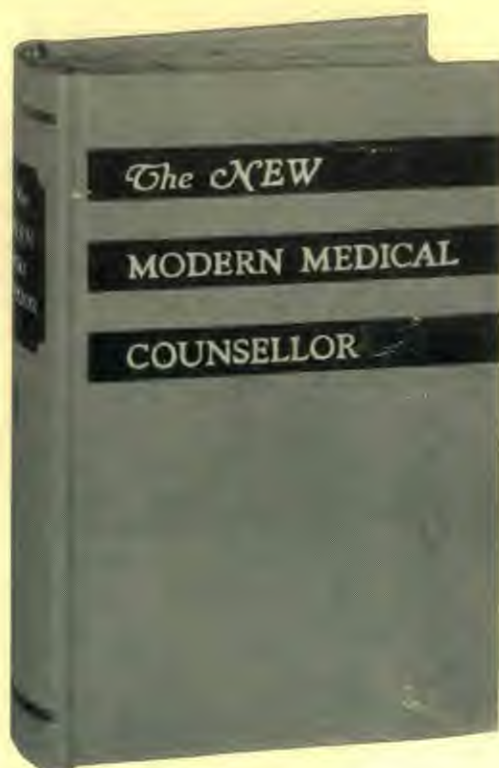
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