

MAY 19 1961

# Signs

OF THE  
TIMES



LET  
US  
REMEMBER

(PAGE 8)

APRIL  
1961

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Loved! then the way will not be drear;  
For One we know is ever near,  
Proving it to our hearts so clear  
THAT WE ARE LOVED.

Loved when our sky is clouded o'er,  
And days of sorrow press us sore;  
Still we shall trust Him evermore,  
FOR WE ARE LOVED.

Time, that affects all things below,  
Can never change the love He'll show;  
The heart of Christ with love will flow,  
AND WE ARE LOVED.

—Selected.





# 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.*

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## IN THIS ISSUE

Much of the Christian world will be thinking at this time of Christ's death and resurrection. In keeping with this theme is James A. Ward's article on page 6, "Escape at Dawn," and L. C. Naden's discussion of "Seven Glorious Aspects of the Cross," which appears on page 14.

Easter is not the only date of importance during the month of April. Of particular national interest to Australians and New Zealanders is April 25—Anzac Day. Signs Publishing Company Manager, C. F. L. Ulrich, with this date in mind, urges, "Let Us Remember." See page 8.

Also topical for this occasion is Howard G. Davis's meditation on page 19, entitled "Hero-in-Law." In addition to being responsible for the layout of the *Signs*, Mr. Davis's photography has provided several cover pictures, including that of this month.

It is surprising how much loose thinking there is on the subject of happiness. Cutting through the sham and pretence which so frequently surround this topic, Dr. Lionel Turner on page 16 asks the challenging question, "Are You Happy?" A Christian educator, whose Ph.D. was gained in the field of English literature, Dr. Turner actively teaches despite physical handicaps which would discourage a lesser person.

Part two of Austen G. Fletcher's "Crisis in the Home," appears on page 24. All parents will want to benefit from the practical counsel here given.

Those concerned with public mental hygiene are perturbed by today's widespread breakdown of mental balance. Many and varied have been the remedies suggested for this serious situation, but the only complete answer is revealed in the article by Janet McKibbin Jacobs, which appears on page 28.

## OUR COVER PICTURE

Looking down the main steps of Melbourne's Shrine of Remembrance toward the city's skyline—a Howard G. Davis picture.

SIGNS OF THE TIMES April 1, 1961

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## Seeing the Invisible

MANKIND has always been curious about the unknown, the unseen, and the invisible. Previous generations romanced about the invisible by surrounding themselves with giants, dragons, gnomes, and leprechauns. This generation, however, with a much more objective approach to the unseen, has been doing something about it. With his electron microscope, man now probes the world of the infinitesimally small. With his optical and radio telescopes he reaches out into the far recesses of outer space.

In the photographic world, recent developments have greatly aided in making the hitherto invisible, visible. Think for a minute of the motion picture camera capable of filming at the fantastic speed of 5,000,000 frames per second. In this way, an event which happens so rapidly as to make it invisible to the naked eye, can be stretched out into a film lasting hours. Even cosmic ray particles passing through the atmosphere at speeds approximating that of light have been stopped photographically for the human eye to see.

So many remarkable things in the field of science are transpiring today that largely we have lost the capacity to be amazed. But there has been another, and far more significant reaction. Some years ago Dean Inge put his finger on this when he stated: "It is indisputable that the centre of gravity in religion is shifting from authority to experience." Whereas once the majority of people were prepared to believe an assertion made on the authority of the Bible, or on the less reliable authority of the Church, now the majority is inclined to believe only that which can be demonstrated.

When a man has reached the place where he believes only what he can prove, or see with the aid of



At a sheep show in England organized by the Southdown Sheep Society, little Elizabeth Goodchild holds the Champion Ram Lamb.



human instruments, he has lost something very real. He has lost a sense of spiritual values. Even in this scientifically enlightened age, a correct acceptance of invisible spiritual values can prove to be of incalculable help to the believer, just as was the case back in the days of Moses. Moses endured the trying hour because he retained the essential faculty for "seeing Him who is invisible." (Hebrews 11:27.)

The Christian would be at a loss to explain current happenings in this topsy-turvy world were it not for the knowledge that invisible forces of evil are busy wreaking havoc in our midst. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against wicked spirits [margin] in high places." Ephesians 6:12.

We are divinely assured, however, "they that be with us are more than they that be with them." Though we be in the centre of a seemingly unequal conflict, we have the encouraging assurance that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Invisible, yes, but very real!

R.C.P.

## The Church and the World

A NEW VIEWPOINT on the vexed question of the relationship of church and state was published in the *Christian Century* of November, 1960. Titled "An Eschatological Manifesto," it was written by Ronald Goetz, a Baptist.

After mentioning some problems in understanding what is meant by the separation of state and church, Mr. Goetz continues:

"Though there is a widespread adherence to this nebulous and inconsistent separation of church and state, there has been an all but complete abandonment of the New Testament doctrine of the irreconcilability of Christ and the world. By 'separation' the state means to assert its freedom from the oppressive interference of a militant clergy, the state in turn keeping out of church affairs. The church takes such separation to mean that while the state has no rights in telling the church how to be the church, the church



has full rights in telling the state how to be the state. . . . The church wants authority and power of influence, but refuses to pay the price of responsibility for such influence."

Jesus and the apostles, Mr. Goetz points out, accepted governmental structures, pagan though they were, as the will of God and meriting obedience.

"The entire New Testament, without exception, sees this world as a broken, fallen order which cannot be lifted up entire but must be destroyed and then recreated—and this by the power of God in the last days. It is not the task of a New Testament conceived church to foster relative improvements in the structures of earthly authority, but to co-exist in any given order, its members testifying that God intends to and is able to alleviate human misery and the merciless injustice of this world *eschatologically*. Certainly this is not to say that the Christian does not have the obligation to dedicated service and giving, even to the point of his own impoverishment, to the poor, the suffering, the oppressed, but only to say that Christ repudiates the possibility of a kingdom of God on earth. In this time, what God calls the church to do is to preach the resurrection and by the power of the Holy Spirit call individual sinners to repentance. . . .

"The New Testament is . . . dogmatically decisive about the kingdom of heaven as the only hope for vindication and righteousness in the face of a depraved earthly order."

The Christian's hope of a better world is centred in the glorious return of his Lord. Christ's kingdom of peace will infinitely surpass the highest hopes ever held for any human scheme. Not only will there be universal justice and peace and plenty, but pain and sorrow will be no more, and death itself will be destroyed.

M.M.H.



(Right) An elderly man kneels on the footpath in Downing Street, London, praying for the success of the recent meeting of Commonwealth Ministers. (Below) This unusual shooting posture was adopted by a competitor at the 91st Bisley Rifle Championship Meeting.



Send G.



Send G.



## Gospel Myths?

SENSATIONALISM, unfortunately, is the basis for much of the reporting in our daily press. One case which might lightly be dismissed as cheap sensationalism recently met our eye under the banner headline, "Bishop Tells of Gospel 'Myths'." But the more one pondered the "news" item, the less it savoured of sensationalism, and the more it bespoke the tragedy which confronts the Christian Church today.

Late last December, one of America's leading Episcopal (Anglican) Bishops, the Right Rev. James A. Pike, wrote a carefully considered article in *The Christian Century*. In this he set out to state a number of his beliefs, or, as it turned out, his doubts, regarding vital areas of Christian theology. By the end of February, *Time* magazine had picked up this article and quoted from it at length, which then gave the cue for the daily press to follow suit.

In this much publicized article, Bishop Pike openly threw overboard the traditional Protestant and fundamental concept of the Scriptures as being the inspired Word of God, and our only rule of faith. In addition he rejected much of his Church's beliefs as set out in their Articles of Religion, and in their respective Creeds. We would go so far as to stigmatize much of what he said as the rankest of heresy, and we suspect that his statements must be a great source of embarrassment to those members of his own church who are genuinely sincere in their acceptance of the Christian faith, and in their loyalty to the teachings of the gospel.

One of the "myths" he lightly dismissed was the Garden of Eden. Said he, "I do not know a single member of the Anglican communion—Bishop, presbyter, deacon, or layman—who believes this story literally." Fortunately, we know quite a few. Another "myth" he attacked was the one stated in the Apostles' Creed, which says of Christ, "He ascended into heaven." "Where?" asked Bishop Pike. "We no longer believe in a three-level universe . . . earth, hell below, and heaven above."

One of his most serious deviations from orthodoxy, however, came when he lightly referred to the Virgin Birth of Christ as a myth which churchmen should be free to accept or reject. He just as lightly dismissed the fundamental concept of the Godhead as a Trinity by styling it as "the best the philosophers of the early church could do to try to preserve the monotheism of God against the natural tendency toward polytheism in that day."

A brief look at the Bishop's personal background is perhaps the only thing which can help explain his current viewpoint. His biography reads like this—ex-lawyer, ex-agnostic, ex-Roman Catholic, convert to Anglicanism. In essence, however, there is nothing "new" in the position he currently takes. What he describes as his "liberal theology" is just plain old-fashioned Arianism and Nestorianism disguised in high-sounding language. Repudiation of the Trinity was condemned as heresy as far back as the fourth century by the Council of Nicea, and rejection of the Virgin Birth was similarly labelled in the fifth century by the Council of Ephesus. But apart from these

Church Councils, the whole teaching of Scripture supports the very things this learned gentleman now so lightly dismisses as "myths."

This latest incident is but one of a series involving leading churchmen who are rejecting the fundamental pillars of the Christian faith. Thus the prophetic blueprint is being fulfilled. Paul warned that in the last days, "The time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth, and shall be turned unto fables." Particularly pertinent is the advice: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." R.C.P.

## Scotland Looks Back

IN RECENT MONTHS church leaders, earnestly pursuing their goal of church unity, have expressed public regret concerning the Protestant Reformation. In his conversation with the Pope of Rome, the Primate of the Church of England went so far as to say that for him, the word "Protestant" did not exist.

In refreshing contrast was the address of Her Gracious Majesty Queen Elizabeth to the General Assembly of the Church of Scotland at the celebration of the four hundredth anniversary of the Scottish Reformation. Incidentally, it was the first time that the reigning monarch had addressed the General Assembly since the union of England and Scotland.

Her Majesty referred to the Reformation as "a turning point in the nation's life," and spoke earnestly of what was then accomplished:

"In spite of the bitter quarrels of the past and the divided religious loyalties which still remain with us, I believe that what happened at the Reformation can be stated in terms on which all Christians may agree. Holy Writ was liberated to the people and as a result the Word of God was revealed again as a force to be reckoned with in both public and private life.

"The gospel which had long been revered as a record handed down from primitive Christianity was once more seen to be also a living light by which men ought to direct their lives and remould their institutions. This lesson from the Reformation is one that all Christians may surely apply to the modern world."

It was not the aim of the Reformers to create division in the church, but to liberate the Word of God in all its transforming power, and to return to the purity and simplicity of the apostolic church.

Notice the reply of John Knox to a Jesuit priest:

"Our kirk is no new-found kirk. . . but it is part of that holy kirk universal which is grounded upon the doctrine of the prophets and apostles, having the same antiquitie that the kirk of the apostles has as concerning doctrine, prayers, administration of sacraments, and all other things requisite to a particular kirk. . . And, therefore, albeit we have refused Rome and the tyrannie thereof, we think not that we have refused the societie of Christ's kirk."

May we cherish as dearly the untrammelled Word, and the gospel of full salvation through faith in Christ Jesus.

M.M.H.



★ French artist M. De Munkacsy's picture depicting Christ on trial before Pilate.

**T**AKE A MOMENT to consider the *greatest Man who ever lived*. Be your own judge of who Jesus is!

He is a *historical figure*. One bearing the name of Jesus actually lived, worked, and taught in a little country bordering the Mediterranean.

History is divided by His life into B.C. and A.D. Every time you date a letter, you acknowledge Him. He is *the dividing line of history*—the centre of time.

His teaching was *revolutionary*. "Never man spake like this man." His ethics are the highest ever given. He spoke with *absolute authority* on every subject.

His life was exemplary. He was *the epitome of virtue*. All goodness and greatness converged in His matchless person.

He suffered the injustice of an ignominious trial—the humiliation of a cruel *death on a cross*—capital punishment's most hideous device.

(History's strangest paradox: The perfect man condemned as a criminal!)

Three days after they put His body in a tomb, sealed it with a Roman seal, and stationed a platoon of soldiers about it, the seal was broken, the body gone.

According to the testimony of more than 500 people—all in their right minds—He was *seen on many occasions* for forty days following this event.

Men everywhere—in all generations—agree as touching the greatness of Jesus Christ—His life and teachings. Yet everywhere men stubbornly ignore Him, reject Him, blaspheme Him in their daily conversation. Why?

He claimed to be God. He did not say He was like God or a prophet of God; He said He was God. *He said to reject Him was to reject God*. He said to dishonour Him was to dishonour God.

He insisted that obedience to *His teaching constituted the only dependable foundation* for life and that to disobey Him was like building on sand.

He said that men who did not accept Him would die in their sins—that a *man's eternal destiny* depended upon what that man did with Him. "He that believeth not [on Me] is condemned already, because he hath not believed." (John 3:18.)

He said He was going to rise from the dead—that this would be *the supreme sign* that He was what He claimed. His resurrection is one of the most solidly established facts of history!

He is not a dead hero. To millions living to-day Christ is a living reality—a contemporary Saviour and Lord.

"What will you do with Jesus, who is called the Christ?"



# Consider this Man

RICHARD C. HALVERSON





# Escape at Dawn!

JAMES A. WARD

THEY buried Him close by the hill where He had been executed. The tomb, hewed out of solid rock, belonged to rich, influential Joseph of Arimathea. He and Nicodemus had asked for His body that they might give Him dignified burial, thus announcing their sympathies. It was almost sunset when the great stone was rolled slowly into the groove to close the tomb. A tearful young woman had lingered after everyone else had gone. Kneeling close to the hard stone, she sobbed out her crushing grief. The sun had set and darkness was drifting up out of the valleys before she reluctantly moved away through the gathering gloom. The smothering silence of death closed in. He was dead and buried.

The minutes slowly filled the hours of the night like the monotonous, dull drip of rain filling a barrel. Finally the dawn arrived and then the sun.

The day, being the Sabbath, passed quietly at the tomb. It would have been as monotonous as the night but for the songs of birds. The usual sounds of the city's life were muffled, but from the temple courts came cries of mourning as hundreds of sick and dying, brought to Jerusalem to be healed by the Saviour, sank in hopelessness as they heard of the death of Jesus.

It was during this day that the priests, remembering Christ's words, "After three days I will rise again," came to Pilate and begged that a guard be sent to the tomb.

The sun seemed, weary as it stumbled over the shoulder of the

mountain and fell into the sea. Thus ended the second day of His death. The guards—100 Roman soldiers—placed cords around the great rock that blocked the tomb and securing the ends to the solid rock, sealed them with the Roman seal.

The chill of the spring night called for a fire. As the flames leaped up, slashing at the darkness like red-hot swords, they cast weird shadows. The guards settled into the routine of the watch. There were but few jokes; many of the men on duty that night had assisted with the execution, and their minds were occupied with disturbing thoughts.

For the guard at the tomb the hours dragged wearily by on lead-weighted feet. For His friends they were sleepless and full of tears. Doubt and disappointment covered them like a mantle, darker than the night. The morning offered no prospect of joy. Because there was no light of hope in their hearts, the night and day were alike filled with bleak foreboding. What matter to them that the hours passed so slowly! But it was almost morning now.

The soldiers were talking about the Man whose tomb they so watchfully guarded.

"I never saw anything like it. Men don't die as He did—not the ones I've seen executed."

"What do you make of the strange darkness that came about noon?" queried another soldier.

"Oh, maybe an eclipse."

"Couldn't have been. The position of the moon and earth were not right."

"What did the earthquake mean? Did it just happen? I wonder if the God of the Jews was angry." There was no answer. There came only the crackling and sputtering of the fire. The darkness of the eastern sky seemed to stretch and crack as the first shaft of dawn came through.

"What do you make of it all, Captain?" probed one of the soldiers.

"If you want to know what I think—and I've done a lot of thinking these two nights—I'll tell you. That Man was the Son of God." The words had scarcely been spoken when a blinding flash of light splintered the darkness. A deafening thunder filled the morning with furious sound. Blinded by the sudden, terrible light, the earth beneath their feet swaying, the guards were hurled to the ground. But they had seen a bright, burning face, overwhelming in its glory. When the sound of thunder had died away, they heard a voice.

"I am the resurrection and the life." And then they saw Him for an instant—His unforgettable, unmistakable face. Now it was not tortured with pain and streaked with blood. It was beautiful with radiant light, peace, and majestic power. How long they lay there on the earth they never knew, but when they dared to lift their heads and look, the strange light had faded. The early dawn plainly revealed the tomb, now open and



empty. With difficulty they rose to their feet and staggering like drunk men, ran to the city as fast as their trembling legs would allow. "Jesus is alive! We saw Him come out of the tomb!" To every person they met they told of the light, the thunder, the earthquake, the voice, and that unforgettable face. It was He who had been crucified, and now He was alive!

From lip to lip the story quickly spread along the city's streets and soon reached the palace of the High priest. Thoroughly alarmed, Caiaphas dispatched a messenger with orders for the soldiers to come immediately to him. They came, still trembling from shock. They had had neither time nor inclination to fabricate a story to explain the empty tomb. They recounted the astonishing facts with all the vividness with which the great light had burned them into their minds. Verily, the Man whom they had crucified was now alive and clothed with power!

Jesus of Nazareth alive! The thought filled Caiaphas with an ominous, paralyzing dread. He tried to speak. His lips moved, but

no sound came from his dry mouth. The guards, with their burning message of truth—all the more impressive because they were not Christ's friends or followers—were leaving. But Caiaphas dared not let them go to spread their message. It would mean disaster. With great effort he found his voice.

"Wait! Wait, I say!" The words rattled in his throat like the clanking of chains.

"We cannot have that story going about the city. It will cause tumult—riots, perhaps."

"But it is the truth! We saw Him!"

"Yes, yes, I know! But you must say that while you slept, His disciples came and stole His body."

"You would have us risk our lives and lie to protect you, Caiaphas? No! He is alive this very moment!"

"Here, here! Much gold for each of you if you will say that His miserable followers stole His body. Do not fear Pilate in this matter, and the Emperor will never hear of it." With much gold he bought the guards. Their lips burdened with the tremendous truth that

Jesus was alive, they had entered the priestly palace; they left with their hands weighted with gold and their lips prating a shallow lie. But the truth of the resurrection could not be suppressed.

Because He lives, there is life beyond the grave for us. Consider the words of the Apostle Paul: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:17-22.

When Christ arose, He abolished death and brought life and immortality to light. (2 Timothy 1:10.) For the Christian, death holds no terrors. The light of the resurrection shines through the grave. As surely as Christ arose from the dead, so surely will the dead in Christ rise again.

# FOOD for Daily Living

• JOHN L. SHULER



**A**MONG the millions of books which have been written, the Bible stands out as the Book of books. It has done, is doing, and will continue to do for men and women certain essential, desirable things that all the books men have written cannot do.

The Word will teach us the truth; give us faith, light, and understanding; guide us in the right way; teach us the way of salvation, impart spiritual life and regeneration; give us victory over the temptations of the devil and the enticements of sin; and make our lives clean and happy.

*It will feed and nourish our souls, that we may grow up in Christ.*

"But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

The Bible is our spiritual food, the bread of life. Everybody knows that food of the best quality, and in the greatest abundance, imparts no nourishment while it remains in the pantry or on the table. It must be eaten, digested, and assimilated. Everyone also knows that to be well and strong we must partake of food regularly. So it is in the spiritual realm.

If professed Christians ate physical food only as often as they seek spiritual food from their Bibles,

ninety-nine out of every hundred would be so weak that they would not be able to walk to the table. So long as professed Christians continue to read one hundred columns of newspapers and magazines to one square inch of Bible, they need not wonder at the lack of spiritual vigour in their experience.

George Müller, that devoted and spiritual man of God, made it a rule that for every page of any other reading he might do, he would be sure to read ten pages of the Bible. He said: "The vigour of our spiritual life will be in exact proportion to the place held by the Bible in our life and thought." Experience has ever demonstrated this to be a true rule, a rule which has no exceptions.

We need to meditate upon the Word of God day and night. Psalm 1:2. Meditation upon what is read is to spiritual nutrition what mastication is to physical nutrition; and it takes time for both. The result, however, is ample compensation for time so occupied, for we read of him who observes this simple rule of spiritual mastication: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1:3.



# LET US REMEMBER...

C. F. L. ULRICH



IN one of our best-loved hymns there is a simple expression that states a universal truth—

*"Tell me the story often  
For I forget so soon,  
The early dew of morning  
Has passed away at noon."*

Everyone to a greater or less degree is prone to forgetfulness. We do not necessarily forget major events, but with the flight of time details become obscured, and only when someone recounts the experiences do we begin to remember and re-live some of the stirring days that are past.

To a certain extent forgetfulness is good, for life would be intolerable if we vividly remembered and accumulated all the sorrows, heartaches, wounds, and bruises suffered in the battle of life. God has mercifully provided us with the ability to forget, but un-

fortunately, as is the case with many other good gifts, most of us carry forgetfulness too far.

I would to God that we could forget the bitterness and the hatred engendered by war, but at the same time that we could remember its lessons; remember the futility of war as a means of settling national difficulties; remember that war has no real glory save the comradeship it builds into the hearts of men. We could remember, too, that when men lie dying together in that forlorn strip of earth called "no-man's land," they often lose their hatred for each other, cease to be enemies, and together turn their eyes and their hearts to Him who has promised to be the Prince of Peace to all who accept Him.

Forty-six years ago, in the dim coolness of those early hours before the dawn of April 25, a long line of completely blacked out ships moved stealthily up



the narrow straits of the Dardanelles. After months of intensive preparation in the deserts of Egypt, the moment had arrived when Australian and New Zealand troops, supported by their allies, were to deliver a surprise and crushing attack on the Turkish positions.

But, alas, as with so many other well-laid plans, something had gone amiss. The enemy was not taken by surprise, for, as our troops disembarked from the larger ships, boarded the small boats, and made for the beaches, from the hills beyond, pandemonium broke loose as Turkish artillery, machine gun, and rifle fire raked the invading army and the ships. With bayonets fixed but magazines empty, for this was to be a surprise attack, our men struggled to gain a footing on that hostile shore.

In the blood bath of that fateful campaign was born the spirit and the name of ANZAC, a word compounded for brevity's sake from the initial letters of the Australian and New Zealand Army Corps. It was a title intended just to facilitate Army records, but has become a name which has gathered to itself that mystical glory and high idealism represented in the deeds of valour, daring, and courage, enacted by Australasia's bravest sons.

Today, as we look back through the misty corridors of the years to that first Anzac day, we remember fathers, husbands, brothers, sons, cousins, and friends, clad in their khaki uniforms and wearing their broad-brimmed slouch hats. With cheery smiles and light-hearted songs they marched away to do their part to keep this land—their country and ours—free to follow the best traditions of our way of life.

Many marched away who did not return, and today they sleep beneath neat white crosses in a foreign, but now friendly land. Others rest just as peacefully, although no well-trimmed lawn or inscribed memorial marks their hidden couch. Those perhaps more fortunate returned to their homeland and loved ones, but the rigours of war, and the relentless hand of time have laid many of them low, until today the ranks of the original Anzacs are sadly thinned.

As we who are left with our memories think of Anzac Day, our eyes grow misty with tears, and in our hearts there is a tender but insistent yearning for "the touch of a vanished hand, and the sound of a voice that is still." How often we question, Was their sacrifice necessary? What did it accomplish? Must their experience continue being repeated throughout all coming generations?

When the Great War of 1914-1918 was being waged, we were told "this is a war to end all wars," and so we struggled on stimulated by the lively hope of a peaceful and prosperous world. The armistice and the peace treaty were signed, and out of the ruin of war was built the sturdy yet beautiful structure of the League of Nations, within whose framework equity and justice were to be dispensed to all mankind, and

consequently, we were assured, the nations would learn war no more.

With fervent hopefulness, and yet with a tinge of apprehension, we watched and prayed as the best statesmen of the nations valiantly tried to forge the League into the instrument of power and good they visualized. But national metals heated beyond their points of tolerance in the crucible of war failed to stand the strains of international tensions, and soon the framework of the League of Nations cracked and crumbled in brittleness before the eyes of all.

Within the brief space of twenty years after the close of World War I, with dramatic suddenness the horrors of World War II burst upon a startled and fear sickened world. Scenes of destruction, the loss of civilian as well as military personnel, and the whipping up of national hatreds far beyond anything dreamed of during World War I, became such a daily occurrence that it seemed this planet was in its death throes, and was doomed for complete destruction.

In those tragic days during which the indomitable leader of brave old England talked of "blood, sweat and tears," we were rallied to the cause of freedom, and once again the sons of the first Anzacs followed the example of their forebears. On the Kokoda Trail, in the deserts of Libya, and wherever stamina and daring was demanded, there the second Anzacs were born, and worthily they upheld the traditions of their fathers.

At last came the cessation of fighting and days of comparative peace, when noble men, sick and weary of the horrors of war, endeavoured to rear the structure of the United Nations, cemented together by the common desire of the people of earth for peace and justice.

With commendable courage the United Nations set out to fulfil its charter, and to provide a way of settling international difficulties without recourse to war. A great amount of good has been achieved by the earnest men who represent their respective countries in the United Nations, but with increasing alarm and sorrow we see today the sowing of seeds of disintegration which threaten to wreck this latest cherished dream of world unity.

Can nothing be devised that will bring sanity and stability to the nations of the earth? Is there no power or person who can speak peace to this troubled old world in which we live? Yes, there is one Person and only one Who can ever heal the hates of war and soothe the souls of men. That One is the blessed Prince of Peace, the Son of the Living God.

As at this time you recall memories of deeds of sacrifice and unselfish love that entwine themselves around the name Anzac, let your thoughts go much further back than 1915, yes, right back to the beginning of the time we term Anno Domini.

**"WE HAVE NOTHING TO FEAR for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."**





Through the countryside of Palestine, in the cities of Jerusalem, Nazareth, and Capernaum, in fishermen's boats on the sparkling waters of Galilee, in the humble homes of the poor, and in the mansions of the rich, there passed One who carried the only formula for world peace.

He fed the hungry, healed the sick, gave sight to the blind, cured lepers, and raised the dead. He satisfied the longing souls of men, and brought rest, hope, and gladness to weary, burdened hearts. He understood the innermost needs of men and so He entreated, "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.

This wonderful Man who was both the Son of man and the Son of God, taught that the only way to bring peace on earth is to change the hearts of individual men; to implant love and kindness where selfishness and hatred naturally reign, and slow though the process is, it is the one and only cure for the distrust and hatred that fan the flames of war.

He loved all men and sought to encourage all men to love Him and each other. By deeds of kindness and words of encouragement and hope, He endeavoured to bring to men a true conception of God and His love. To His followers He gave the promise, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

But on Calvary's hill they crucified the Prince of Peace and He allowed them to nail Him on a cross between two thieves to prove that love is stronger

than death. On that sad but triumphant day, love conquered, for by His death, Jesus opens to you and to me the glorious possibility of peace with God, and peace with our fellow men.

Thank God that love overcame death, and that Jesus rose from the tomb a victor over the one "that had the power of death, that is, the devil." Today our Saviour lives to impart power to all who love and accept Him, that they may be fitted to be citizens of an earth made new, where war shall never again raise its ugly head.

"For 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.

Do you believe in Him? Do you love Him?

Forty-five years ago, when I was just a carefree school boy, I stood with mother by the entrance to the Woolloomooloo wharves in Sydney. It was a sparkling, bright day, and crowds lined the street down which, to the strains of stirring martial music, the troops were marching to board their ship.

Mounted troopers and police patrolled the route, charged with the responsibility of restraining those who were eager to march with their soldier boys on this farewell parade. Section by section the khaki-clad lads passed by, while songs and cheers bravely stifled the sobs and tears of those whose hearts were nearly breaking.

Close to where we were standing, a slim young lady dressed all in black was eagerly scanning the passing men. Soon a section swung into sight led by a short, thick-set young sergeant. Unlike the cheering men he led, the sergeant marched with bowed head, and tear-filled eyes. Suddenly the young lady standing near us caught sight of him, and impulsively pushed her way to the front of the crowd. An officer mounted on a magnificent black horse, sensing the young lady's intention to join the marching troops, drew his sword with a flourish and shouted, "Stand back."

With a determined toss of her head and a flash of defiance in her eye, the young lady exclaimed, "Will I?" then ran beneath the officer's outstretched sword and his charger's tossing head. Quickly she reached her soldier, and throwing her arms around him, together they marched those last few hundred yards to the ship.

I do not know the name of that young lady. I do not know whether the sergeant was her husband, her brother, or her sweetheart, but I am certain of one thing—she loved him.

Dear friend, do you love the One who walked to Calvary bearing His cross for you? If you do, tell Him so right now. Regardless of those who try to hinder you, make your way to Him and let the whole wide world know that you love Him. If you do, you will find a companionship that will set your heart at rest, and that will give you confidence and peace in these confused and fear-filled days.

Remember, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6.

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# Our Changing World

## "DRUG-SATURATED ZOMBIES"

A prominent Victorian psychiatrist recently called for an immediate inquiry into what he called "the present chaotic drug situation" in Australia. He is Dr. Allen Bartholomew, psychiatrist at Pentridge Gaol, and director of Melbourne's Government-operated Alcoholics' Clinic. Dr. Bartholomew urged that many more drugs should be placed on the restricted list, and that doctors should be more cautious in the prescribing of these drugs.

Pointing out that drugs were freely being used to relieve anxiety, to produce energy, to go to sleep, to wake up, to "feel good," to relieve headaches, and to increase concentration, he went on to state: "We are rapidly turning into a society of drug-saturated zombies. Every level of society is being permeated by drug habituation, from university students to housewives, from the unemployed to the business executive. The whole business should be investigated immediately, and the use of drugs drastically restricted."

## CHURCHES ATTACK COLOUR-BAR

The World Council of Churches at its last meeting in Johannesburg adopted by at least an 80 per cent majority, resolutions rejecting some of the principles of South Africa's apartheid policy. It declared: "A policy which permanently denies the non-whites the right of collaboration in the government of a country of which they are citizens cannot be justified."

## RECORD EDUCATION COST

The cost of education services in New South Wales is expected to reach a new peak of more than £70,000,000. This means that almost half the State Government's expenditure from consolidated revenue will go to education. A record number of 4,909 student teachers are in training at the Education Department's seven teaching colleges.

## UNITED STATES CATHOLIC MEMBERSHIP

Roman Catholics in the United States now number 40,871,302. The new total represents an increase over last year of 1,365,827, and a ten-year increase of 13,105,161, or 47.2 per cent. Ordained priests now number 53,796. There are 10,473 brothers and 168,527 sisters.

## JAPANESE DOCTOR CARES FOR LEPERS

Dr. Kazuo Saikawa, a well-known doctor in Japan, has given up his practice to devote the rest of his life to caring for the lepers of Formosa. He is paid a small salary by the United Church of Christ in Japan, whose members consider him their medical missionary. Following his example, Masako Tamura, a nurse who worked with Dr. Saikawa in Japan, has also decided to give her life to missionary service, and has gone to serve with him in the leprosarium.

## PROTESTANT ELEMENTARY SCHOOLS

Protestants in the United States operate 3,349 elementary schools, with 11,829 teachers and 295,423 pupils. Lutherans have 1,587 schools, and Seventh-day Adventists 1,054. Adventists have one student in their denominational schools for every 7.3 members, while Lutherans have one for every 47 members. By comparison, the Roman Catholic Church enrolls one student in its parochial schools for every 9.4 members.

## ROCKET MAIL

Plans are being developed for the transmission of mail by rocket between Genoa, Italy, and Hamburg, West Germany. The rocket would cover the 700 miles in twenty-three minutes.

## CHURCH LEADERS NOT TO SMOKE OR DRINK

Methodists who accept nomination or appointment for any official leadership in their church "are expected to refrain from all use of intoxicating beverages," according to action taken by the denomination's quadrennial General Conference which was recently convened. Delegates defeated a proposal to limit positions of leadership to "total abstainers." Candidates for the ministry will have to continue to promise that they will abstain from the use of tobacco. A conference committee had recommended that the rule be relaxed. However, the delegates voted 424 to 319 to retain the pledge in which would-be preachers agree to abstain from "all indulgences, including tobacco."

## IN BRIEF

History records more than 80 major eruptions of Sicily's Mount Etna, the highest active volcano in Europe. . . . A power-driven pogo stick has been patented. Bottled gas ignited by a spark plug supplies the power. . . . Dogs, like human beings, need many different nutrients in their diet. No single food item, not even meat, can provide adequate nutrition for the family dog. . . . The oceans contain enough salt to form a layer of dried salt about 500 feet deep over the surface of the world's dry land.



**The  
PERIL  
of**

# "Black Light"

R. D. VINE



**A PENETRATING SURVEY OF THE CURRENT RELIGIOUS SCENE  
IN BRITAIN, WITH A TIMELY WARNING FOR ALL**

**F**AMILY LIFE in grandfather's comparatively care-free days was in striking contrast to today. In a way that many now fail to recognize, home was rightly looked upon as the very heart of society, and positive efforts were made to keep the heart pulsating strongly and healthily. Popular opinion agreed that by far the most important factor in making happy and contented homes was the power of God.

In nearly every home the Bible had an honoured place—not merely as a pious ornament, but as the inspired treasure house of truth that was daily studied. It was the rule, not the exception, to have family worship. Parents faithfully followed the ancient advice concerning the truths of the Bible: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." Deuteronomy 6:7.

In 1889, Cambridge University's provost sent a circular to the undergraduates appealing for faithfulness in attending morning chapel. In it he wrote, "You, most of you, come from homes where family prayers are the custom."

And of course, almost everybody went to church. Habitual failure to do so was frowned upon. People took seriously the Apostle Paul's appeal: "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together." Hebrews 10:24, 25. Worship at home nurtured and strengthened the true family spirit, while worship at church promoted the true community spirit.

Today, life's pattern has changed. The Bible, no longer regarded as inspired, is still respected but seldom read. Prayers at home, if there be any prayers at

all, are generally limited to tiny tots at bedtime. And churchgoing as a regular practice is followed in Britain by a meagre 17 per cent.

The Bible itself diagnoses the trouble as "black light." This anomalous term is justified in the light of Jesus' sombre reminder, "If therefore the light that is in thee be darkness, how great is that darkness!" (Matthew 6:23); and also in view of Isaiah's lament, "Woe unto them that . . . put darkness for light, and light for darkness" (Isaiah 5:20). Paul the apostle thus envisages the malevolent author of "black light": "Satan himself masquerades as an angel of light." 2 Corinthians 11:14, Moffatt. He continues, "It is no surprise if his ministers also masquerade as ministers of righteousness. Their doom will answer to their deeds." Verse 15.

Today's great and basic trouble, in the home and in society generally, is the acceptance of darkness for light. Much that is regarded as moral and spiritual truth, and which is widely cherished, taught, and followed, is declared by God to be darkness. It is "black light." It emerges from the author of darkness, who piously masquerades as the exponent of truth, and it is largely responsible not only for religious declension but also for the unique and deadly perils of our day. It is black, because it stands in contrast and opposition to God's Word, the Bible, which alone is declared to be a lamp to our feet and a light to our path. (Psalm 119:105.)

Without question, the theory of evolution heads the list as the principal element of the "black light" which has eclipsed, in the minds of the majority, the true light of the Bible.



The eclipse began with Charles Darwin, who taught the blood-and-plunder doctrine of "the survival of the fittest." In 1864 a famous British statesman publicly confessed at Oxford, "The question is this—Is man an ape or an angel? My Lord, I am on the side of the angels." But the dawn of modern materialism had really begun, and even the faith of such statesmen could not arrest it. Backed by "science falsely so called" (1 Timothy 6:20), the theory gained ground that man is definitely not "an inferior angel, but a superior ape." It was more popular to believe that man's trend, both biologically and spiritually, was upward, not downward as the Bible declares.

The "black light" of the doctrine of "inevitable progress" had set in, and its baleful fruits were borne abundantly and speedily in men's minds and hearts.

First to suffer was the general conviction that the Bible was God's inspired Word. The Scriptural record of creation, of man's fall in the Garden of Eden, and of the Flood, told a story so vastly different from the popular theory that the Bible account was rejected as a myth. Yet this very record is the one thing that reveals the point and purpose of the Bible's main message—salvation through the Saviour Jesus Christ.

The theory that man's trend is automatically upward destroys the need for God's merciful plan of human redemption. Man's sins are reinterpreted as merely regrettable traces of our animal nature for which we are no more responsible than we are for the colour of our eyes or the shape of our nose. "Whereas our forefathers regarded sin as disobedience to God, and penitence as necessary for forgiveness, the psychologist finds its roots in the subconscious, and claims to remove it by psychoanalysis." (*"In An Age of Revolution,"* page 47.) Satirizing this new view of sin, Samuel Butler in *"Erewhon"* envisaged the carefully tended patient—cared for at public expense and visited by sympathizing relatives and friends—who was suffering from a "severe attack of immorality."

Thus has the "black light" of modern theories obliterated in many minds the truth about sin, man's accountability to God, the meaning of the cross of Christ, the final judgment, and the doctrine of eternal rewards and punishment.

Worse still, the "black light" of "progressive thinking" explains that all deities men worship have no existence outside of human thought. The true God is thereby debased to a mere mental projection; and our Saviour Jesus Christ is respected not as the divine Son of God, but merely as "a premature example of a spiritually perfect man."

It is natural therefore that the wholesome practice of family worship has declined, that prayer has largely lost its meaning, that heaven is regarded simply as the product of wishful thinking, and that man's moral sense is so blunted as to rationalize even the greatest sins.

One of the greatest perils of the "black light" of human theories is its effect in unfitting men and women for the future life in God's eternal kingdom. Like a powerful narcotic, it lulls its victims into the pleasing but deadly oblivion of spiritual smugness and unconcern.

But having denied God, and therefore the Fatherhood of God, it strikes at the Christian concept of the brotherhood of man. It breaks down the binding ties of mutual respect and love, while uprearing the evil spectres of selfishness, suspicion, and hatred.

Evolution's "black light" was the real basis of Nazism and Fascism. It was the inspiration of the famous German philosopher who was Hitler's guiding star. He wrote of Christian teachings as "slave virtues" unworthy of free men. He applied Darwin's doctrine of "the survival of the fittest." He condemned self-control as an obstacle to the realization of self. "The Church," he wrote, "ruined man and made him weak. . . . Christianity is called the religion of pity. . . . Pity thwarts the law of development which is the law of selection."—*"The Twilight of the Idols,"* page 45.

Such "black light" philosophy directly precipitated the war; and it is almost wholly responsible for the anxieties and hatreds which plague and imperil our present world.

The one uplifting feature of popular error is that it provides a most emphatic proof that Bible prophecy, which foresaw and predicted it, is true. (2 Peter 3:3-7; 1 Timothy 4:1, 2; etc.)

True wisdom will lead us back to God's inspired Word. The Bible, which claims itself to be the only true revelation of the light, is a Book that should be especially studied and followed today. We urge a return to its sacred pages:

Because not a single fact in the whole realm of science disproves it;

Because it reveals the One who described Himself as "the light of the world"—even Jesus, through whom we may be freed from sin.

## BRITONS and the CHURCH

Recent mass observation inquiry among the over-fifteens and reported in the "Economist" reveals Britain's religious state as follows:

- ★ 21 million Church of England members.
- ★ 3 million Roman Catholics.
- ★ 5½ million Nonconformists.
- ★ 2½ million Scottish Church members.
- ★ 2 million Jews, Adventists, and others.
- ★ 4 million with no religion.

### IN ONE LONDON BOROUGH IT REVEALED:

- ★ One in twelve had attended church in previous six months.
- ★ Half the women and two thirds of the men thought there was no after-life.

### IN BRITAIN GENERALLY:

- ★ 8 million attend church fairly regularly.
- ★ 18 million feel guilty that they do not attend.
- ★ 12 million non-attenders admit that they feel no guilt about it.



# Seven Glorious Aspects of the Cross

★ L. C. NADEN

A CROSS—how often it marks the last resting place of some departed loved one. How frequently we have seen it adorning the breast of some battle-scarred warrior. To many it is an indispensable part of their uniform as they minister to the needs of their fellow men. The Red Cross, the George Cross, the Victoria Cross—symbols of bravery and service.

At this Easter-tide, the Christian world views again that pre-eminent cross from which all others have gained their inspiration. Calvary's cross—ensign and symbol of Christianity.

We, the recipients of God's grace, remember again with gratitude what it cost our heavenly Father and our blessed Saviour to redeem the human race.

In spite of all its sad associations it is a thrilling thought that the cross of our Lord in the great plan of salvation was not a last-minute afterthought to meet unforeseen circumstances. The Scriptures declare that this great sacrifice on Calvary was planned before the foundation of the world was laid. "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ . . . who verily was foreordained before the foundation of the world." 1 Peter 1:18-20.

Here the Bible plainly declares that the determined provision of a Saviour was part of God's eternal purpose. Away back in the eternity of the past, Jesus, with His prophetic eye, saw the plight of the human race. He saw us doomed to die, and offered to come to this world and die in our stead. It was a tremendous decision for Father and Son to make. And they made it as together they planned the cross.

Next, the law of God demanded the Cross. The Bible declares that "the wages of sin is death." When man transgressed the law of God he was doomed to die. Christ, we are told in Galatians 3:13, "redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." The curse of the law was death. When we sin it means death—either our death, or the death of the Saviour. Sin separates us from a holy God. When Jesus died on the cross for you and me, He experienced that separation. It was the sense of the Father's presence departing from Him that wrung that cry from His lips: "My God, My God, why hast Thou forsaken Me?"

Some have declared that Jesus died a martyr's death; but His experience was entirely different from any martyr's. Every other man who died for the cause of Christ did so in the blessed assurance that God was with him. No martyr was ever denied the presence of God in the hour of his great need; but Jesus knew from experience what it meant to be separated from God. He was left to tread the wine-press alone. That close and sweet fellowship that had always existed between Father and Son was broken at the Cross, as





Jesus paid in full the price for our every sin; and in this respect He fully met the demands of the law.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. This is love's crowning deed. There is a climax to everything, and the climax to love is to die for the beloved one. Human love is depicted in the grand climax of a man dying for his friends. Divine love is demonstrated by the Son of God dying for His enemies. The Apostle Paul declares that "while we were yet sinners, Christ died for us."

When a mortal lays down his life for his friends he forfeits only those years that he would have lived had he not died at that particular time. When Jesus died, eternal life for Him was broken. He had existed from all eternity with His Father. He could stand on the brink of the grave and say, "No man taketh it [My life] from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:18.

We poor mortals have only power to die; but Christ had power to live eternally. Men have risked their lives bravely for their friends. Had they known the risk would end in death, some at least would have hesitated. Jesus knew the law demanded death, that our salvation depended upon His death; and with a determined purpose He went on to Calvary that we might live eternally.

So far we have noticed that the mind of God planned the cross, that the law demanded the cross, and now we note that the Word of God promised the cross.

Immediately following the fall, God revealed the cross to our first parents. (Genesis 3:15.) As they bade farewell to their garden home, they trusted in the merits of the cross to some day restore them to the paradise that they had lost. It was in view of that promise that they taught their children to offer a lamb in sacrifice to God. (Genesis 4:4.) Approximately 2,000 years before the cross was erected on Calvary's hill, two of God's friends, in a great sacrificial act, depicted the sacred scene of the cross. You will recall how Abraham was called to sacrifice his son. The simple Scriptural narrative says: "So they went both of them together" (Genesis 22:8.)—the father and the son, Abraham and Isaac. Had it not been for the intervention of God, that sacrifice would have been made. It was as good as done.

What a revelation of the cross is here given! With overwhelming joy Abraham cuts the cords and Isaac rises as one from the dead. What a glorious depiction of the cross, followed by the joyous resurrection of our Lord! No wonder Jesus said, "Abraham rejoiced to see My day: . . . and was glad." John 8:56.

Next we note that it was the love of God that provided the cross. The mind of God planned the cross. The law of God demanded the cross. The Word of God promised the cross. And the love of God provided the cross.

"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. An Indian woman hearing the story of the cross for the first time said, "That is not love. Human love would not allow a parent to sacrifice his child. You



will need to find another word for it." This is an act of Divine love beyond human comprehension. Sin had to be punished, and the law of God upheld. There was no other way through, so God said, "I will give My Son once for all." Peter declares in 1 Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." God allowed His Son to be stricken once for all.

Next we notice that the Son of God accomplished the cross.

Never entertain for a moment the thought that Jesus went to the cross at His Father's bidding, that He died there merely as an obedient Son. Perish the thought! He offered His life a ransom for us all. It was His desire that He should become the Saviour of the world. Early in His ministry He declared: "For the Son of Man is come to seek and to save that which was lost." Luke 19:10.

Paradise was lost. Face-to-face communion with God was lost. Peace of mind was lost. Life itself was lost. And Jesus came to restore those blessed privileges to the children of men.

What was it that helped Him in that tremendous mission, that enabled Him to bear the insults and ingratitude of men? What was it that buoyed up His spirit in His darkest hour? The Bible answers that question in Hebrews 12:2: "For the joy that was set before Him [Christ] endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Next we note that the justice of God accepted the cross. The question when Jesus died was, "Did that satisfy God? Was there anything else to do?" No, praise His name! All that was required of Jesus, He performed. The crucifixion day passed, and the day following; but on the third day He arose a victor over death and the tomb. As He rode in His regal chariot back to the courts of glory, the angels welcomed the Conqueror home with the words: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? . . . The Lord of hosts, He is the King of glory." Psalm 24:7-10.

Mrs. E. G. White, writing of this thrilling hour in the book, "Desire of Ages," says:

"Then portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music. . . . They are eager to celebrate His triumph and to glorify their King.

(Please turn to page 18)



SOME YEARS AGO in another country, I found myself in serious discussion with a group of mature and thoughtful men. We were talking about the factors that make up contentment. Suddenly one of them turned to me almost belligerently. "Do you know *anyone* who is happy?" he challenged. There was a quality of bitterness in the gentle emphasis that made the question seem a little frightening.

Has this generation so walled itself off from life that we must resign ourselves to do without happiness? Is it something to be reached for furtively, hopelessly, as one reaches after a forgotten childhood? Does the word, "happy" no longer evoke for us the full-blooded concept that our forefathers knew, but only a pale, anæmic reflection in its place?

These questions are of special significance to Christians because Jesus was so interested in the subject of happiness. He began His first public address with sturdy references to the subject. Indeed, the word *makarios*, "blessed," "fortunate," "happy," occurs some nine or ten times in the first few sentences of this address. And there was nothing banal about His treatment of the subject. On the contrary, His ideas must have seemed daringly original, and it is probable that His audience was shocked at what they heard, because His words were so much at variance with current recipes for happiness that all but the genuinely thoughtful would dismiss them at once. In succeeding generations few people have bothered to make intimate acquaintance with Christ's ideas on this subject, and now every decade takes us further from them.

And yet Christ's philosophy of happiness is surprisingly simple. At its heart are four or five basic ideas: we should live active lives and seek to develop all our potentialities; we should live productively and seek to serve our fellow men; it is a happier thing to give than to receive, and to serve than to receive adulation; we ought not to spoil today with fears for to-

It is a pity that in adulthood we lose much of the child's capacity for spontaneous happiness.



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# ARE YOU HAPPY

Lionel H. Turner, Ph.D.

morrow; we ought not to harbour resentments but seek to know and like our fellows.

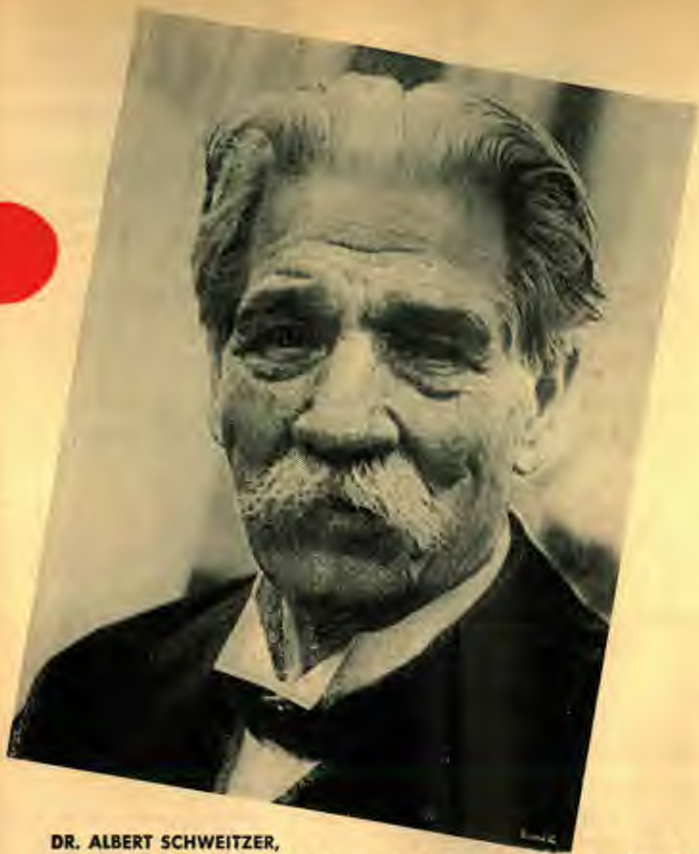
In recent years, psychologists have been somewhat eager to re-discover the truth of these ideas. They have, of course, found a brand-new technical vocabulary with which to clothe them. In their mouths they sound more impressive, but it is doubtful if they have added much of value. They have, however, performed a useful service in pointing out the relationship between these ideas. Besides, their recommendations have induced many to embrace these ideas and, incidentally, to pay for the privilege.

Are you happy? Do you find yourself content with what you are able to draw from the bank of life? Or do you find the days going by without leaving any significant pattern behind them? Surely it would seem worth-while to look at Christ's ideas on the subject. And this, if you will follow me, we shall do.

It is quite evident from some of His brilliant illustrations that Jesus believed that we cannot hope to fulfil the concept of our Creator unless we are prepared to take hold of life positively, adventurously, and, in our own individual way, make it productive. In the parable of the talents, He depicts life as something conferred upon us for only a limited time. The story seems to admit that there will therefore be a tendency in many to handle it carefully and seek above all things to preserve it. Nevertheless the parable makes it plain that God expects us to take hold of this gift firmly. Nothing will displease Him quite so much as to see us dealing with life tentatively or with timidity. On the contrary, He wants us to take hold of as much of life as we can grasp and stamp it with our own individuality, building and changing and producing as we go. In this way we will grow and develop. Thus the life that He has conferred upon us will be a bigger and better thing when He comes to claim it, and the world will be richer for what we leave behind us.

Over and over again Jesus emphasized the fact that we have lived in vain if we fail to produce something for the good of others out of the mine of our own individuality. It is our destiny to spend ourselves liberally for the enrichment of society. Indeed, life consists in this spending of energy. Happiness is the





**DR. ALBERT SCHWEITZER,**

musician, physician, philosopher, and theologian, here pictured on his 85th birthday, has found true happiness in his service for Africa's needy.

very taste of such activity. To seek leisure is to seek to escape in the spaces between the moments. "Who-soever shall seek to save [conserve] his life," warned Jesus, "shall lose it." Luke 17:33.

As Jesus pointed out, we can read our role in life almost anywhere in nature. A grain of wheat has no part at all in the general scheme of things until it is buried. Surrendered to the soil it is able to fulfil itself in a rich harvest. Likewise we must not withhold ourselves from the rich soil of society if we are to fulfil ourselves.

This, then, is Christ's philosophy of life and, incidentally, His philosophy of happiness. For He regarded happiness as a natural by-product of living as God intended we should. Happiness is not something to be sought. It is simply the taste of healthy living.

Unfortunately civilization has developed a very different concept of the successful life, and the by-product of life as this generation sees it and approves it, is a bitter-sweet brew that tastes only vaguely like happiness. The remaining tenets of Christ's philosophy are negative. They are warnings to correct some of the more obvious errors of civilization as it has interpreted life.

We must look at these errors if we are to understand some of these pronouncements of Jesus.

Every civilization seems to have confused productivity with possessions. And now possessions have become the goal of living. There is joy, indeed, in creative activity, and it is natural enough that possessions should come to be a symbol of assertive power, but possessions can never become any more than a

sort of memory of the activity. But this gigantic error in living has done more than anything else to turn men's thoughts inward, to make us selfish, to reverse the currents of life which God intended should flow for ever outwards. That is undoubtedly the purpose behind Christ's startling declaration: "To give is happier than to receive." Acts 20:35, Phillips. An athlete knows that his pleasure comes from the very activity of running or swimming or jumping. Another less healthy satisfaction comes from such things as prizes and reputation, but few athletes are confused about this. On the contrary, almost everyone is confused about life in its larger aspects. It is the productive activity that provides the satisfaction and contentment. It is, indeed, a much happier thing to be giving of ourselves than to concentrate upon the gathering unto ourselves of possessions.

Every biologist knows what a high premium the Creator has placed upon individuality. And he knows how deeply God has planted in the organism a need to function as an individual and to express itself as an individual. Civilization has become confused about this urge, too. In the expression of this urge, it sees the whole social structure as something in inveterate competition. It has become tremendously important to excel, to avoid mediocrity, to push back our neighbours so that we can have more room to develop ourselves. The proud display of self, the subservience of others, wealth and power—these things have all become grotesque symbols of what should normally be an expression of ourselves in service to society. We can trace a major part of our inheritance of misery to this mistake, but Jesus has erased the whole stupid procedure in a single startling utterance: "He that is greatest among you shall be your servant." Matthew 23:11.

It is true that the accidents of circumstance and heredity have conferred upon some, individualities whose potentialities are far above average. In the society of Christ's conception, greater talent confers upon the individual the privilege of greater service.

Another tragic error that arises from our confusion about the role of the individual in society is seen in the tense relationships that follow inevitably from all this competition. Bitter rivalries, savage aggressiveness, jealousies, coldness, hatred, meanness, and sustained resentments—these are the things that have the most devastating effects upon our happiness. Nothing can smother the deeply implanted need that every individual has, to be accepted in society. And every one of these relationships, so deeply steeped in negative emotions, has the power to destroy every vestige of happiness that we may win by living any part of our lives as God intended we should.

Jesus saw in the lives around Him how many useless tensions there were, and how often foolish pride was sustaining a bitter spirit. Accordingly, He preached the astounding doctrine of forgiveness. In His philosophy of living, pride is a futile thing. The question of whether your neighbour merits forgiveness is completely irrelevant. Hence He directed His followers to release the tension of enmity by forgiving our neighbours. The idea was so revolutionary that one of His followers asked in amazement: "How many times shall I forgive my brother?" "Until seventy times sev-



## Seven Aspects of the Cross

(Concluded from page 15)

en," Christ emphatically replied. "But should I never harbour resentment?" He was asked. The answer was as unequivocal as it was unbelievable. "Never."

Jesus underlined the absurdity of all these negative emotions by a striking paradox: "Love your enemies," He said. "Do good to them that hate you." But not content with these negatives, He gave what He called a New Commandment: "Love one another." And this is the heart of Christ's philosophy of happiness as it concerns the all-important aspect of social relationships. For him who learns to appreciate his fellow men as Jesus did, to delight in the Peters in spite of their boastful self assertion, to find a richness in the Zacchæuses where others find only meanness, there is a fullness of satisfaction such as no man can find in himself.

But there is one more warning that Jesus gives us. As He looked around Him, He was disturbed to see the face of fear almost everywhere. He saw that insecurity, fear of tomorrow, was destroying the calm of today, and there is no doubt that this same troubling sense of insecurity breathes its sinister whispers into the very heart of man today.

It is apparent that Jesus saw two major causes for this fear. They were a preoccupation with possessions, and a loss of touch with God. Jesus was constantly trying to minimize the importance of playing it safe by piling up possessions. "If you must lay up treasure for yourselves," He once told His hearers, "lay it up in heaven where moth and rust will not corrupt it." On another occasion He told a very insecure young man that he should give away all his possessions and follow Christ's way of life. With the same idea in mind, He urged His disciples to leave behind them all their possessions, while they gave themselves up to the task of carrying Christ's ideas to the masses.

Many times, too, Christ insisted that we must believe in the benevolent attitude of God toward us. He pointed out that the meanest things in God's created world, like the flowers and the birds, were cared for, even though they performed no service to deserve it. "Fear not," He told His disciples, "It is your Father's good pleasure to give you the kingdom."

No wonder happiness is such a scarce commodity in this troubled century. We have learned to live in a manner that is almost the direct antithesis of the way God planned it.

It is, of course, quite unlikely that society at large will ever change, but happiness is not really so far from you. Why not test Christ's remedy? Do not let life push you around. Take hold of it and try to do something with it. Concentrate on the task of developing your potentialities. See how much of yourself you can give to others. Look with a more kindly eye at your fellows and you will find as Charles Lamb did that humanity is really a delightful thing. Try to realize the foolishness and the artificiality of seeking to be better than average. You are not really in competition with all of humanity. Practise relaxation. Do not harbour resentment, or any other negative emotion. Trust in God, put away fear of tomorrow, and forget all about your search for happiness. It will come to you.

This is the philosophy of Christ, and you must admit that it makes very good sense.

"But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. . . . He approaches the Father, with whom there is joy over one sinner that repents; Who rejoices over one with singing. . . .

"Now He declares, 'Father, it is finished.' I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, I will that they also, whom Thou hast given Me, be with Me where I am."

"The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.' Before the heavenly angels and the representatives of unfallen worlds, they are declared justified."

The justice of God says, "Paid in full." And we who have been justified by faith have a receipt which guarantees that when we ascend to the courts of glory, we will find nobody guarding the gates of heaven to keep us out.

And finally the grace of God bestows all of the benefits of the cross upon us. This is the gospel. This is the good news that God would have sinners hear again this day. Paul says in 1 Corinthians 15:1: "I declare unto you the gospel which I preached unto you, . . . how that Christ died for our sins according to the Scriptures." That is still the good news.

The moment we accept Him as our Saviour and Redeemer, then at that moment we become partakers of the gospel. The moment I believe on Jesus as my substitute, my Saviour, at that moment I have light and peace.

How wonderful that God should bestow upon you and me the benefits of the gospel! The gospel has taken out of our pathway so many of our enemies: the fear of death, a troubled conscience, the power of the devil, the guilt of our sins. Out of love for my soul, He has taken my sins and cast them into the ocean of His forgetfulness, and will remember them no more against me. "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1.

The devil may remind you of your sins, and in recounting them, have them pile up like a great mountain before you. But one verse of Scripture will melt the mountain away. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

And so in conclusion, we remind you again that the cross of Jesus was once for all. The mind of God planned it. The law of God demanded it. The Word of God promised it. The love of God provided it. The Son of God accomplished it. The justice of God accepted it. And the grace of God makes its glorious provisions and privileges available to all.

"O gift of God we give Thee  
Ourselves Thine own to be,  
Accept us, save and keep us,  
Throughout eternity."





# HERO-IN-LAW

It was our first real "visit" to Melbourne's imposing and interesting Shrine of Remembrance. Previously we had admired its stately columns and massive statuary; we had photographed it from the best angles possible—in light and in shade; we had counted it a sublime and worthy part of our capital city's scenic attractions. Now we entered into its very heart.

Hushed into silence by the towering masonry surrounding us, we gazed at the Stone of Remembrance, and wished that the hour was the eleventh—the day and the month likewise. To see the beam of light illuminate the stone at that particular moment of the year, as planned by the architect, would make an interesting entry in memory's notebook. But with perhaps greater interest we noted the forty-two books listing the 117,000 Victorian soldiers of World War I, for those were the men whom the nation had honoured, who gave meaning to this magnificent Shrine.

And then—

Yes, here was the coincidence of a lifetime! Of all those thousands of names, the very first that my eyes detected was—

HAYSOM, C., M.M. and Bar.

To others, a mere name; to me, a brother-in-law!

Maybe the first realization that here, too, was a "hero-in-law," brought with it a feeling of pride. *We* had a hero in the family! But like an echo from the shadowy recesses came the thought that the glory was all his, and his alone—that quiet but valorous soldier of the days when I was a lad, little knowing that one small stone of the great mosaic of events was being carved by one who forgot self enough to rescue his wounded mates under fire.

Hero-in-law! Yes; but what about *his* brother-in-law? How was *he* facing life with its complexity and perplexity; its forced marches; its heated battles; its opportunities for selfless acts of courage?

We read in the Good Book, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Ezekiel 14:14. And the Master added in similar vein, "Think not to say to yourselves, We have Abraham to our father." No basking in the glory reflected from the sublime character of another in that great day when the awards are given; no trusting in the pleasing fact that one's father or mother were enthusiastic students of God's Word, great soldiers of the cross. As the old "spiritual" puts it: "Not my father nor my mother, . . . not the deacon nor the preacher, but it's me, O Lord."

Today the battle is on! The forces of evil are marshalling for the last great onslaught. As never before, the honour of God and His truth are at stake. Heroes are needed who will rescue wounded sinners under fire; runners who will deliver their Commander's message though all hell seems to rain upon them. Warriors who will wield the sword of the Spirit and the shield of faith as they deliver the captives of sin.

"The greatest want of the world is the want of men; men who will not be bought or sold, men who in their inmost souls are true and honest, men who are not afraid to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."

That makes a man square his shoulders, doesn't it! How about it, friend? There's a message from Headquarters that reads,

"Go ye. . . Fight the good fight of faith. . . Quit you like men; be strong. . . My grace is sufficient for thee. . . And lo, I am with you alway." Will you enlist in the great and glorious cause of God? Maybe He'll make of you a hero in reality.

Howard G. Davis.



**E**VER SINCE TIME WAS, there has been nothing man has so highly prized as life, and conversely, nothing he has so abjectly feared as death. When the grim reaper approaches, no personal sacrifice is considered too great if it will but keep him at bay a little longer. The wealthy will span the world in search of the most highly skilled specialist, the newest treatment, with never a thought of the cost involved. The poor gladly will spend their last penny to prolong the life of a sick loved one.

We live today in a remarkable, scientific age. Man has been able to unleash tremendous energy as he has unlocked the world's storehouse of atomic power. He can now defy the power of gravity and hurl his rockets out into the infinity of the universe. There seems no limit to his inventive genius. And yet with all his much-vaunted scientific skill, at best he can postpone death for only a few brief months or years. Death still is the most inevitable event in human experience. Wealth cannot protect you from its destructive power, nor will poverty cause it to give you a sympathetic glance. Education will not help you stave it off, nor will ignorance help. It respects neither youth nor age.

And so, with all its inevitability, death to the majority remains one of the most dreaded of experiences. But why should we look upon it with such apprehension, dread, and fear? Perhaps because to so many death represents the great unknown, and it is a human tendency to fear what we do not understand.

Just why death should be such a complete mystery to so many is of itself somewhat of a mystery, for as is the case with other major issues confronting humanity, God's Word is most explicit. And yet, perhaps in no other field is there such confusion of thought, such divergence of opinion, as there is over what happens to man at death.

As an example of this confusion one could cite the write-up which appeared in the January 20, 1961, issue of *Time* magazine. A recent book entitled, "The Shape of Death," written by a leading Lutheran theologian named Jaroslav Pelikan, was being reviewed, and an introductory paragraph stated: "Death is a darkness upon which Christian Scripture throws surprisingly little light. The churches' dogmas and theologians' thoughts about the nature of the soul and what happens to it after death have relatively sketchy Biblical evidence to go on." After discussing in this book the various theories of life and death propounded by five of the early church fathers the author apparently leaves his readers just as confused as were these venerable gentlemen. This led the reviewer to conclude with the dismal observation: "Today's world seems far removed from the world of the early Christians. We look at the stars differently, and at disease, language, history and many other constituent parts of life. But we still have to die, just as they did."

If one goes back far enough in the history of the church, and in the writings of the Scripture, there is none of this confusion on this vital subject. There we find man created in the image of God, an upright, free moral agent, but dependent upon contact with God for continued life. We read the sorry story of the entrance of sin into this world, and learn how



our first parents by the exercise of their free choice were disobedient to God. This disobedience caused an inevitable separation between God and man, and thus robbed of that essential contact with the fountainhead of life, man commenced to die.

Satan's original lie told to man was that he should not die. "Ye shall not surely die," was his retort to the apprehensive Eve. Down through the intervening centuries he has continued to peddle this same lie with infinite variations. And men have fallen for his sophistries until today every shade of opinion exists, ranging from the dismal view that death is the end of everything, through to the airy concept that it is just the beginning of everything.

## *The Shape of*

★ ROSS C. PIPER

Despite this prevailing confusion of thought, however, man clings to the hope of life after death. Just as a fish must have water, just as a bird must have air, so the human life instinctively reaches out for the hope of immortality. It was Mark Twain who said, "I have never seen what seemed to me an atom of proof that there is a future life. And yet, I firmly believe there is one." He was thus merely responding to that inborn conviction which exists deep down in all of us.



In this regard we are like the well-known scientist who after describing to his fellows of the British Association of Science the chemical properties of a certain type of gas, said, "Gentlemen, this gas has not yet been discovered; but mark my words it will be!" He knew that chemically this gas must exist; the situation demanded it. Later, true to his prediction, the gas was isolated.

We also think of that English and that German mathematician, who both proved by celestial computation of the heavenly fields of force that there should be a planet in a certain region of the heavens. It had not been observed, but the laws of nature demanded that it be there. And sure enough, not long after, the planet Neptune was discovered in that very location. Just so, the very nature of man demands that there be an afterlife, and God's Word boldly declares that there is.

It is more than a mystery to us why learned men should state that "death is a darkness upon which Christian Scripture throws surprisingly little light." Death is so simply and satisfyingly explained in the Bible that we wonder if its very simplicity is not a stumbling block to many. In his blundering human way man through the centuries has theorized and philosophized about death. He has concocted involved concepts ranging from the idea of innate immortality through to that of reincarnation, while all the time the simple Bible truth has escaped his attention.

In the land of Uz in ancient Arabia about thirty-five centuries ago, an extremely wise man put into words the thoughts which have long perplexed humanity. Job philosophized thus: "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:10. A few verses further on, Job, under the inspiration of the Holy Spirit, answers his own question: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

# DEATH

Throughout the Scriptures death is spoken of as a sleep. Just as in a deep, restful sleep there is no disturbing intrusion of consciousness, so it is with death. David understood this when he declared, "His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. During this sleep of death the grave is the waiting house. As death looked Job in the face he asserted, "If I wait, the grave is mine house." Job 17:13.

But is the grave the end of all things? Not by any means! When Lazarus, the brother of Martha and Mary, and the friend of Jesus died, our Lord said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then to the sorrowing sisters He spoke these wonderful words of comfort: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

Just as it was separation from God because of sin that allowed death an entrance into this world, so it is reunion with God through Jesus Christ which ushers in life—eternal life. Speaking of the One who Himself declared, "I am the way, the truth, and the life," John declared: "And this is the record, that God hath given us eternal life, and this life is in His Son." 1 John 5:11. Would you be a partaker of eternal life? Then you can have it only through Christ, and on the conditions He lays down.

The Scriptures wisely point out a sequence of three essential steps in our acceptance of eternal life. First of all we must have a NEW HEART, then God will entrust us with a NEW BODY, and finally He will place us in A NEW ENVIRONMENT. Said Christ to one anxious seeker after eternal life, "Except a man be born again, he cannot see the kingdom of God." A man's heart must be rejuvenated before he can be trusted with a body that will live for ever, and provision is made for us to have that new heart now. The process involved is such a simple one. All we have to do is to ask the Lord Jesus to come into our lives, and to yield ourselves to His transforming power. "Behold, I stand at the door, and knock," says Jesus. "If any man hear My voice, and open the door, I will come in to him." Have you invited Jesus into your heart? Have you opened the door? Do it now if you would have eternal life.

The second thrilling step is the rejuvenation of the body. Christ died that you and I might have life, and His own glorious resurrection for ever broke the stranglehold death held on humanity. "Because I live," He boldly asserted, "ye shall live also." What though this mortal body has been slumbering in the tomb for years, or for that matter, for centuries? "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:40. Paul knew he would have to wait until Christ's second coming before he entered into this second experience, for he wrote: "When Christ who is our life shall appear, then shall ye also appear with Him in glory." Colossians 3:4.

The truth of the resurrection should not be difficult for us to grasp. The lowly caterpillar lives out its little day, spins its own winding sheet, then sleeps for a season. But when at the call of nature the chrysalis bursts, it comes forth, no longer a repulsive worm, but resplendently beautiful as a butterfly it wings itself away on the free winds of heaven. Just so, when the winding sheets of earth are for ever in the past for us, at the glorious return of Christ, the child of God will be transformed and glorified. "We look for the Saviour," said Paul, "the Lord Jesus Christ: who shall change our vile body, that it may be fash-



ioned like unto His glorious body." Philippians 3:20,21.

Then, with new hearts in new bodies God transports His people into a new environment of indescribable beauty and delight. "For the Lord Himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16,17. With sin finally disposed of, God declares: "Behold, I make all things new."

From his rocky prison on Patmos, John was given a glimpse of this new environment in which God finally will place the redeemed. Said he, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." But the thing which seemed to impress John most was the fact that "God shall wipe away all tears from their eyes; and there shall be no more death." Revelation 21:4.

How can any intelligent person claim that "Death is a darkness upon which the Christian Scripture throws surprisingly little light"? The light is there for all who will see it, and that glorious light dispels the darkness and dread of the tomb. To the believing Christian no longer is the great unknown to be feared. The Saviour for him has already passed through the grave, has broken its power, and has assured him of

eternal life. Confidently he can declare with the Psalmist: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

You and I can even now accept with grateful hearts this gift of eternal life purchased for us at such infinite cost by our Lord and Saviour. Then later it will be our privilege to live for ever in the renewed earth where the tree of eternal youth grows by the crystal-clear waters of the river of life.



## New Look At Adventists

DURING the past century many authors have written about Seventh-day Adventists, some jestingly, some critically. It has been customary to poke fun at their rather strict way of life, or find fault with their interpretations of Scripture.

Now a new book has come from the press which approaches the subject from an entirely different angle. The author—Borton Herndon, well-known in the literary world—does not begin with the assumption that something must be wrong with these people because of their religious convictions, but rather with a sincere purpose to present a true picture of them.

"I wanted to write a good, honest book," he says. "I wanted to tell the story of a wonderful movement. . . . I had many happy hours working with Seventh-day Adventists all across the country. Hearing from their own mouths the thrilling tales of their adventures was an experience few persons could buy. . . . In short, I consider the opportunity to write 'The Seventh Day' a great privilege."

Writing in this spirit, it is no wonder that Mr. Herndon has produced such a volume. The result of his investigations is a warm, human document.

Impressed by the global activities of Seventh-day Adventists, which embrace large-scale medical, educational, publishing, and welfare enterprises, Mr. Herndon set himself the task of finding out what makes the denomination tick. In a very large measure he succeeded, and his report will not only make Seventh-day Adventists happy, but cause others to explore this remarkable, ever-expanding movement for themselves.

In his final chapter, Mr. Herndon deals with evidences of the approaching end of the world, and concludes:

"It is not the Adventists who wail in terror as the hands of the celestial clock close together on the midnight hour. For over a century they have preached the end of the world as others have turned their backs. Now, as the savants and the scientists look to the future with increasing horror, the Advent people look to it with increasing joy. . . . Theirs is not the defeatist dirge of 'Minutes to Midnight.' Rather, they say, the time is now Minutes to Morning—the glorious morning of the Advent!"

Here is a book that glows. All who read it—Adventists and non-Adventists alike—will be enriched and inspired.

McGraw-Hill is the publisher, and "The Seventh Day" can be obtained from your local bookstore, or the Signs Publishing Company, Warburton, Victoria, A. S. MAXWELL.











**W**HEN in His majesty God proclaimed His holy law from the summit of Sinai, He gave three of the six commandments which relate to human relationship, and which were designed to protect the home. The three commandments we refer to are the fifth—"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee"; the seventh—"Thou shalt not commit adultery"; and the tenth—"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." Exodus 20:12, 14, 17.

If God established the home in Eden, and there blessed it; if He gave three of the Ten Commandments directly to protect it, and others that indirectly safeguard it; if Jesus performed His very first miracle to ensure the happiness of the wedding feast at Cana—then can we discern the significance and sanctity of the role of the home in the life of man.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life'; and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences." *"Ministry of Healing,"* page 349.

The home of the twentieth-century Christian is subjected to many evil pressures which have been unknown to any great degree before this age. Popular sin can be conveyed into the minds of so many simultaneously that it has corrupted the attitudes of whole nations. The press, the radio, television, and all the means of mass communication which have such tremendous potential for good, have also become the chief agencies through which young minds, and those of more mature years, are introduced to and per-

sued by such things as passion masquerading as love, a spirit of independence perverted into the spirit of revolt, and pride and selfishness disguised as merely "self-expression."

Although such a spirit is rampant today, God has recorded much wonderful counsel to aid those who in the fear of the Lord would build homes worthy of the name.

In reading those parts of the Bible that relate to home and its ties, we notice how great is the volume of the Lord's counsel. If we read of the garden of Eden, we read how God established Adam and Eve in their garden home. Were we to read of the Flood, we note that Noah went with his wife into the ark, and with them went their three sons with their wives. The romances of Abraham, of Isaac his son, and of Jacob, are immortal in their beauty and happiness. When Jacob went down to Egypt, he went with all his household—seventy souls. When Israel came out of Egypt in the mighty exodus, they went out with their families. Many other instances reveal how God longs for our homes to be happy, like royal palaces graced with real beauty.

One of the greatest problems that would mitigate against the security of home is the crass materialism of this age. In its appreciation of man, materialism conceives of man as having no soul. This is well described by Stanton A. Coblentz:

"He showed the skin and thought to show the man;  
Charted each bone and muscle, nerve and vein.  
And only these were missing from the plan:  
The heart, the soul, the brain."

The Christian answer to the philosophy of materialism is the erection of the altar of family worship. "Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house



# CRISIS

## in the HOME

(PART TWO)

Austen G. Fletcher

should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household, Jesus will love to tarry. . . . From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessing descend upon the suppliants like the morning dew."—*"Patriarchs and Prophets,"* page 144.

Materialism reveals itself in the substitution of a love of things rather than a love of people. It is a sad thing when we set more value and affection on furniture, or architecture, than we do on the souls of our children.

One of the earliest memories recalled by a young man who had become a problem to himself and to his friends, concerned the fine home in which he had been reared. It was a beautiful home, and mother was so jealous of its beauty that not the least scratch nor the tiniest speck of dust on the furniture could be tolerated. Every single thing had to be just so.

On this particular day the little lad had been romping around outside and came in a little wearied. In that delightfully boyish way, he just flung himself down on his bed for a brief, refreshing rest.

Instantly his mother came in complaining about his dirty clothes, and angrily expressing her dislike at his rumpling the bed-spread. This had happened often, but this time the little fellow slid down off his bed, and slipped his hand into his mother's. His eyes were wide open as he turned them up into his mother's face and said, "Mummy, why don't you love me?"

For a moment she was silent. Then she flung his little hand out of her own, and stormed out of the room complaining about her beautiful home and the way the children spoiled it. That little boy grew up

without knowing what it was to be loved in his own home.

A current and significant obsession is the love of money. So often has this curse invaded the home, that many men have been made strangers in their own homes, and often home has been robbed of a true mother.

Recently it has been reported by criminologists that the rate of juvenile delinquency is highest where the mother is an off-and-on worker outside the home. A higher percentage of delinquents, and of the factors that lead to delinquency, occur where the mothers are erratic workers, than where the mothers either stay home or work steadily at one job.

We do not say that a home can be run without the necessary means, nor that it is wrong for mothers to work out; but we do deplore it when such interests lead parents to rob children of love and affection, time and interest. Without these things, the wealthiest home is poor, and a very barren, desolate place in which to live.

This was impressed upon me recently while talking with a police officer. The officer gave astounding evidence of the fact that the wealthier districts of the cities provide a greater juvenile delinquency problem than do the slums. The lust for pleasure, or the craze for wealth, remove parents from their children, and danger rises. We are informed by penal experts that "a good home, even in a slum—for poverty is not a major cause of crime—is the ideal place for a child." This being so, should we not place the emphasis of our thinking on the true values of real fellowship that are necessary for happiness at home?

As with every crisis met by the modern Christian, it is found that Christ Himself is the answer to the contemporary crisis in the home. His own perfect example in His childhood reveals the most admirable standard of behaviour. The way He treated His mother when He was at the point of death is radiant with the strength of the love of a true son. Were we to take time to reflect on the life of Christ, we would find much that we could build into our own homes in a way that would strengthen the ties of love, and add warmth to every noble pleasure.

In the childhood and youth of Jesus is revealed all that is needed to answer all the problems of the modern child. As Dean Farrar observed, "The boy Christ of the Gospels is simple and sweet, obedient and humble; He is subject to His parents; He is occupied solely with the quiet duties of His home and of His age; He loves all men and all men love the pure, and gracious, and noble child. Already He knows God as His Father, and the favour of God falls on Him softly as the morning sunlight or the dew of heaven, and plays like an invisible aureole round His infantine and saintly brow. Unseen save in the beauty of heaven, but yet covered with silver wings, and with its feathers like gold, the Spirit of God descended like a dove, and rested from infancy upon the Holy Child."—*"Life of Christ,"* page 43.

Guided and protected by the beautiful principles expressed in the gospel, man is offered a home protected by God's grace, edified by His truth, and lightened with the joy of the Saviour's countenance.



# What Is



# TRUTH?

**J**OHAN, "the beloved disciple," follower of the Lord Jesus during His last three years on earth, sat with his pen poised over the parchment before him. Writing the story of his Master was a labour of love, filling his heart with the overpowering desire to present to the world the beauty and loveliness of the life of Christ. How now to explain the essence of the character of his Lord? How to put into a few words the beauty of His being? John's eyes flashed, inspiration filled his heart, and his pen dropped to the paper: "And the Word was made flesh, and dwelt among us, . . . full of grace and truth."

The words flowed onto the page in all their strength and beauty—"full . . . full of grace and truth"—presenting to the millions who would read in the years to come, John's inspired vision of his Saviour.

Today, Christ still stands before the world as the embodiment of Truth. Evil, death, falseness, deception—not one of these things can touch the purity of His truth, which shines out over the dark seas of earth's dealings like the unadulterated whiteness of a beacon light.

Truth absolute has always been connected with His name and character. Note the number of times He has been called the True Shepherd, the True Bread, the True Witness, the True Vine, the True Light. Jesus Himself said simply and forcefully, "I am the Way, the Truth, and the Life."

When Pilate asked his immortal question, "What is truth?" he did not realize that Truth stood before him in the form of Christ. And when, in our own tangled lives we seem to be possessed of too many strands in our hands, each leading in a different direction, and Pilate's question comes bursting from our hearts—it is well to remember that the answer is ever before us, too, in the person of Christ. "I am . . . the Truth," He speaks to us gently, and our only safety is in following His word. The True Shepherd will never lead anywhere but to life-saving waters, or He would be no more deserving of confidence than a mere hireling. Yet how often we follow the hirelings! The True Bread holds no adulteration, but promises full spiritual nourishment. The True Vine gives forth the very wine of life, and the True Light holds no shadow within its steady beaming.

Once we recognize Christ as Truth in its perfection, and desire to follow in His steps, truth becomes very precious to us. God is a lover of truth. We cannot follow Christ without also becoming enamoured with the same love. His call is for absolute sincerity.

Life is full of subterfuges. The honest answer is

all too rare, and the evasive reply comes naturally in the modern way of life. Even in folk who consider themselves honest, there are often small dishonesties that they smile over. To please someone, wrong things are often agreed to, or exaggerated and unmerited praise given. Or, because some person may be a source of irritation to one, how subtly comes the temptation to make much of his failings, or to refrain from giving due credit. Both examples are a deviation from truth—that pure and holy thing that should characterize all followers of Christ.

It is all so easy to follow the "easy road." How few remember the description given in the Bible of the man who fears the Lord as one "that sweareth to his own hurt, and changeth not." (Psalm 15:4.) David could speak with authority when he uttered those words. Hunted by his enemy Saul, left no time in which to rest, kept on the run for month after month while the maddened king sought to kill him, David so far kept his integrity in that he turned aside every temptation to better his grievous situation by taking advantage of his enemy's weakness. Even though such a course added much to his own suffering and privations, his walk with God was close enough to hold his hand from doing evil to the king that stood between him and the throne of Israel.

We do have men of such integrity today. Some years ago, a prize was offered for the best true story illustrating honesty. The prize went to the following story:

An American gentleman, sojourning in Mexico, had been very kind to a Mexican peasant who had fallen upon hard times. The gratitude of the peasant was very strong for his benefactor, and he determined to take the first opportunity to show his appreciation if that chance ever came his way. Soon after this, the American had to return to the States, but told the peasant that he would be returning at a certain time. After he had gone, the peasant, his thankful heart filled with love for his friend, decided to scrape up enough money to buy him a ticket in the state lottery as a gift. He did so, buying the ticket in his own name. The day the lottery was drawn found him a very happy man, for the ticket won a large sum of money.

When the day came that the American returned to the little town, he was met by a beaming Mexican, who waved the ticket at him joyously, and told him of his good fortune. "But my friend, this is in your name. You could have collected the money for yourself and never said anything to me," said the astonished gentleman. But the Mexican just laughed, shrugged



his shoulders expressively, and spread forth his hands. "Oh, no," he said. "I bought the ticket for *you*, so it was never mine!"

Most often the opportunity for honesty comes in small everyday incidents, but it is, nevertheless, just as much an indication of true character.

The train was crowded, and there was but little standing room left. The travellers were tired after the day of work in the city, and at each station as many people seemed to get off as were trying to board the train. At last, the train pulled up at an island platform some miles out from the city, and a young man descended to the platform with a puzzled expression on his face.

"Can anyone tell me which side the ticket office is at this station?" he called back into the crowded carriage. "I had to catch the train without getting my

ticket the other end." A motherly-looking soul near the window smiled indulgently and said, "If you go over the steps that way, you'll find no collectors there, and you won't need to buy a ticket." The young face flushed slightly, and there was a trace of astonishment in his voice as he answered quietly, "Thank you, but I *want* a ticket," as the train moved off. The last we saw of him was his back disappearing in the direction opposite to the one of easy exit that had been pointed out to him. Whether that boy was a Christian we will never know, but his natural honesty had its own appeal. Truth was part of his very make-up. Any other way was evidently quite foreign to him.

And *that* is what honesty is—truth in the very soul, truth that acts without deliberation or forethought. David put his finger on the very heart of the matter when he cried to God: "Thou desirest truth in the inward parts." That is the secret! Truth in the very soul! God wants truth to be such a part of us that it shines forth from the inner recesses of the soul in our every smallest action.

"Lord," said the psalmist, "who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" And the answer comes back like a sweet echo from God's throne itself, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Yes, truth is a beautiful thing—strong, firm, and lovely. If it dwells in the heart, it will sweeten and control the life. True, it will take many forms—but each will be clear-cut and genuine. It will not indulge in flattery or exaggeration, it will respect the property of others, it will be scrupulously careful of an employer's time, it will not evade a direct question, it will regard others as children of God. It will cause its possessor to deal gently with all men, for although we are admonished to "speak ye every man the truth to his neighbour," there is no permission given to use the truth cruelly, unnecessarily, or thoughtlessly. No! Paul, in the New Testament, reveals the secret when he says we should always be "speaking the truth in love" that we "may grow up into Him in all things." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Truth and love should always go hand in hand. Truth and kindness are perfect companions—truth and tactfulness—truth and charity! It should never be forced to become companion to the act of degrading a fellow being, or be used as a hammer to break his heart. Used this way, the holy element of truth in the Christian life is brought low, and falls from the high position that it should occupy in every soul.

God is love—God is truth. Blend the two in your life, and the richness of God's blessing will so flood into the very chambers of your heart that there will scarcely be room to hold it all.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8.

*Norma Norris*



"I AM  
THE WAY,  
THE TRUTH,  
AND  
THE LIFE"



**T**O COPE with the rising tide of mental illness, which promises to overtake humanity faster than existing institutions can absorb, experts in the fields of psychology and psychiatry are probing into the deepest parts of the mind (they call it the *id*) seeking a reason for imbalance of the mental faculties.

They explore the earliest hours of a person's life, the slightest influence of early environment, the remotest tendencies of inheritance. They study the personal habits, the dreams, the friendships, the nervous system, the endocrine system, the diet, the intelligence, the aptitudes, even the family budget—anything giving a clue to behaviour.

But despite their dedicated attentions, the number of mentally ill increases yearly. At least 8,000,000 Americans can be classified as psycho-neurotics; 1,000,000 are psychotics, 3,500,000 are mentally deficient; 40,000 are drug addicts. Over one-third of the patients seeking medical attention have emotional rather than organic problems; one-half of all hospital beds in the United States are occupied by the mentally ill. (Comparable figures could be quoted for Australia and New Zealand.)

Still other thousands, unable to meet the stresses of modern life, develop symptoms which may be functional in origin: excessive fatigue, frequent headaches, dizzy spells, stomach upsets, a loss of the senses—blindness, deafness, touch and pain sensitivity—paralysis, tremors, unconscious twitches, licking the lips, blinking or jerking (frequently of the head and neck), a disorganized walk, occasional loss of speech, persistent phobias—fear of fire, germs, closed places, storms, or some particular animal.

It is becoming increasingly evident that modern psychiatry is failing in many respects to meet the needs of distressed humanity. No matter how dedicated the service, simply getting a man to see himself and his needs—and in many cases this is impossible—is not enough.

Yet within the grasp of every man, woman, and child is a secret so precious, so valuable, so simple, that it is too often overlooked or simply disregarded. Long ago it was expressed by a man who had been subjected to all the pressures that normally send men into the depths of despair. Paul had been "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings"; yet he concluded that in all these a man might stand, mentally undisturbed, approved of God "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned." 2 Corinthians 6:4-6.

In another letter he concentrated on the therapeutic value of love: "Love is patient and kind." "Love bears all things, believes all things, hopes all things, endures all things." "So faith, hope, love abide, these three; but the greatest of these is love." 1 Corinthians 13:4, 7, 13, R.S.V.

Science confirms this, for it has discovered that normal responses are best regained not with strait jackets, locked doors, bare walls, and stern supervision, but with pleasant surroundings, homelikeness, kindness—*love* in action. The change in the mind may be gradual, like a flower opening to the sun—the slightest uncurling of a petal, a tiny twist, a sudden

**The CHALLENGE of**

# Our Rising Tide of MENTAL Illness

THE CHRISTIAN RELIGION HAS A REMEDY

Janet McKibbin Jacobs

The maintaining of one's mental balance in these stressful days calls for just as much skill as is evidenced by these clever high-wire acrobats in their gravity-defying act.



April 1, 1961 SIGNS OF THE TIMES



pop, then a long quiet; finally another petal uncurls, until at last the heart of the flower is open to face the sun. Thus the mind hidden away from men—from friends, loved ones—opens itself again to love and kindness, to faith and hope.

If love is an important key in unlocking the portals of a sick mind, would not habits of kindness and patience and love in all of us go a long way in preventing the illnesses that envelop men's minds?

A white-haired man with a kind face told an assembly of high school students that the greatest secret of life is to love: "Form the habit of loving. Treat everyone with love in your heart. Do it consistently, without fail, and you will accomplish more than your grandest dreams have imagined." His doctrine was written on his face and in his life. He taught by precept and example.

But not for years did the impact of his words hit the target in the minds of those students. Some forgot them; others remembered but dismissed their importance. Gradually one by one those who pondered them came to understand their truth and their great value and endeavoured to apply the principle of love in their lives.

Some may object that love is not a definite enough medicine, that it treats the spiritual but not the physical or mental man.

As one penetrates the laws that rule the mind, as he reviews the case histories of neurotics, of schizophrenics, of paranoics, of alcoholics, of drug addicts, and of psychopathic personalities; as he meets these face to face and longs to help them, and as he considers the various therapies which might be applied, he is struck again by the age-old truth that only within the realm of the spiritual is found the basic answer to all these problems.

A new school of psychiatric thought is being developed which recognizes this principle. It is called "logotherapy"—the medical treatment of men's souls. Dr. Viktor Frankl, teacher of neurology and psychiatry at the University of Vienna and President of the Austrian Society of Medical Psychotherapy, is popularizing this concept. [Though it is new to many psychiatrists, Seventh-day Adventists have taught and practised it for about 90 years. It is a basic premise of two of their textbooks: "Christian Education," published in 1894, and "Ministry of Healing," published in 1905.]

"Psychiatrists who ignore the spiritual side of mental disorders," says Dr. Frankl, "are like doctors who pretend the patient has no body above his neck. Doctors of internal medicine today agree that a physician must consider the patient's psychological condition. So must the doctor consider seriously his spiritual condition." At least one third of all mental disorders, says this school, will be diagnosed erroneously if the physician ignores the spiritual condition of his patients.

Thus we find science acknowledging that the spiritual side of a man must be nourished and developed if he is to face life meaningfully and peacefully. To lead him in this direction it is necessary to help him forget self and to focus his attention on efforts and projects that are bigger than his own. Dr. Frankl believes that self-centredness begins when the patient neglects his spiritual needs.

Is that not what the church has taught these thousands of years? And is it not in accord with the following Christian teachings? "Man shall not live by bread alone." Matthew 4:4. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matthew 5:44. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matthew 6:25. "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matthew 28:19, 20.

The great causes of mental deterioration are lack of love, security, affection, and hope. In their place comes fear, and following it, bewilderment, and a mental break with reality.

It is written that "perfect love casteth out fear." Christ, whose coming was heralded by the words "Peace on earth," who came because of love, who is the hope of men, established His church on earth "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn." Isaiah 61:1, 2.

There is great power within the church of God when both the leaders and the members live out their faith and their hope and their love.

If all men the world around would search for a church whose doctrines are full of a blessed hope, whose teachings emphasize faith in God, whose example is love; and if men would unite themselves with this group and with God, the sickness of mind that is spreading like a fog over the earth would be dispelled and this human race would again lift its face to the Sun of Righteousness.

## BOOK OF BOOKS

*It is worn where fond hands have caressed it  
And dog-eared where hearts found new ease.  
Ah, no, it is not just the book-of-the-month,  
It's the Book of the Centuries!*

*There are tears where a soul shared its sorrow  
And smiles where it lightened a load.  
There are faint names of dearly departed  
Who cherished it so on life's road.*

*I turn to it when I am happy,  
And it doubles the joy of the day.  
I lean on it when I am troubled,  
And its leaves blow my cares all away.*

*Its tale is as new as tomorrow.  
Every land knows the story divine  
Of this quiet, eternal best seller—  
Dear little old Bible of mine.*

Nick Kenny, in the New York Daily Mirror.





## "... and play forward"

**T**HE name of Dickie Dodds may not mean much, even to ardent cricket fans in this country. His career as an opening batsman for the county of Essex was not sufficiently scintillating to have him promoted to the highest honour to which a cricketer can aspire, namely, playing for his country.

Yet he was, by all accounts, a useful opening bat, steady yet vigorous, reliable yet not stodgy, aggressive but not foolhardy. The spirit of adventure must have bubbled within him, for his name is on that brief list of batsmen who have hit the first ball of a match for six.

But it is not for his cricketing prowess that I commend him to you today, but rather for the philosophy with which he played the game. Cricket was his business—he was a professional cricketer—and he took his religion into his business. Although his religion was real to him, he did not give the impression of thrusting it upon the unwilling, nor urging it upon the uninterested.

One of his opponents, a man who knew him well, was the ex-Surrey and England player, Jim Laker. In his book "Over to Me," Laker has this to say of the redoubtable Dodds: "Dodds . . . never attempted to press his religious convictions on his colleagues, and we, in turn, respected him for them. We used to say, without meaning the least offence, that Dodds' batting method was to 'put your trust in the Lord and play forward.'"

I suggest that you ought not to be shocked at that apparently flippant remark. Actually, it seems to me to be a fine tribute to a man who knew that his God was near in every situation; it emphasizes the point that he and God were obvious partners; it indicates that he was not unwilling to practise his religion.

And I think you will agree that that piece of philosophy, "Trust in the Lord and play forward," is a fine piece of practical religion.



Look at it this way. Too many of us, too often are inclined to assail God with a list of our troubles when we pray, while, all the time, the power to extricate ourselves from the mire of misery is within ourselves. It is all very well to bemoan one's fate and blame one's circumstances. It is a human foible to ascribe our failures to mischance, or to proclaim that ill-luck has dogged us. But often it is of little moment to invoke the aid of the Almighty Arm, when the power to solve the problem is within the confines of our own bodies.

It is useless, for example, to me to come face to face with an examination, and, knowing I have done nothing in the way of preparation, to implore the help of God. It is a piece of theological nonsense to imagine that God hastens to the help of such.

It would have been sheer folly for Daniel to have entered the den of lions with no preparation, just as verily as it would be for an army of religious zealots to go into battle without a weapon in their hands, relying on the efficacy of a chanted psalm or the strength of a silent petition.

Do not misunderstand me; I know the effective power of prayer; I am conscious of the power of God to put the strongest powers of man to flight and to ele-



vate the weakest of men to splendid victory. Gideon's three hundred remind us of that; the destruction of Sennacherib's army is a case in point; the removal of Pharaoh's forces in the Red Sea is strong testimony to the fact that when God fights for a man, the enemy is destroyed by the most strange and subtle means.

But in the usual run of things, there is wholesome religion in the old saw that "God helps those who help themselves." That pious general, Cromwell, was conscious of that. "Trust in God and keep your powder dry," was surely the seventeenth-century counterpart of "Trust in the Lord and play forward."

It is essential for us to remember that, comes the common round of daily living, God has already worked on our behalf; He has given us a mind with which to do battle with those things that rise against us. It is surely a languid religion which causes a man to expect God to work on his behalf when he has that innate power to shift for himself. Often, the greatest miracles are performed when a man uses his God-given powers to surmount obstacles; conversely, the most pathetic tragedies are those where someone has expected God to do everything.

Quite naturally, you will think of the Israelites as they faced the Jordan River. I do not wonder that some of the stoutest hearts quavered a little. It looked so deep, so wide, so swift. How were they to cross it? Simply stated, they used the "Dodds' method." They trusted in the Lord and played forward. Or, to put it into more ecclesiastical language, "When the feet of the priests that bare the ark were dipped in the brim of the water, . . . the waters that came down from above stood . . . and the people passed over." Joshua 3:15, 16. No miracle, you will observe, until they demonstrated that they were willing to trust in the Lord AND play forward.

Or think of the poor dispirited women as they approached the sepulchre in the garden on what proved to be the resurrection morning. How could they roll away the stone? It was a puzzling thing to them. It was so big, and they were so weak. They could never have shifted it alone. But they, too, followed the same line. They "trusted in the Lord, and played forward." Had they remained at home, waiting for some inspiration, or hoping that something might turn up, Mary would never have seen her Lord in the garden as she so wonderfully did.

There is, it is true, a time to wait upon the Lord; there is a time to stand still and see the salvation of God. But as I survey the ranks of the mighty champions in every field of human endeavour, I feel that the greatest miracles have been achieved by those who faced life with steady eyes, and, to use the phrase of the cricket field, "Put their trust in the Lord and played forward."

And what if you are bowled, . . . or caught. . . or stumped! There is always another innings, another match. And in the long run you will find that there is not a great deal of difference between the philosophy of Dodds, or the theology of James, who said, "Ye see then how that by works a man is justified, and not by faith only." James 2:24. In other words, Christianity is not a sedentary occupation.

ROBERT H. PAGE.



## Joke Earns a New Name

A STORY FOR THE JUNIORS

*One little dog's name was Muggins,  
One little dog's name was Poke,  
One little dog had a crooked tail,  
And everyone called him "Joke."  
Muggins could stand in a corner,  
And Poke could balance a bone,  
But when we were lost in the timber,  
'Twas Joke that found the way home.*

THIS is how it happened: One spring day Jean, Janet, and I went to the bush to gather trilliums for our mother. Maybe some of you don't know what trilliums are. They are early spring flowers. A stem grows up out of the ground. On top of the stem three flat leaves come out; they point this way, that way, and the other way. On top of the leaves grows a darling white flower so like a little fat baby.

This morning we were very happy for we had found so many trilliums. We picked and picked until our hands were full; then we started for home. But, oh dear, we didn't know which way to go. We were lost!

"I think this is the way," said Jean, but Janet said, "Oh, no, Jean, that isn't the right way." And I thought another way was right. So we didn't know what to do.

Then we thought of our dog Joke that had come with us and was busy running around. So we called, "Joke, Joke, come here!" He came bounding to us. "Now, Joke," we said, "we are lost. People say that dogs can find their way home out of the bush. Can you?"

Joke wagged his tail and jumped around, but that was all he did.

Then Jean said, "Joke, go home! Go home!"

Poor little Joke thought she was scolding him, and he didn't know what bad thing he had done; so he put back his ears and started for home with his crooked tail between his legs. But when he saw us following him, he lifted his ears and, wagging his tail, trotted happily along. In a little while we were out of the bush and could see our big white farm-house.

When we were in the house we told our mother all about it, and right there we all decided that Joke was a good dog after all, and should have a better name. We tried and tried to think of a pretty name. At last Janet said, "Let's call him Star, for he led us to our home just like the star led the wise men to Jesus."

We thought that was a good name, too. Now no one calls him Joke any more, for his name is Star.

—Mrs. Ralph Sage.





YOUR

# Bible Questions ANSWERED

## WOMEN WEARING MEN'S GARMENTS

Does Deuteronomy 22:5 mean that women should not wear what we call "slacks," which are a man's garment slightly altered? Is this part of the old "law" which was abolished at the Cross? C.S.G.

The purpose of this law was to prevent immorality. Confusion could easily result from obliterating the distinctions between male and female apparel. Regarding whether this law was abolished at the cross, we would point out that Calvary never rendered void any of the moral principles which God revealed to Israel. For example, while we do not offer sacrifices of lambs today, the principle of sacrifice remains for Christians (Hebrews 13:15). Similarly the principle of the law in Deuteronomy 22:5 applies to believers today, and Christians will refrain from any practice as regards dress or in other matters which might lead to immorality. The detailed application of such a principle, however, must be left to the individual conscience of each enlightened follower of Christ.

## PROPHECY

Why does the Seventh-day Adventist Church emphasize the prophecies so much? C.R.M.

One-third of the Bible is prophetic in character, and it is this third which has been largely neglected through the centuries. Christ Himself indicated that in "the time of the end" the prophecies would be unsealed, and that many would diligently teach them. For example, at the end of the prophecies of Daniel we read:

"Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; . . . and none of the wicked shall understand; but the wise shall understand." "And they that be wise [margin, teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run

to and fro [a Hebraism for "searching"], and knowledge shall be increased [upon these prophecies in particular]." Daniel 12:9, 10, 3, 4.

In His second advent sermon, Christ declared concerning the prophecies of Daniel, "Whoso readeth let him understand." Matthew 24:15. When Jesus later appeared to John the evangelist on the isle of Patmos, He commanded him to write concerning the last prophecy in the Bible, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3.

However, it should be understood that Christ Himself, and not the prophecies, constitutes the very heart of the message of Seventh-day Adventists. Inasmuch as the prophecies centre around either the first or second comings of Christ, they are important as revealing some of His glory. In these last days when He is soon to appear, the prophetic word becomes doubly important as it stimulates both saints and sinners to prepare to meet their God.

## BODY DEAD BECAUSE OF SIN

Please explain Romans 8:10, "If Christ be in you, the body is dead because of sin." E.C.

The next verse helps us to understand this statement. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The apostle is saying that once we believe on Christ, we receive the Holy Spirit who is also the Conveyor of eternal life. As a parenthesis, he declares in the tenth verse that it is true that our present bodies are dead (mortal—subject to death) as a result of Adam's sin and our own transgressions. Nevertheless, asserts Paul, despite our present mortal body which is so liable to decay, the day is coming when the same Spirit who resurrected Christ, shall also raise from the grave every believer who sleeps in Christ. We could paraphrase as follows the verse to which you refer: If you believe in Christ, the Holy Spirit will ultimately

bestow eternal life upon you as a result of the merits of the Saviour, and this will take place despite the fact that your present body is mortal, and that it may indeed be first dissolved by death.

## WHO WERE ANABAPTISTS?

History books about the period of the Reformation make many references to the Anabaptists. Who were they, and what relationship do they have to modern churches? P.F.

The Anabaptists were Bible Christians who believed that the great Reformers had not gone the whole way in their reorganization of the church. Until recently most historians treated the Anabaptist groups with the biases borrowed from writers antagonistic to the Anabaptists in the sixteenth and seventeenth centuries. One of the recent scholarly works which places these reformers in a new light is the "Mennonite Encyclopaedia," a four-volume work which discusses in detail the history and teachings of these groups who applied to themselves the simple name of "Brethren."

The Anabaptists endeavoured to pattern their whole life after the model of the New Testament church. They believed that baptism was only for dedicated mature believers, that the Christian should repudiate all forms of violence including war, that the Christian should be entirely separate from the world in matters of association and recreation, that the great commission was binding on all believers and not merely for the clergy, that the hope of the second advent should be given far more stress than it was given by Luther, Calvin, etc., and that spiritual gifts, including the gift of prophecy, were still available to the church. There were many different groups of the Anabaptists with divergent views, in lesser matters. Many among them believed in conditional immortality and the unconscious sleep of the dead, and some observed the seventh-day Sabbath. The Anabaptists were the fore-runners of those smaller modern denominations who emphasize that doctrine is to be based on the Bible and the Bible only.

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Take God by the hand again."*

—Author unknown.

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