

AUGUST
1961

Sigma

OF THE
TIMES

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I'm Thankful

I'm thankful for the clouds above
That dot the heaven's blue!
I'm thankful for the sunshine
That steals away the dew!
I'm thankful for each flower,
Each tender blade of green;
But most of all I'm thankful
For the things I have not seen.

I'm thankful for the ocean
That surges to and fro;
I'm thankful for the streamlet
That knows not where to go.
I'm thankful for the mighty rocks
That stand the test of time;
I'm thankful most, however,
For those things which are sublime.

I thank the Lord for all these things
So beautiful to me;
I thank Him for creation,
The earth, the sky, the sea!
I thank Him for the tiny things,
I thank Him for the grand;
But most of all I thank Him
For the nail prints in His hand!

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

On checking through our circulation figures we were interested to note recently that almost one-fifth of our subscriptions cross the Tasman Sea to our sister country, the Dominion of New Zealand. On a comparative population basis, this places New Zealand's appreciation of the *Signs* in quite a favourable light.

While not wishing to stress anything in particular, we think our Australian readers might be interested to know that New Zealand for years has profoundly influenced the *Signs*. Both the present Editor, and his immediate predecessor, R. Pavitt Brown, were born and educated there, as also was the Associate Editor, Marian M. Hay.

Looking down the list of authors in this month's issue, we note the names of two contributors who can claim a similar distinction, L. C. Naden, who on page six outlines God's "Road Map For the Future," and W. Austin Townend, who asks, "Can We Successfully Side-step the Law?"

If we wish to make a national issue of it, we should point out that Australia is well represented amongst our authors in the persons of R. Allan Anderson (page 13), Ivan O. Goldsmith (page 16), Austen G. Fletcher (page 23), Robert H. Parr (page 30), and D. Ford (page 32). Perhaps we should also include in this list the name of Dr. E. E. White (page 20), who, though an Englishman by birth, is now an Australian by adoption. The balance of this month's contributors hail from America.

However, transcending all national issues is the fact that there is one common source of inspiration behind all the articles we bring you, and that is God's Book, the Holy Bible. While we commend for your reading all of this month's articles, we trust that the Bible still has first claim in your reading habits.

OUR COVER PICTURE

Without doubt, the number-one target for all Australian and New Zealand tourists visiting London is Buckingham Palace and its Guardsmen. A James Greive photograph.

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Page One

The MARCH of EVENTS

Mechanized Humans

IF YOU ARE ONE of the almost three million subscribers to the leading weekly news magazine *Time*, you no doubt have chuckled on the occasions when an artist who rejoices in the name of Artzybascheff has been responsible for one of its colourful cover illustrations. His artistic eye looks out on a world in which computers, transistors, and television tubes are rapidly taking over what hitherto have been the exclusive prerogatives of man. His paintings are heavy with satire, and he sees a strange world in which machines more and more look like human beings, and human beings assume the likeness of machines.

Were this to be alone in the realm of artistic fantasy, we could afford the luxury of an indulgent smile, but the sober fact is, as is the case with all real satire, there is more than an element of truth in it. In this fantastic age in which we live, we have contrived machines which can do almost anything man can do, but with one important difference—the machines do it faster, more accurately, and more economically.

This development is well on the way to causing a new industrial revolution, but it is not with this sociological aspect we concern ourselves today. What concerns us is not the humanizing of machines, but the mechanization of humans. Our society today is increasingly being peopled with what one observer has called "psychosomatic robots." The whole existence of so many people is such a repetitive one, rising at the same time each day, catching the same train to work, performing the same duties, that more monotony could not be theirs if their lives were controlled by a punch card in an electronic computer.

The type of person being bred by this environment was recently exemplified in the case of Joey. Joey's father was an Air Force pilot who was away most of the time, and hardly knew or cared that he had a son. His mother cared just about as much for the boy. Oh, yes, he always had plenty of food. He had all the toys he needed to play with. He had everything necessary for a growing boy, except human affection. He was never nursed or cuddled, and consequently developed the inescapable feeling of being rejected. Life for him had no real meaning.

His existence was a purely mechanical one, and so it was not strange that he commenced to think of himself as a machine. The first indication of this was that he believed before he could eat he had to be connected to a power point by an imaginary lead. Then he developed the idea he needed what he called an "exhaust pipe" to enable him to breathe. Going to sleep for him was a highly complicated task. He surrounded himself with "machinery" fabricated out of cardboard, adhesive tape, and wire, and no one dared tamper with it as he was convinced this was necessary to keep him alive through the night. At school his fellow pupils and teachers learned to avoid stepping on the "wires" connecting him to his source of power.

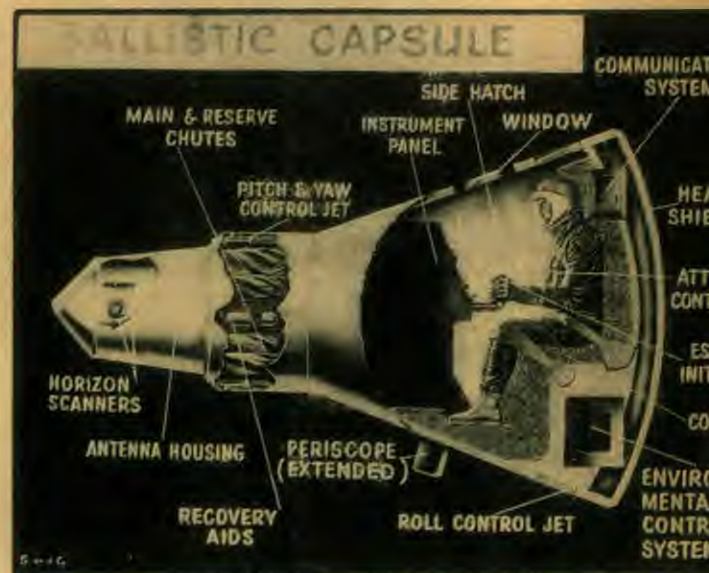
At nine years of age he was taken from his parents, and it took the next three years of love and careful attention at a rehabilitation centre to gradually dismantle his intricately developed escape mechanism which isolated him from a world he believed had but little place for him. You might say that this is an extreme case, but it differs only in degree of emphasis from the grey pall of human mechanization which currently is enveloping our modern way of life.

The only effective antidote, as we see it, is the Christian ethic. One supreme truth of Christianity is the intrinsic worth of the individual. Christ never undid the self respect of the individual. He told men and women that they were of supreme importance to heaven. In the eyes of God there is no such thing as a "nobody." He stressed to fallen men and women that they were potential sons and daughters of God, prospective princes and princesses.

And when we see ourselves as heaven sees us, we see one another in a new and different light. We cease to be so many cogs caught up in the operation of some giant machine, and we will find ourselves following the admonition of the Apostle Paul: "Let each of you look not only to his own interests, but also the interests of others." *Philippians 2:4. R.S.V.* With God there are no "psychosomatic robots."

B.C.P.

★ A cut-away drawing of the "Mercury" space capsule in which Commander Alan Shepard made his successful flight into space from Cape Canaveral in Florida.



Beyond Space and Time

WHEN the first man to travel in space returned safely to earth, his eyes, according to *Pravda*, retained some permanent cosmic gleam.

To the Russians, their successful space flights and kindred achievements prove the triumph of materialism, and each new success makes God and spiritual values seem more remote and irrelevant.

But a little further thought will reveal that man's breath-taking attainments have been possible only because the universe runs on predictable laws of infinite precision. As man's knowledge of the universe expands, so must his conception of its Creator. No narrow and limited picture of a mere tribal deity will suffice, any more than the image of the "pale Galilean" will suffice for the great Conqueror of sin and death.

Writing in the *British Weekly*, Edward Rogers points out that space flight, so far from superseding faith in God, shows up man's limitations and God's infinite majesty and His limitless plans for His children.

"Man is quite capable of dragging his nationalistic squabbles to the still serenity of the moon; capable of carrying in his spaceships a dreary cargo of envy and hatred and fear.

"The truth is that it is not in his journeyings that man can fulfil his destiny. If he reaches the limit of the solar system; if he discovers the space warp and the matter-transformer; he still remains within space and time. There is thrill and high adventure, there is incalculable intellectual satisfaction in the voyaging—but the haven is not reached that way.

"One fact of history and experience does not destroy an earlier fact. Theories die, but facts remain. Yuri Gagarin has orbited the globe, but it is still true that Drake sailed round it. Yuri Gagarin has journeyed into space and returned. Jesus Christ journeyed into death and returned. The cross of Calvary and the empty tomb are still facts; and still the most significant facts of all.

"The destiny of man—in city or hamlet or spaceship—is revealed in that divine intervention. Ours is the journey of faith, made perhaps more trusting and less arrogant as knowledge grows, that leads . . . beyond space and time into the splendour of eternity."

God has revealed His purpose to take man on a journey through space to the sinless realms of bliss. But man will not travel to that heavenly land burdened with his mortal, corruptible nature. When Jesus comes to receive His people unto Himself (John 14:3), they will "all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52.

Then those who through faith and obedience have experienced the transforming power of the gospel, receive the crowning gift of a glorified body, for ever beyond the reach of sin and death, of suffering and decay. Of those who reach that heavenly city it is said that "they are without fault before the throne of God." Revelation 14:5.

It is not intellectual attainment or technological achievement that will fit man for life beyond this world as we know it, but a spiritual regeneration.



(Top) The Duke of Edinburgh meets the touring Australian cricket team. He is here pictured shaking hands with the captain, Ritchie Benaud. (Below) Stock-taking always has its problems, but these are varied when it comes to stock-taking at the zoo. Here the Black-Footed Penguins are counted at London's famous Zoological Gardens.

Faithful Church Attendance

IT HAS BEEN SAID that one can prove almost anything with figures. It perhaps is because of this that many are sceptical when they see widely divergent figures quoted to substantiate claims made by people with opposing viewpoints. It is not that we are out to prove anything that we quote the following statistics, but rather to philosophize about certain factors.

Some little while ago the Gallup Poll authorities conducted a survey in Australia, in order to determine which group was the more faithful in church attendance—Protestants or Catholics. According to the figures quoted the Catholics won hands down. It was stated that 63 per cent of all Roman Catholics were regular attendants with an average of 41 times a year. When the Protestant figures were dissected into the major groups represented, the Methodists scored a depressing figure of 28 per cent faithfulness in church attendance, with an average of eighteen annual visits, followed by the Presbyterians, with 22 per cent. The largest Protestant group, the Anglicans, attend church the least faithfully, with only 19 per cent of

regular churchgoers, the average Anglican attending only twelve times a year.

Without trying to apportion praise or blame in this question of church attendance, we can see certain reasons for the better showing made by our Catholic friends in this survey. If one believes the Catholic concept that the church is the ultimate authority on earth, one will be more likely to obey its commands, including that of church attendance. Furthermore, if one is inclined to the doctrine of salvation by works, one naturally will endeavour to earn merit by regular attendance. On the other hand, Protestants, knowing that Christ is their High Priest, and that they can approach God at any time and in any place through prayer, tend to feel less dependent on the church.

But apart from all this there are very sound reasons why Christians of all persuasions should be faithful in their church attendance. First of all is the example of our Lord. Of Him we read: "As His custom was, He went into the synagogue on the Sabbath day." Although He prayed in the field and on lonely mountainsides, He did not neglect to attend God's house of worship for the special blessing which can be received alone within its sacred walls.

Then, a Christian needs to attend church for another special reason, and that is to hear God's Word. Not only are we to speak to God, He is to speak to us. As we hear His voice in Scripture and in sermon, in hymn and in prayer, our wills are moved, and our determination to serve Him is strengthened. "But can't I be just as good a Christian and not attend church?" someone asks. A minister when asked this question once gave a graphic reply. Taking up the fire tongs he removed a glowing coal from the fire, and sat it on the edge of the hearth. It soon lost its glow. Christians also need the association of those of like faith to help keep their glow.

And finally, the Christian needs to go to church, for there he meets his risen, living Lord. The sure promise is: "Where two or three are gathered together in My name, there am I in the midst of them." Whatever may be the reason for irregular or only occasional church attendance, we all could heed Paul's words with profit: "We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near." Hebrews 10:24, 25. New English Bible.

R.C.P.

Dwindling Capital

MANY a business, built up into prosperity by the hard work and vision of its owner, quickly deteriorates when it falls into the hands of his heirs. Lacking their father's business drive and foresight by which he constantly added to the capital, they look upon the business as a source of easy money, and dip into it freely. Following such a programme, in a very short time the business will decay.

At one time we made the acquaintance of a young man whose father was a minister of religion. His had been a home where prayer and Bible reading were the rule. But the young man grew restive, and when we knew him boasted that he was an atheist—he had seen too much of religion as a boy.

He still prided himself on his high principles, his honesty, his moral standards; but said he would not subject his children to daily Bible reading and prayer. When they grew up they could choose for themselves.

This was a case of diminishing capital. The young man had a rich inheritance of Christian principles, and all that was good in him he owed to his Christian background. But he was squandering his wealth, and would have little to leave to his children. He was living on the capital of honesty and integrity his father had left him. But as he daily ridiculed religion and disdained the Word of God, what would be his children's heritage?

It is so with nations that have a rich heritage of religious faith and Christian standards. We immediately think of the British Commonwealth and the United States of America. England grew to greatness in the wake of the Protestant Reformation when the Bible was printed in England and widely distributed.

Later, the Methodist revival gave a new impetus to spiritual life, and masses of people turned again to God and His Word. Freedom and justice held sway, and the nation rose to new heights of honour and power.

But today vast multitudes in the so-called Christian nations make no personal profession of Christianity. Gone are the God-fearing homes where prayer and Bible reading were the custom. The people are living on the rapidly diminishing Christian capital that came to them as an inheritance from their fathers and grandfathers. But unless they find a Christian faith of their own, and nourish and foster it, they are faced with spiritual bankruptcy.

M.M.H.

A transition from the old to the new in rescue and first-aid equipment as displayed at Britain's famed Aldershot Military Tattoo.



Something new in plastics—a novel type of houseboat which recently made its appearance on Europe's River Rhine.





BENJAMIN FRANKLIN

Don't Be FOOLED!

★ PAUL K. FREIWIRTH

ONE of the unique anecdotes concerning Benjamin Franklin tells of his fantastic scheme of winning religious arguments. Whenever his friends thought they had him cornered, the shrewd Philadelphian would coyly say, "Give me a day to think this over." But in that twenty-four-hour period he would do very little actual thinking. Instead, he would scurry to his print shop, make up a "verse of Scripture" to support his position, set it up in Bible type, insert it into the pages of his Bible, and calmly show it to his friends. They invariably would think they were confronted with Scriptural evidence, and concede.

In the play *Don Juan* occurs the significant line, "And, after all, what is a lie? 'Tis but the truth in masquerade." That certainly describes Franklin's ruse, which in essence is still being repeated today, for in all ages lies have been basically "the truth in masquerade." And theological lies, in most cases, have been half-truths.

At one time a Bible salesman calling at a home was met with the words, "We have more Bibles than we can use: we have the Old Testament Bible, the New Testament Bible, and besides, we have the Reversed Version of the Bible, too!"

"The Reversed Version!" If some popularly accepted beliefs of Christendom in this age of superficiality were measured by the inspired standard of truth, the Holy Scriptures, it might easily be concluded that a "Reversed Version" of the Bible enjoys a wide circulation. Some of the most basic truths of the Word have been reversed. For instance, the Bible teaches that Christ's re-

turn will be visible (Revelation 1:7), but a large segment of the religious world holds that this event will be secret. The same Book declares that faith without the works of an obedient life falls short of divine approval (James 2:20; Romans 3:31), but many think that an oral profession gives license to transgression of the law. The Word further declares that the seventh day is the Sabbath (Exodus 20:8-11), but multitudes accept the spurious "day of the sun." No wonder that in his list of last-day aberrations the inspired prophet speaks of "truth . . . fallen in the street." Isaiah 59:14.

Ministers frequently are challenged with the question, "What difference does it make what one believes?" They well know it can never come from a heart and mind truly in fellowship with Christ. For the Saviour exhorted His followers to steadfast loyalty to truth when He said, "I am the way, the truth, and the life." John 14:6. And when He prayed, "Sanctify them [the believers] through Thy truth: Thy Word is truth" (John 17:17), He left no doubt but that those who lightly esteem revealed truth have not been sanctified. In fact, it is not claiming too much to say that such an attitude indicates the complete absence of a Christian experience. In the words of the apostle, "If we walk in the light, as He is in the light, . . . the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. When Jesus said, "The Spirit . . . will guide you into all truth" (John 16:13), He made it for ever plain that His followers should earnestly seek God's truth.

History records how, in the Middle Ages, the adherents of dialectical philosophy would argue equally well for both sides of a number of theological issues. Philosophy, as a tool of insincere men, can play astounding tricks with truth, one more reason why Christians should abide by the plain statements of the Word. Professor Alfred N. Whitehead well declared, "What the world needs is not a philosopher, but a prophet." This only echoes the words of one living twenty-seven centuries ago: "To the law and to the testimony [of the prophets]: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Never was this warning more timely than now. It is in our day that the enemy of truth is to work "with all deceivableness of unrighteousness in them that perish." And what prepares his way in the hearts of men? "They received not the love of the truth, that they might be saved." 2 Thessalonians 2:10.

Educators agree that with students in school it is not so much what they know, but what they love, that matters. And in spiritual things, love even more supersedes knowledge. Thus Augustine wrote, "Love God and do as you please." "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. Accordingly all who truly love the Author of all truth will joyfully bring their lives into conformity with His will, and when time meets eternity they will hear the glad summons from within the heavenly city, "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

ROAD MAP

FOR THE

Future

What Does
TOMORROW
Hold for
Mankind?



L. C. Naden

WHAT the world sadly needs just now is a road map for the future. We have a fair knowledge of what is taking place in our old world today; but what all men everywhere desire to know is what is going to happen tomorrow. That is what you want to know, and that is what I am anxious to know, too.

There has always been a desire in the human heart to know what the future holds, but never was that desire greater than it is at the present time. The world at the moment is pessimistic and apprehensive. Possibly the discovery during recent years of atomic energy and the development of atomic bombs with other terrible implements of warfare, has caused men everywhere to view with a good deal of fear and trepidation the future welfare of humanity.

Raymond B. Fosdick, writing in the *New York Times* magazine a while ago, said; "Somehow or other we have got to come to terms with our atomic



bombs. And those terms must be reached quickly. Time does not wait. We knew, of course, that the techniques of war were reaching a peak of destructiveness which modern civilization could not long survive. We knew that another war might easily bring our institutions and the painfully accumulated apparatus of human existence to the verge of cataclysmic ruin. But we were not prepared for the possibility of complete annihilation. This is the point in human destiny to which all the glories and toils of the past have at last led us. These are the gifts which science has suddenly dumped in our laps—dumped in the laps of a race that is utterly unprepared. There is little wonder that to many ears comes the sound of the tramp of doom."

The development of atomic weapons has men worried, and the reason why they are so concerned about

the stock-piling of these deadly implements of warfare is that they know there are still sufficient wicked men about who would be willing to wreck a world to gain their ambitions. And atomic weapons in the hands of unregenerate, unscrupulous men can reduce a mighty nation or continent to a vast no-man's land overnight. Shortly after the first atomic explosion, we learned that all the destruction wrought by aerial bombardment in Europe during the six years of World War II could have been accomplished by 123 planes each carrying one atomic bomb. In other words, a few hundred men with ten dozen planes could have destroyed in one night, in one bombing raid, all the major cities on the Continent, in addition to all the other devastation which thousands of men and tens of thousands of planes brought to pass.

Is it any wonder that men fear the future when such destructive forces can be unleashed upon a defenceless world at a moment's notice? No wonder the editor of the magazine *Fortune* declared that "the men around the green baize tables of peace are working this time with unseen forces of destruction at their shoulders, and they had better work hard, for it may be their last chance."

That we would come to this tragic hour is clearly foretold by the prophets of old. Daniel, in the 12th chapter of his book and verse 1, indicated that just prior to the return of Jesus to this world, "There shall be a time of trouble, such as never was since there was a nation." The Lord Himself, while He walked among men, declared that there would come an unprecedented era of distress of nations with perplexity, with men's hearts failing them for fear and for looking after those things which are coming on the earth.

We have surely reached this time. Yet, for this hour of universal fear, the Master presents the greatest reason for optimism. This is what He says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." What a glorious prospect this is for the Christian who, in that day, will have the joy of seeing his Saviour face to face!

My friends, this old earth is not out of control. The things taking place about us are leading to developments that have not only been foreseen but have been definitely planned; and the great event to which this old world hastens on apace is the second coming of Jesus. Soon, God, according to His programme, will allow His Son to step in and prevent the nations from annihilating one another. While it would appear that men are unable to control the swift-moving events that are driving the world on to its doom, we must ever remember that God is still on His throne. His purposes and plans regarding this world have been slowly unfolding before the eyes of men from the beginning of time. His controlling hand can be seen in all the history of the past. Great nations have arisen at His command, and fallen when His purpose for them has been accomplished. Yes, God has a very definite programme for the future. It is unfolding day by day, and will soon meet its complete fulfilment.

Just what that programme is may be clearly seen by a study of the Book of books. The Bible charts all the future and throws a clear light on all the past, and also provides directions as to how to walk with God in

the present. God's programme for the future is clearly set forth in the road map we call the Scriptures of truth.

From a study of God's dealings with the nations, one thing can be considered settled, that is, He will never destroy a world unwarned. He has not in any way changed His course or His methods of justice and mercy. For instance, He sent Noah to preach to the antediluvian world for one hundred and twenty years, warning them of the coming Flood, and so I'm sure He will not today permit a deluge of fire to overtake mankind unwarned.

He sent His angels to warn Sodom of its impending destruction, and He is sending a message today to all the earth to warn of the fiery tempest that overhangs a ruined world. He warned Nineveh of its downfall, Babylon of its impending overthrow, Tyre of its approaching desolation, and Jerusalem of its destruction and captivity. Therefore, we believe we rightly conclude that He will not destroy a whole world without warnings of its coming doom. We know our God too well to believe that He will allow death and ruin to come upon the millions who fill the earth without one prophecy, one admonition, one warning, to prepare them for the solemn crisis.

Let us notice God's programme of coming events as set forth in the Bible. Here it is all clearly outlined. There are to be great international troubles, calamities, and upheavals, and these are to end in "the battle of that great day of God Almighty." (Revelation 16:14.) There is to come increased distress of nations, with perplexities, men's hearts failing them for fear, and for looking after those things which are coming upon the earth. (Luke 21:26.) There will be a time of trouble such as never was since the nations first came into existence. (Daniel 12:1.) The nations are to gather to conflict, beating their ploughshares into swords, and their pruning-hooks into spears. (Joel 3:10.) Trouble and evils and calamities will go forth like a great whirlwind from nation to nation. (Jeremiah 25:32.) The nations will be angry, and the wrath of God will fall upon them. (Revelation 11:18.) And the end of this trouble, tumult, and strife will be brought about by the personal appearance of the Son of God, coming in the clouds of heaven with an unparalleled manifestation of glory. (Luke 21:27.)

When the nations assemble for the last great battle, then the Lord will bring down His own warriors to overthrow them. (Joel 3:2.) When the nations rush at one another in the madness of their fury God will scatter them like chaff before the wind. (Isaiah 17:13.) When the kings of the earth gather their armies to make war against Christ, then He will come as King of kings, and Lord of lords, attended by the white-robed hosts of heaven.

The complete and eternal overthrow of all the governments of the world will be brought about by the coming of Christ. It is then that He will break them with a rod of iron, and dash them in pieces like a potter's vessel. (Psalm 2:9.) He will grind them to powder, and the wind will sweep them away like the chaff. (Daniel 2:35.) The nations and the governments of earth will be destroyed, and given to the

(Please see page 25)

Miracle

or COINCIDENCE?

HE WAS BORN and reared on a farm. His parents were religious people. They had family Bible reading every morning around the breakfast table. He had left the farm years ago and had forgotten all about the Bible.

Out in life he was the topnotch salesman for a machinery designing and manufacturing company. He lived the busy life of many salesmen, the type of life that brought him home each week-end tired, impatient, short-tempered.

His home life with Karen and Glen and Ron, his youngsters, and their mother, Laurel, was rapidly going to pieces. He was nervous and abrupt with the children. Whatever Laurel did seemed to displease him. Their quarrels grew into bitter struggles. Then he would get angry and end by storming out of the house.

That Tuesday morning he and Laurel had quarrelled at breakfast. In a surly mood he put his bag and briefcase into his car and drove away. He realized that as soon as he was out of the house, the children would be happy. Laurel would smile again.

As he drove, he thought over his situation with his family. Most of the misunderstandings with Laurel—how did they begin? Was he losing his grip? Was it impossible for Laurel to get along with him? Was he the family ogre to his children, to Laurel?

The very fact that he was thinking along these lines bothered him. What was wrong? Tuesday through to Friday each week he was on the road selling. He was going to his first call now. But there was a peculiar sinking sensation dragging his spirits down. He had a strange feeling that something was about to happen. He had heard of people having such premonitions and tragedy had followed. He tried to shake himself out of his melancholy, but his thoughts became gloomier.

He drove the ninety miles to his first call. As he entered the waiting-room of the company, his spirits had not risen much. When he saw Miss Wilson, the pretty girl behind the information window, lift her eyes and her expression change to open hostility, it did not improve his mental attitude and his outlook on life one bit.

He did not smile as he approached her window, nor did he assume his usual pert, fresh manner. The fact that he was all business this morning, that he was aloof and standoffish, must have puzzled her. He handed in his card. "Mr. Johns, please."

She took the card, turned to her switchboard, dialled an inner office number, and spoke briefly.

"Mr. Johns will see you in about twenty minutes," she informed him. She made an imperious gesture toward a chair in the waiting-room, much in the same manner in which she might order a dog to lie down.



W. Clay
Missimer

He turned and started toward the magazine rack. Then his eyes lighted on a small table on which there was a Bible. This was something new here. It puzzled him. He picked up the Book.

The Bible was a beautiful India paper edition. He seemed strangely drawn to it. He was conscious that Miss Wilson was watching him, incredulity written in her features.

Haphazardly he opened the Book and brought it up to reading distance. Odd that his heart began to pound as if he were on the brink of some great emotion. He began to read.

In an instant he changed visibly. His pounding heartbeat quickened. He breathed hard. He forgot everything except that portion of Scripture to which he had turned at random.

He had opened to the second chapter of the Book of Revelation. A portion of this chapter his mother used to repeat from memory to her family every morning. Each of them—father, mother, four children—read aloud from a chapter selected by his father. Each read one verse at a time, going round and round until the chapter was finished.

Then his mother—tall and thin, with the loveliest face he had ever seen and the most indulgent, understanding smile—would conclude the routine by giving from memory each day what she termed the "overcometh" portion of this chapter and a verse or two from the next.

It was to this chapter that he had turned haphazardly, at random.

He read the verses again and again, those words which his mother had recited so many times to them, each rendition better than the one preceding it, each permeating them more deeply. How those words and the memory of his beloved mother could ever have

gotten away from him through the years was beyond him.

As he read, it seemed as if his mother had miraculously slipped back into this world with him. In his imagination he could see her standing there, could hear her lovely voice, charmingly soft, intriguing, giving from memory each day those favourite verses of hers dealing with "overcoming."

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

Odd that those words which had been so grafted in her memory should come back to him as he stood there. He heard them just as if his mother were speaking them again. "To him that overcometh"! That is what she always wanted him to do, *overcome*. And he had failed her!

He replaced the Bible on the table. He turned toward the information window behind which the operator sat. Her eyes were fastened on him in strange fascination.

"Please tell Mr. Johns that I'm leaving and that I'll be back later," he said.

In another few minutes he was out of the place and on the road heading for home and family.

It had been overcast when he left in the morning. But now the sun was out and the day glorious. He turned into his drive, got out of the car. His three children were having a hilarious time playing in the gravel roadway. They did not have a care in the

world. All their childish troubles and worries had gone when he drove away that morning. Then Karen, the youngest, saw him. She whimpered something to Glen and Ron. Instantly frightened, they huddled together as if to protect one another.

Laurel, who rarely permitted the children out of her range of vision for one minute, must have glanced from the kitchen window and seen their frightened faces. She came running into the yard calling, "What's the matter, children? What's frightening you?" Then she turned and saw him. She stooped dead still.

It was the roughest few seconds he had ever gone through. Then he smiled. He called softly, "Laurel darling, and Karen, Glen, and Ron. Don't be afraid. It's just me, your daddy."

It was the first smile of love and the first words of affection he had given them in months. But his smile, his words of love, and his outstretched arms convinced them. They broke for him, Laurel getting into his arms first.

"Darling, O darling," she murmured. She held him close, then moved to make room for Glen and Ron.

What a reconciliation that was! They took two days to celebrate it.

When he entered the company office later in the week, he picked up the Bible from the table. He tried to open it at the same place. He simply could not. The India paper pages stuck together. Several times he got into the concordance. It took him three or four minutes to locate the chapter to which he had turned at random several days ago.

The operator smiled wonderingly as she prepared to phone Mr. Johns. "You found everything O.K. with your family on Tuesday?" she asked.

"Yes, thank you. We took a two-day holiday, long overdue. The best time we ever had together."

She nodded and glanced over at the table where the Bible lay. Then she phoned in to Mr. Johns.



During recent "Ban the Bomb" demonstrations in London, this participant discovered that the law could not be side-stepped. Neither can we evade the claims of God's Law.



**CAN WE
SUCCESSFULLY**

Side-step the Law?

IMAGINE this being said by a prisoner in any court in Australia or New Zealand: "You see, Judge, I never did like the law, so that's why I broke it. Please don't convict and sentence me." Question: What would be that man's chances of acquittal?

Now imagine this from another guilty man: "I was told that the law I have been charged with breaking was abolished, so, please Judge, don't sentence me."

There are people in the world today who do not like God's Ten Commandment Law. "Don't talk to me about that law," they say. But, does this do away with God's law?

There are other people who imagine that God's law of the Ten Commandments was changed, or perhaps even abolished, probably at the cross. But would a misunderstanding about the existence of a law do away with that law?

God's law cannot successfully be side-stepped. One of the greatest court scenes of all time proves that. Look at the Book of Romans. There you see three classes of people before the bar of God's truth. First, the barbarian, the rank heathen, the idol worshipper is called, one who "changed the glory of the uncorruptible God into an image made like to corruptible men, and to birds, and fourfooted beasts, and creeping things." In doing this he "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." (Romans 1:23-25). That is sin. That is a break with the Ten Commandments.

Next called is the enlightened non-Jew, the Romans to whom Paul is writing. They too, are indicted:

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Romans 2:3.

Appearing now is the Jew. "Behold, thou art called a Jew, . . . being instructed out of the law; . . . and art confident that thou thyself art a guide of the blind. . . . Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" Romans 2:17-23.

Summing up, and as it were speaking for the Great Judge, Paul returns a finding of "guilty," "for all have sinned" (Romans 3:23). Sin being "the transgression of the law" (1 John 3:4), all therefore have broken the law. The law could not be side-stepped. Ignorance, dislike, misunderstanding, make no difference. All the ignorant, the disapproving, and the misunderstanding, are charged with law breaking. And God lays the charge. The position is as bald as that, and worse, for "the wages of sin is death" (Romans 6:23).

Proof positive, away beyond successful controversy, that the law cannot be side-stepped, is the death of Christ on Calvary. "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Romans 2:25, 26.

A young man in Bible class was asked if he could define "justification." With a shrug of his shoulders he said, "It's out of this world so far as I am concerned," and so saying he looked around the class for

the approving smile, the smile that would commend him for his smartness. But before this smile could come, the even brighter teacher was solemnly looking at him, saying as he did so, "You are quite right, young man." True, in this world you cannot both forgive and acquit. To forgive is to establish guilt. To acquit is to remove every trace of guilt. Yet God does both at the same time, and for the same person. God forgives. Justification is "out of this world" and is of heaven, for men on this earth. Having established my guilt, God forgives, and in justifying me through my belief in Jesus, He henceforth regards me just as if I'd never sinned. (Romans 3:19-26.)

Readers of the Book of Romans have been known to ask if there are three different justifications, or are there three ways in which justification comes about. Grounds for these questions, they feel, are in the following statements: "Being justified freely by His grace" (Romans 3:24); "being now justified by His blood" (Romans 5:9); "being justified by faith" (Romans 5:1). Grace—blood—faith.

One truth about one justification is taught here. Illustrating this point, Frederick P. Wood talks of the Manchester Water Supply. It comes from Lake Thirlmere. "Ask the people how they get their water," he suggests, "and you are likely to get three different replies. One will say, 'From Lake Thirlmere.' Another may reply, 'Through the pipes,' and yet another, 'By turning on the tap.' All are correct. And to get a full answer you need all three. So with the great subject of justification," concludes the author. And he is right in that. God is the source of justification, it comes to us through Christ on the cross, and we obtain it through an act of faith. The act of faith is faith in a crucified Saviour. He is a Saviour who for your sake and mine did not try to side-step the Law.

Christ kept God's Law—all of it, all the time. (Romans 5:19, 20.) And that the Sinless One might redeem us, He died as a penalty for our law-breaking, thus making an atonement for us. Romans 5:8, 10, 11, says, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

This righteous act on the part of Christ, this supreme price paid for our law-breaking of the past, cannot, despite its greatness and its grandeur, free us to wilfully continue in sin, or, putting it another way, try to again side-step the law. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid." Romans 6:1, 2.

Having come into a right relationship with God through justification, we now have a new approach to the keeping of His law. We have a new and different opportunity. We have a new experience. And all of this is in our favour, for we have a new strength. Christ is that strength (Romans 5:6). Amplifying this thought we quote Romans 5:1, 2: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access

by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Peace for the Christian is of two kinds. There is what we might call "positional" peace, and "progressive" peace. Peace "with God"—that is positional peace. Justification established it, and justification maintains it. It came "through our Lord Jesus Christ." Here is a peace we may not always feel, and when we do feel it, the feelings we experience may not always be of the same intensity. But the fact remains—"we have peace with God" when He justifies us, no, more accurately, when we accept that justification along with our acceptance of Jesus.

"Progressive" peace could be defined as the peace that comes with sanctification. It is the peace that comes as a justified man lives like a justified man should live, when a son of God by birth (the new birth) and adoption into the heavenly family, lives like a son of God ought to live. This peace with one's self and one's fellows progresses as we progress in Christian living. And when we slip back it slips back.

There is no need for the justified man to try to side-step the law of God. He does not need to for he has "access by faith into this grace." The grace of God is the grace which saves from the penalty of a broken law, and which can keep one saved. We are not justified by faith and sanctified by works. All is of grace, "even so might grace reign [a continuing experience] through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:21. Christ is the answer to law-keeping. Romans 6:17, 18, reads, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

This is reasonable. And thus Paul reasons: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. And surely amongst the "all things," we can count on grace to live according to God's law. When we fail to so count, or "reckon" (see Romans 6:11), and sin results, we can count on His forgiveness for, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:33, 34.

In ignorance I thought

(In silly fear, and foolishness, and dread)

God doth remember all the sins I wrought,

And doth forget how needy is my lot,

But lo, instead,

When I His message read,

I found it was my needs on which He thought,

My sins, that He, because of Christ, forgot."

—Selected.

Thank God: Christ did not side-step His Father's law. And, "in Him" we need not fear it, for Christ is the answer to God's call for the keeping of His law.

A famous poet was dying. "Is there anything you need, Sir?" asked his nurse. "Yes," he faintly replied, "I need Jesus." We all need Him.

W. Austin Townend

LINES THAT LINGER

FORETASTE OF HEAVEN

There is a calm up in the mountain's height
Away from city sounds of din and strife,
Where one can hear the pulse of nature's heart,
The quiet beat of peaceful ways of life.

The soul is upward drawn to meet with God
In such a place unspoiled by worldly care.
Communion with the Lord is sweeter still
For dwelling in His very presence there.

The joy is but a foretaste of the bliss,
The pure delights which heaven will accord
When we are raised from earthly toils at last
To be for ever with the blessed Lord.

—MARK BULLOCK (*Carolina Winter*).

DARK JOURNEY

He who sees no beauty
In God's earth or skies
Is taking a blind man's journey
Through paradise.

—HARRY SILBAUGH (*Grace Tilley*).

THE COURAGE-MAKERS

In days like these, when hearts are tense
With fear and hurt and dread,
How sweet to find some note of cheer,
Some precious balm to spread
Upon the aching hearts of those
Beside us in the way!
God grant us in a time like this
Courageous words to say.

There's grump and gloom and fret enough,
And storms for all to glean!
But optimistic courage songs
Are few and far between.
There's nothing like a song and smile
To put the "blues" to rout,
Let's reap a crop of courage
From the gloom that's round about!

The gracious God, who in His might
Formed both the world and you,
Has grace and skill and love enough
To see us safely through.
God bless the noble souls who find
A rose for every thorn,
A star to light the darkest night,
A song for each new morn!

—NORMA YOUNGBERG (*Mrs. Z. M. Zanotti*).

OLD LADIES

I have always loved old ladies,
They are so gentle, so serene,
Like the lovely, fragile flowers
Mid leaves of tender green.

With souls above the worry
And the vulgar haste of youth,
They've learned to find life's beauty,
Its wisdom, and its truth.

They do the Master's bidding
Till they hear His loving call,
As fearless of the future
As gold leaves in the fall.

—W. M. NIXON (*Mrs. Olive Wilson*).

THE STOCKMAN'S PRAYER

O Lord, I've never lived where churches grow.
I've always loved creation as it stood
That day You finished it, so long ago,
And looked upon Your work, and called it good.

I know that others find You in the light
That's sifted down through tinted window-panes;
And yet I seem to feel You near tonight
In this dim, quiet starlight on the plains.

I thank You, Lord, that I am placed so well,
That you have made my freedom so complete,
That I'm no slave of whistle, clock, or bell,
No weak-eyed prisoner of the wall or street.

Make me as big and open as the plains,
As honest as the horse between my knees,
Clean as the wind that blows behind the reins,
Free as the hawk that circles down the breeze.

Forgive me, Lord, if sometimes I forget.
You know about the reasons that are hid;
You understand the things that gall and fret,
You know me better than my mother did.

Just keep an eye on all that's done and said,
And right me sometimes when I turn aside,
And guide me on the long, dim trail ahead
That stretches upward toward the Great Divide.

—BOB WHYTE (*Carol D. Hick*).

STEP BY STEP

Step out with confidence through mists obscure,
God has prepared a stepping-stone most sure
The next step and the next—yes, all the way
Safe in His loving keeping day by day.
According to your need He has supplied,
And He is there Himself to be your Guide.
Place in His hands your every fear and care,
For He is with you always, everywhere.
No power on earth your confidence can dim,
When faith is strong to take each step with Him.

—CLARA SIMPSON (*P. M. Parker*).

LORD OF ALL POTS AND PANS

Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with Thee;
Or dreaming in the dawn-light,
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates.

Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes
Thy sandals, Lord, I find,
I think of how they trod the earth
The while I scrub the floor—
Accept this meditation, Lord,
I haven't time for more!

Warm all the kitchen with Thy love,
And light it with Thy peace;
Forgive me all my worrying,
And make my grumbling cease
Thou Who did'st love to give men food
In room or by the sea,
Accept this service that I do,
I do it unto Thee.

—AUTHOR UNKNOWN (*Mrs. S. Rays*).

Each month a selection is made from readers' favourite quotations. No original matter, please. Include source, author, and your own name.

When Christ Returns--

CAN YOU spare me a moment?" said a woman's voice over the telephone one morning recently. "I've seen loved ones wounded and killed in the last two world wars, and I've two sons who stand to be drawn into a possible third world war. You write editorials. You know what's going on. Can you tell me what to do? Can you give me some hope?" She was speaking to an editorial writer of *The St. Louis Times*.

Her question expresses the heart burden of millions. All around the world men and women are looking for hope, wondering what to do. And for them God has a wonderful message. This is a significant subject, because it is so full of hope and comfort.

The greatest event of the ages is about to transpire. And the tragedy is that the world is so distracted and filled with fear that men are unable to realize it. Joy seems to have fled, and nations cringe before what seems to be an inevitable catastrophe. Truly our Lord's prophecy is being fulfilled. Nations are in distress, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Heart disease, as a cause of death, has moved from sixth place to first place among civilized people. The Scripture declares that men's hearts would be failing them. The strain of living seems too much for the human system today.

But why are men afraid? The Lord says it is because they are "looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26. The discovery of that heaven-shaking power, the atomic bomb, has startled the world. It has etched itself into human thinking more deeply than anything else in history. Men are bewildered as they contemplate the enormous possibilities of this smashing, shattering, pulverizing, disintegrating force, which is more than one million times greater than the force of gravitation. But even more destructive is the hydrogen bomb, sometimes called the hell bomb.

Little wonder, then, that men are fearful! One writer recently declared that "no terror since the black death swept medieval Europe in the fourteenth century has equalled the threat which broods over civilization in the twentieth century." With a sense of impending doom, a feeling that something tremendous is about to happen, men are worried and distressed. How tragic that the ripened fruit of centuries of scientific research is the development of a force which enables the race to commit suicide! Of course, atomic energy could be an untold blessing, but not in the hands of wicked men.

William Vogt, associate director of science and education for the Office of Inter-American Affairs, recently

WHO WILL SEE HIM ?

Asks R. Allan Anderson



wrote a book entitled "*The Road to Survival*" in which he says, "The handwriting on the wall of five continents now tells us the day of judgment is at hand."

"Just Fifteen Minutes More, Please," is the title of the closing chapter of Leland Stowe's book "*While Time Remains*." He says: "Never before has any government gambled two billion dollars upon a chance so illusive and so uncertain. For two billion dollars, we have bought the power to unleash an unprecedented cosmic catastrophe. At last there exists a universal time fuse. Its minute hand will perhaps tick for three years, perhaps for four, but not for more than five or seven. The minutes tick away and the doomsman's hand rests just above our shoulders. This is the jest to end all jesting. Why did we, who knew so little, seek to pry earth's last and mightiest secret from its breast? But now it is done. Measuring the desperateness of our task we may well plead, 'Just fifteen minutes more, please.'" Fifteen minutes more to solve our world problems; fifteen minutes more to bring salvation to humanity; fifteen minutes more to get right with God. Sobering thoughts indeed!

Thinking men and women everywhere are serious as they look into the future. Bertrand Russell, one of the best-known philosophers of our day, paints a dark



Hailed as one of the best-known philosophers of today, Earl Bertrand Russell, at 88 years of age leads a public protest against the atom bomb.

picture as he says, "Utter and unrelieved gloom awaits us. It is likely that during this present generation, all of our large cities in every part of the world will be wiped out." Strange and bleak philosophy!

How different is all this from the kind of talk we listened to a generation ago! At the turn of the century, educators, journalists, and statesmen were looking forward to a world without war. "Men have grown too wise to fight," they said. But no one talks like that today. The roseate hopes of peace were buried a few years ago beneath the ruin and rubble of some of the greatest cities of the world. Scientists, editors, and educators have turned evangelists and are preaching the grim message of despair unless men repent.

Some declare we need an ark to save at least a remnant of our generation. But not an ark such as Noah built. Instead it will need to be some deep cave somewhere in the earth where a favoured few might be sheltered from the storm of radioactivity which will result from the use of the H-bomb. They go so far as to suggest the kind of people that ought to be preserved: a leading scientist or two, a prize fighter, a band leader (one might wonder what he would do without a band!), and, of course, some of the leading movie stars! Sounds amusing? But it is a pathetic commentary on the thinking of our time.

How will things end? When we seek an answer from certain scientists, we are astounded at some of their suggestions. Not long ago a lecturer in Chicago declared that seventy million years from now the world will blow up with a terrific explosion. He was very emphatic about it. Just then a man jumped up in the back seat and, trembling, said, "How long did you say it would be?" "Seventy million years," was the

reply. Breathing a sigh of relief, he said, "I thought you said seven million!"

It is relieving to turn from these pessimistic predictions to the clear word of Scripture. Every human attempt to solve the world problem has ended in failure. We fought a war to end war, but the world never looked so near war as it does today. Only a mighty, divine interposition can meet our need. Left to himself, man will destroy himself and the planet, it seems. But God has not left it with man to determine the future of our world. Looking down the centuries to our own day, the prophet declared, "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest . . . destroy them which destroy the earth." Revelation 11:18.

Man may have in his hands the power by which he can literally destroy the earth, but God will not permit him to do it. This earth was not created to be destroyed, but to be inhabited. It is true that sin came in and interrupted God's plan, but in spite of man's failure, this earth will be "filled with the knowledge of the Lord" and peopled by righteous beings. What we are seeing today are but omens, telling us that soon, very soon, the kingdoms of this world will become "the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Jesus said, "When these things begin to come to pass, then *look up*, and *lift up your heads*: for your *redemption draweth nigh*." (Italics supplied.) Luke 21:28. And then to emphasize it still more, He said, "This generation shall not pass away, till all be fulfilled." Verse 32. And what is to be fulfilled? The coming of the Lord. In verse 27 we read, "And then shall they see the Son of man coming in a cloud with power and great glory."

The return of Christ in glory has been the polestar of the church through all the centuries. The Apostle Paul calls it "the blessed hope," and such it truly is, for it has guided the people of God through their long night of wandering. The Bible is filled with the promises of that coming day of glory. David said, "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3. But two thousand years before David wrote, Enoch caught the vision of that day of splendour and cried: "Behold, the Lord cometh with ten thousands of His saints," or "ten thousand of His angels," as other versions read.

John, in the Book of Revelation, says, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Revelation 1:7. Christ Himself declared that men would "see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

The return of our Lord becomes more real as we in imagination take our places with that group of men whom Jesus led forth to the Mount of Olives. We listen as He gives His final commission. These men are to carry the gospel to all the world. Then, raising His hands in blessing upon them, He slowly, silently, parts from their midst. Awe-struck, they watch in wonder as they see their Lord ascending. Higher and higher He goes until at last a cloud receives Him out of their sight. But they are still standing, gazing to-

ward heaven. It is a moment filled with emotion, too solemn for words. They are straining to catch one last glimpse of Him for whom they have sacrificed their all. Suddenly the silence is broken. Two angels are beside them. They have been sent back to bring a word of comfort and confidence to those watching disciples. Listen, as they speak: "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Yes, the very One that went away is the One who is coming back again.

Some years ago I was preaching in a large city in New Zealand, and a minister of that city said to a friend of mine, "I don't know why Anderson is so emphatic about this idea of the second coming of Christ. I'd believe it if I found it in the Gospels." Think of it! He would believe it if he found it in the Gospels! Why, the Gospels are full of it! On that last memorable night in the upper room just before His death, Jesus said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself." (Italics supplied.)

Yes, He is coming back—and coming in our own generation. The world will not be looking for Him, for we read, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all." Luke 17:26, 27.

Jesus believed that the world was once destroyed by a flood. Do you? Some scoff at the Flood story today, but did you know that even their scoffing has also been foretold in prophecy? The Apostle Peter declared, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

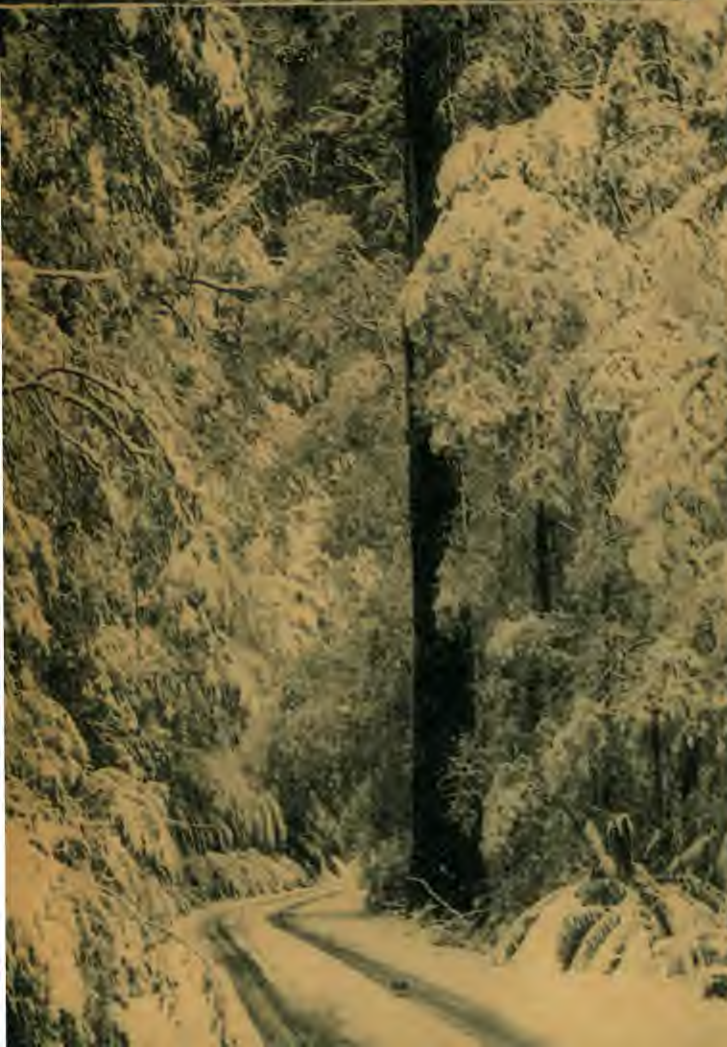
Foolish mutterings! Nothing continues as it was. The world is so different today from what it was even a couple of generations ago that if our great-grandfathers were to rise from their graves they would scarcely know the place in which they lived and worked. Things are certainly not continuing as they were. The change is so rapid that one cannot keep up with the changes of our day. No, things are not continuing as they were, but those who ridicule the Bible always make themselves foolish in the end. People back in Noah's day didn't believe a flood was coming, but it came.

A few years ago in the Santa Clara Valley of southern California, the farmers had all gone to bed. Their apricot orchards were all bursting into bloom. The dairy herds were resting in the alfalfa meadows. The night was beautiful. Just above the valley was the great St. Francis Dam, and, behind it, millions of tons of water were conserved. This was for irrigation in the long, hot summer months ahead. But suddenly the sleepers were awakened. Startled, they heard a roar like an avalanche. The dam had broken. Down the hillside leaped that mighty cataract, sweeping everything before it. When morning light broke, the horror of the scene was indescribable. Homes gone—only mute skeletons of what had been! No orchards, only nude, uprooted trees! No meadows, only sand and rock-strewn wastes! Bereaved families, distracted with grief, looking for loved ones! In one short night the countryside had changed from prosperity to tragedy.

And the coming of the Lord will be as unexpected as that. Dear friend, here is news—that day is right upon us! Soon there will be no place for the governments of this world, for the government of an eternal kingdom will be upon the shoulders of our Lord and everlasting King. And a recreated earth in sparkling splendour will be His headquarters. But best of all, He has a place for you in that kingdom if you have accepted of His grace and love. "Whosoever will" may come. Make that promise a reality in your life—now.



"BEHOLD, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation." Revelation 1:7; Isaiah 25:9.



A COVERED MOUNTAIN

ONE SUMMER, together with a group of fellow ski enthusiasts, we had our amazement at the stark, rough terrain, now so different from the gentle slopes we had known only gently rolling ski slopes.

During our mid-winter excursion, when staying in a cabin, we would bound out of bed each morning and peer through the curtains. As the day progressed, the snow would deepen until it was up to our knees. The blue light would filter. The few scattered snow gums were the only things where prevailed as skiers anticipated the thrill of negotiation. Depending on the wind, type of snow, and depth of the snow, the patterns of beauty.

When the sun had appeared the skiers would scurry down the slopes, leaving behind their tell-tale trails. Of course, and those scars would remain until yet another covering.

When reflecting on such experiences, one thinks of the ruggedness. How rugged and rough our characters appear. We see the rough cliffs of temper, the rocks of jealousy in a place when we receive the covering mantle of Christ's love. The scrub of pride is levelled to equality with our associates.

Just as succeeding falls of snow cover the marring scars of Christ, need a daily renewing and covering with His love, and to spur us on with the thrill of new heights.

In the words of F. E. Belden's hymn, let us accept

"Cover with His life, whiter than snow, Fullness of life and woe, Cover with His life, whiter than snow."



ING ANTLE



es, I revisited our favourite snow resort, and great
of winter's covering mantle, where previously

away up on the edge of the snow line, we would
to observe the ever-deepening snow cover. We
ssary to clear the fresh snow away. As the week
the top of the windows, through which a pale
transformed to mere hummocks. A joyous atmos-
beautiful virgin slopes of fluffy powder snow.
all—so the landscape was remodelled into differ-

n and weave over those fresh fields of unbroken
would tumble and fall and thus mar the scene,
ntle renewed the pristine beauty.

er covering mantle—the mantle of Christ's right-
we look at the stark facts of our personal lives!
scrub of pride—but what a transformation takes
ousness! Instead, the rough cliffs are moulded
with the smoothness of brotherly love, and the
tues.

ce of the presence of the skier, so we, as follow-
righteousness, to obliterate the mistakes of yes-
erience to be conquered and enjoyed.
vering Christ so freely offers us.

Fe, then shall I know; My life of scarlet, my sin

—Picture Story by IVAN O. GOLDSMITH



MOSES

AND

Modern Medicine

ANCIENT LAWGIVER PROVED RIGHT

AMAZING as it may seem, a rugged Hebrew shepherd who lived more than 3,000 years ago first put into effect health and sanitation laws similar to many of those we have today.

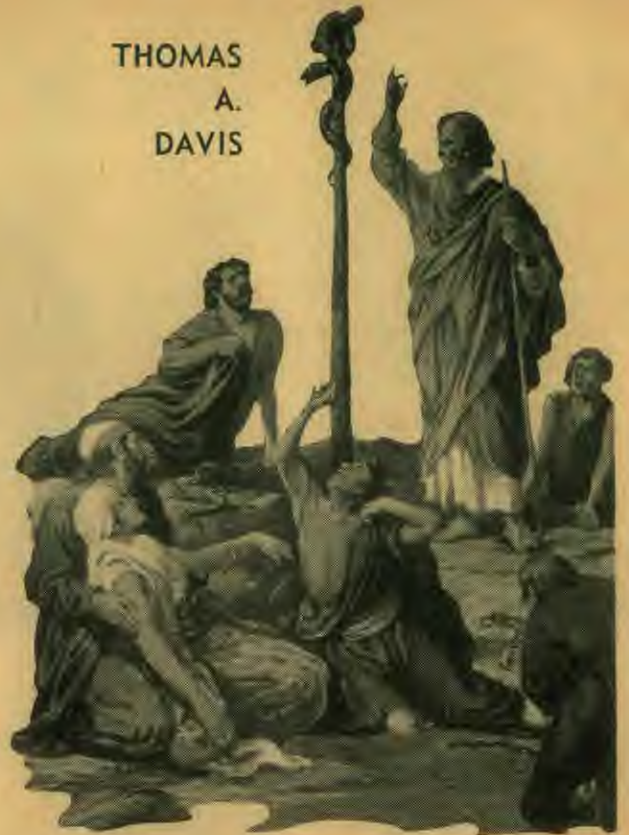
"Physicians have examined the medicine of the Bible, . . . commending the sanitary regulations of Moses, and pronouncing him the Founder of Public Hygiene," Dr. Victor Robinson, professor of the History of Medicine, Temple University School of Medicine, Philadelphia, has declared. According to Sir William Arbuthnot Lane, a prominent English doctor, "Moses was, with the possible exception of Hippocrates, the greatest hygienist of all time. The Law of Moses is largely a law of good health. Its practice has made the Jews the healthiest, the most industrious, and the richest among the races of mankind."

Moses enunciated principles of hygiene which, when followed, have resulted in relative freedom from contamination and sickness. The now universally recognized practice of quarantine was instituted by Moses and followed by the Israelites. If an Israelite developed a skin disease which appeared as though it might be communicable, the priest would direct that he be placed in isolation until it could be determined whether or not such were the case. If the disease proved contagious, the infected one was kept in isolation.

If certain signs of infection were found in the fabric of clothing, the garment was burned. Likewise, a house having certain funguslike growths on its walls was demolished.

Rules regarding personal cleanliness and the disposition of wastes were set up and strictly enforced.

THOMAS
A.
DAVIS



History records that multitudes of people, for want of the principles of cleanliness taught by Moses, have suffered and died needlessly.

During the Middle Ages the fearsome plagues that ravaged Europe were caused by a shocking ignorance of the most rudimentary elements of hygiene. The most terrible of these plagues, the Black Death, swept over the Continent in A.D. 1348, and, according to one estimate, reduced the population of Europe by half.

As one reads of the unsanitary practices of those times, it is easy to understand how such pestilences could strike. Water in the moats surrounding castles of the nobles reeked with household sewage. Straw scattered over the dining-hall floors was mixed with decaying refuse from previous meals, which provided an ideal location for the growth of germs and vermin.

Bathing and the washing of clothing were almost unknown. Macaulay, in his "History of England," describes an ambassador and his accompanying grantees from a certain European country as coming to the court halls of the king of England "dropping pearls and vermin."

Yet apparently no one saw the connection between all the filth and the dread Black Plague. Learned doctors of the University of Paris credited this plague to a "corruption of the atmosphere" occasioned by an evil conjunction of the planets over the Indian Ocean. The resulting impurities, they believed, had been carried over Europe by "heavy and turbid southerly winds."

Just 100 years ago or less, in the days of Louis Pasteur, Florence Nightingale, and Joseph Lister, the

ignorance of the masses was almost as appalling. Even doctors and surgeons knew nothing about asepsis. As a result the mortality rate in hospitals was frightening.

Moses was also far ahead of his times in his knowledge of diet.

A few months ago I visited a friend who was noticeably thinner than he had been when I had seen him last. His doctor, he told me, had put him on a low-fat diet to help him avoid accumulating cholesterol in the blood vessels.

Three thousand years ago Moses warned his people against the use of animal fats: "Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it." Leviticus 7:23, 24.

Dr. Paul Dudley White, heart consultant to President Eisenhower, had in mind these verses when he said: "It is conceivable that a few years from now we medical men may repeat to the citizens of the

United States the advice that Moses was asked by God to present to the children of Israel 3,000 years ago."

People used to wonder why Moses, in Leviticus 11:9-12 and Deuteronomy 14:9, 10, made a difference between fish. Why were fish with fins and scales said to be edible, while those without fins and scales were forbidden as food?

Dr. Bruce Halstead, of the World Life Research Institute, Colton, California, an authority on poisonous fish, has found an answer. He writes: "Examination of the external anatomy of poisonous fish reveals that in a majority of the cases they *lack either scales or fins*, and in some of the very poisonous species they *lack both*." This general principle was recognized during the recent war, for our troops in the Pacific were specifically warned in certain preventive medicine directives that *tropical marine fishes without scales were to be left alone.*"

Sir James Cantlie, famous London surgeon, has testified, "We have never yet upset one of Moses' laws in regard to hygiene, sanitation, or medical teaching. All that the scientists of today with their microscopes and textbooks did was to prove the ancient lawgiver to be right."

POWER of A GREAT CHRISTIAN

★ Vincent Edwards

WHEN Phillips Brooks died sixty-eight years ago this past January, it was felt everywhere that Christianity had lost one of its greatest preachers. A magnetic current went out from this man, drawing thousands to the Christ whom he loved. When he preached his farewell sermon at Trinity Church, Boston, in 1891, preparatory to taking up the new duties of bishop, he made no emotional appeal, but the vast audience was moved as if by some strange undertow of feeling. Even men were not ashamed of their tears.

What was the mysterious power of this great leader? Harvard University once had a good illustration of it. A series of lectures had been arranged in which prominent men told of the interesting aspects of their vocations. Phillips Brooks represented the clergy.

On the day that he was to speak, the hall was packed with young men, many standing and some even sitting on the window seats. The speaker began like all his predecessors, in a matter-of-fact manner, pointing out the ordinary advantages of his profession.

Then something happened. As he saw that amphitheatre filled with eager young listeners so intent on his every word, the barriers broke down. That mass of hopeful, upturned faces ignited the spark within him. He burst forth, "I can't come here and talk to you of the ministry as one of the professions. I must tell you it is the noblest and most glorious calling to which a man can give himself!"

In another minute he had launched on a thrilling account of what it meant to be a preacher, and straight from his heart poured the message he could not withhold. His words tumbled over one another in his desire to impress upon all those listeners the joy of a full-time Christian vocation, the field in which he had found such delight.

When Phillips Brooks ended, his remarks and his personality had charged the atmosphere with an overwhelming enthusiasm. It would have needed but a single word on the speaker's part, as a boy said later, and the entire audience would have come forward, crying, "Here am I! Send me!"

Twice Two . . .

EDWARD E. WHITE

A Creationist Philosophizes on the Length of Time Man Has Been on Earth.

IT IS an incontrovertible fact that every person in this world owes his life to two parents, a father and a mother. Be the individual prince or peasant, male or female, black, white, or yellow, two persons were responsible for his appearance in this world. The same dogmatic statement applies equally well, of course, to each one of the parents, so that as well as two parents, I likewise have twice two grandparents, even though I may never have seen any one of the four of that generation. A continuous reasoning process leads us correctly to assume that each individual has two-times-twice-two great-grandparents, or eight ancestors of this generation, and, to be more specific, that round about the time of the Napoleonic Wars my grandfathers' grandfathers and grandmothers were kept in order by threats of "Boney" coming to take them. These sixteen individuals may each have been unacquainted with twelve others of this group, but nevertheless, circumstances were so shaped that in four succeeding generations, the result is that their grandson's (or granddaughter's) grandson is the author of this article.

At first sight then, it would appear (1) that the further we go back in time, the greater would be the population, and that (2) if we went back, say, ten generations, each individual would be able to trace, if records existed, 2^{10} , or 1,024 ancestors. The first of these statements is manifestly absurd, so that in our argument thus far we have included a fallacy. The second might be true, but duplications in the 1,024 people might easily be made, and the further back one goes, the more is the possibility of duplication. This consideration reveals the weakness in the first argument, for what is true of me is also true of my brother, and the fact is that we both have absolutely identical parents, grandparents, great-grandparents, and so on, unto the n th generation.

Let us leave this argument for the time being and start at the other end, namely at the beginning, and enquire into this matter of population increase. God placed one male and one female of the human family in the garden of Eden, and actually gave them a command to "be fruitful, and multiply, and replenish the earth." (Genesis 1:28.) After the world-wide destruction by the Deluge, God repeated this same command to Noah, his three sons, and their wives: "Be fruitful, and multiply, and replenish the earth." (Genesis 9:1, 7.) The genealogical tables given in Genesis chapter 10, show that this ordinance of God was

abundantly carried out, as each son had at least four children, so that the world population was doubled in one generation. The previous genealogical table in Genesis chapter 5 indicates a similar increase in population, for while only ten patriarchs are named, there is a host of anonymous descendants listed in the expression "begat sons and daughters," which occurs with unbroken regularity. (Genesis 5:4, 7, 10, 13, 16, 19, 22, 26, 30). This state of affairs was bound to increase world population, and we are not therefore surprised to read in Genesis 6:1 that "men began to multiply on the face of the earth."

This indeed is the pattern with which we are familiar today, for in spite of war and pestilence, disease and death, accident and vice, hunger and famine, world population is on the increase. In fact, some statisticians, biologists, and biometricians, are frankly worried and speak of the population "explosion," expressing their concern that the rate of increase of mouths to feed will produce complex national and international problems. They are not so sure of the truth of the old adage that "Providence never sends mouths without sending meat," for they fear that there is a limit to the amount of food the world can produce.

It was this concern that caused Thomas Robert Malthus (1766-1834) to write his essay on "The Principle of Population" in 1798, a book which profoundly influenced both Charles Darwin and Alfred Russell Wallace. He suggested by his "checks" on population increase, ideas which were later formulated and summarized in the doctrine of "the survival of the fittest." In this essay Malthus put forward the suggestion that unless unchecked, population would increase in a geometrical ratio, whereas food supply would increase only in an arithmetical ratio, leading to the conclusion that many evils would arise because of the expected over-population.

It is not with the rightness or wrongness of these ideas that we are here concerned, but mainly with his estimates that in a certain number of years the population would double itself. Statistics on such an unmeasurable topic may appear arithmetically convincing, but all such estimates must be taken with considerable reserve. Malthus' own guess was that a population, unchecked by the many factors which either increase the death rate or decrease the birth rate, would double itself in approximately 25 years, though he himself real-

ized that the actual time for doubling a population was much longer. Allowing for checks and estimating this period to be 50 years, the believer in the Bible may well ask the evolutionist where are all the people who should now be in existence, if man came to this planet even 100,000 years ago. He is supposed, according to evolutionary theory, to have appeared in the Pleistocene Period, dates of which vary according to the theorist, up to one million years ago. But to be ultra-conservative let us assume that it takes 250 years for population to double itself, and that man has been on the earth increasing at this rate for the past 50,000 years only. The number of times the population would have doubled itself would therefore be 50,000 divided by 250, equalling 200 times, so that the population would be 2^{200} , a fantastic number for which we have no name, 1 followed by 60 zeros. This result bears no comparison at all with the present world population which is estimated to be about 2,800 million. Even reducing the time of man's beginning to 10,000 years ago, would produce one thousand times the present population, assuming a doubling every 250 years.

It is a proper retort by the evolutionist to ask the creationist how he explains the present number of people living today. Again we must emphasize that though mathematical arguments appear to be convincing, any figures we produce are only estimates. All the same it will be seen that the creationist's estimates are very much nearer to, and agree more closely with the Biblical story, in contrast to the hopelessly inadequate results when similar methods are applied to the evolutionary hypothesis.

The Bible tells us that Adam's descendants were destroyed about 1,600 years after creation, and that eight people were preserved. That event occurred

about four thousand three hundred years ago, and the population of eight persons began to increase with various checks by disease, warfare, etc., from then on. It is possible to calculate how many times the population would have doubled itself to reach from eight to 2,800,000,000 persons. It would require about 28 successive doublings to reach this figure, for the present population lies between 2^{31} and 2^{32} , and 8 is 2^3 . Now, 28 doublings over a period of 4,300 years makes by an easy calculation, a length of approximately 150 years for the population to double itself.

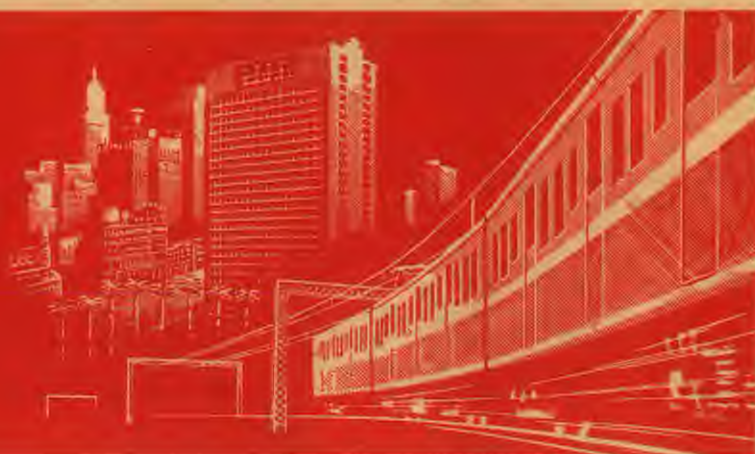
It is interesting to note that a current estimate of about 66 years is given for the world population to double itself, according to present statistics compiled by the United Nations Department of Economic and Social Affairs. This is less than half our result derived from calculations based on a Flood occurring four thousand years ago, but it is not a serious discrepancy. For example, the population of England and Wales doubled itself in 50 years from 1801 to 1851, but it took 60 years to double itself from the 1851 figure. Then again it took more than 200 years to double from 1600 until the first census was taken in 1801. When more accurate determinations of the population were made, variations, of course, still existed. For example, by 1901 the population of England and Wales had almost doubled itself twice (in one hundred years), but the population of Great Britain took over one hundred years to double itself from 1851.

Wide though these differences are, they nevertheless lend considerable weight to the belief that man's existence on this planet has not been for more than a few thousand years at most, and that the story of the repopulation of the earth by Noah and his family after the Flood, is one that can reasonably be substantiated, and upheld with confidence.



OUR

Changing World



RADIOACTIVE SUFFERERS

It is estimated that 230,000 people are still suffering from radioactive diseases ranging from burns to cancer as a result of the Hiroshima and Nagasaki bombs of 1945. A total of 4,500 are still in hospital.

BISHOP DIBELIUS RETIRES

Bishop Otto Dibelius, eighty, distinguished leader of Germany's Evangelical Church, has just retired as chairman of its council. He will continue to serve as co-president of the World Council of Churches until that organization's next assembly, to take place in New Delhi, India, later in the year.

SPIRITUALISM INCREASINGLY ANTICHRISTIAN

Looking back at the history of modern Spiritualism, Norah Robinson in the British *Psychic News*, says that originally it "embraced peoples of all social classes and many religious creeds." Since then, there has been such a spate of anti-Christian feeling, that the conclusion must be drawn that many who hold power in the Spiritualistic movement are out to fight Christianity instead of tolerating it.

NEW HUNGARIAN BIBLE COMPLETED

A new translation of the Protestant Bible into Hungarian has been completed in Budapest after fourteen years of work by a special commission set up under the auspices of the Hungarian Bible Council. The first Hungarian translation of the New Testament, the work of Lutheran Pastor Erdösi Sylvester,

was published in 1541. This was followed in 1590 by a translation of the whole Bible made by Reformed Pastor Gaspar Karoli. Hungarian Protestants have used the Karoli Bible ever since, while the official Catholic version is a translation made by a Jesuit priest at Vienna in 1626.

RUSSIAN YOUTH HOLD FAST

A speaker on Radio Kiev admitted recently that not only old people but many of the younger generation, "even very young people," still profess Christianity—"a religious superstition," as he called it.

VOICE OF ISLAM

President Nasser of Egypt is now at work trying to persuade the African nations that Islam is the only faith for free Africa and that they should band themselves in a "circle of Moslem brethren," with Egypt, of course, in the lead. The Al-Azhar University has already given scholarships to 2,000 Africans and a Voice of Islam broadcasting station is to supplement the present Voice of Arabs station. Religious attaches are to be appointed to each Egyptian Embassy and a mass circulation of translations of the Koran is to be put in hand.

COMPUTERS GIVEN NEW RESPONSIBILITIES

Jobs electronic computers are now doing, or are expected to be doing soon, include: helping to diagnose illness; operating push-button steel plants that will be automatic from taking the customer's order to delivering the finished steel; operating automatic trains; translating

foreign languages into English in seconds; sorting and handling mail; plotting the course of storms, and making other weather predictions.

ACCIDENT TOLL

In the United States, accidents took a toll of 92,000 lives last year. Leading the list were motor vehicle accidents, in which 38,000 were killed. Next were home accidents, killing 26,000, and accidents in the course of one's employment involving 13,800 fatalities. An encouraging sign is the fact that motor vehicle accident deaths on a basis of miles driven reached an all-time low average of 5.3 deaths per 100,000,000 miles of travel.

COUNTRIES WITH VATICAN TIES

Countries maintaining a diplomatic representative at the Vatican now number forty-seven, according to a new official "List of the Diplomatic Corps," issued by the Vatican Secretariat of State. The new tabulation shows thirty-five countries with embassies, eleven with legations, and one with a charge d'affaires.

MAN INTO SPACE

To put the first American Astronaut into space cost in the vicinity of £180,000,000 (Aust.), according to an estimate by Space Agency officials. This is more than twice the sum originally estimated, proving that science has not only opened new realms of exploration; it has also opened the cash register to spending such as has never been known by previous generations.



Jonathan's farewell to David. The heart-warming friendship between these two men is the basis of this inspirational article.

"Shepherd, wear my crown"

★ AUSTEN G. FLETCHER

rock cliffs. On accomplishing the ascent, Jonathan's faith rose as he shouted to his armour-bearer, "Come up after me: for the Lord hath delivered them into the hand of Israel." 1 Samuel 14:12. With that they fell upon the Philistine garrison who were put to such confusion in the melee, that they began to slay one another. The commotion eventually attracted the attention of the armies of Israel who attacked the harassed enemy. Great was the victory that day for it spelled the beginning of Israel's emancipation from the cruel Philistine tyranny.

But one thing marred the memory of that day—the king's folly, his father's rashness. When Saul and his armies discerned the enemy's distress, the king was completely dilatory. Before attacking the enemy he took time to discover who was missing from his own army—as though that mattered a great deal at the moment when the enemy was on the brink of rout. Then the king put his army to great duress by laying on the soldiers a foolish oath: "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies." 1 Samuel 14:24. Ignorant of this oath, Jonathan had eaten honeycomb, and Saul had insisted on taking his oath to such an extreme as to condemn his own son to death!

"And Saul answered, God do so and more also: for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not." 1 Samuel 14:44, 45.

And Jonathan thought of that day and the days since then. Time and events had tragically etched the falling graph of his father's waning greatness. Rashness in dealing with men had led the king to rashness in his dealings with God, till eventually the godly prophet Samuel wept and announced to Saul, "The Lord hath rejected thee from being king over Israel . . . The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." 1 Samuel 15:26-28.

Jonathan, Saul's noble son, born to be king and worthy of the throne, heard those tragic words and knew himself set aside by the divine decree.

WELLING UP within him was that satisfying surge of recognition known alone to the great and the brave when they meet. He, the heir-apparent to the throne, was Israel's noble prince Jonathan. The other was a lithe lad now clambering up the steep bank of the creek which cut the opposing armies apart. Moments before, Jonathan had seen the shepherd boy sally forth from the royal tent, clad with the king's armour, girt with the royal sword. The shepherd wore them well, but to him they were strange. He was young, untried, too. Only simple weapons were known to the youth, such as the sling and the stone. These he wisely chose, returning to the king his helmet, coat of mail, and sword. Now as Jonathan saw him spring onto the gentle grassed slope above the creek, the memories of yesteryear flooded his mind.

Memories they were of that fateful day when the armies of Israel were ill-equipped with crude implements such as scythes, axes, and mattocks. Saul and Jonathan alone had sword and spear. Morale was low. Then Jonathan said to "the young man that bare his armour, Come, let us go over to the Philistine's garrison, that is on the other side. But he told not his father." 1 Samuel 14:1. There followed a precipitous climb when the two clambered up between huge

Soon after, Samuel had gone down to Bethlehem and sacrificed with Jesse whose estates neighbored those of the tribe of Benjamin, whence Saul sprung. The more subtle significance of that visit seemed to haunt Jonathan's mind over the passing months. He had watched the service of the sons of Jesse in Israel's army. He had noticed this very day the way they treated their youngest brother, and he realized they lacked the greatness true royalty requires. The strippling David, however, had stepped into his father's tent to command Jonathan's admiration. He was lithe, and brave, this David. Guileless, too, and full of faith in the Lord. In Jonathan's soul was born—miraculously born by a divine enlightenment—the intuition that here was he whom God had chosen to wear his crown!

For a moment now the conviction wavered in his breast, for the shepherd and Goliath, the Philistine champion, exchanged their battle taunts. The thundering disdain of the Philistine's taunt rolled through the valley: "Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." 1 Samuel 17:43, 44. Though his voice was but the voice of a youth, David's shouted reply nerved every fainting heart in the armies of the Lord. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand: . . . and all this assembly shall know that the Lord saveth not with the sword and spear: for the battle is the Lord's, and He will give you into our hands." 1 Samuel 17:45-47.

As the youth raced toward the heavily armed colossus, nimble fingers were drawing the favoured stone from its pouch, and placing it automatically in the sling. Jonathan's spirit was with the lad, and he found himself running already toward the Philistine army, gripped by the shepherd's anticipation of victory. The sling in the shepherd's hand whirled, the stone was slung with swift, unerring accuracy. The giant reeled and fell face down. Jonathan paused and raised his voice and his sword to share the thrilling shout that rang forth from the armies of Israel. The mighty prelude of great victory was that shout. The Philistines were completely routed.

There followed the shepherd boy's audience with the king, and the royal citation. In turn followed a scene, the most beautiful the annals of history have yet recorded.

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." 1 Samuel 18:1-4.

Beautifully born was this love of Jonathan and David. As it grew, each of them preserved its beauty.

Both of them cherished its beauty. Beautiful was its end.

Swiftly, significant events followed one another. Came another memorable victory of David over the Philistines, and when the women of Israel sang and danced their greetings to the king and his conquering armies, the shepherd lad was praised as the hero of their song: "Saul hath slain his thousands, and David his ten thousands." 1 Samuel 18:7.

"What can he have more but the kingdom?" sulked Saul.

Next morning when the surly spirit of the king was being soothed by the sweet notes of the shepherd's harp, Saul seized his javelin, in a sudden but vain attempt on David's life.

Then the king's daughter Michal, fell in love with Israel's rising hero. And David?—he was well pleased to be the king's son-in-law. Few men wouldn't be! Yet marriage and relationship could not placate the growing hate of the king for the shepherd.

Then followed the foul attempt to mar the beautiful friendship of Jonathan and David. "And Saul spake to Jonathan his son, and to all his servants, that they should kill David." 1 Samuel 19:1. Steadfastly the noble prince refused to allow his father's sin to spoil his love for David. He warned David and then went in to the king and "spake good of David unto Saul his father."

There came the need for more soothing music from the shepherd's harp to quiet the savage spirit of the king. Still Saul sat solemn—javelin in hand. Seized with a fit of jealous rage he flung the missile fast into the wall hoping to transfix the sweet singer. Night graciously covered David as he fled to the home the king's daughter had made for him. She, his wife, his enemy's daughter, sought his safety. With a sense of urgency and daring she let him down through a window whence he escaped. When Saul sent soldiers to arrest the shepherd, Michal played for time, feigning David was sick. Then the soldiers burst into the house to discover they could at best arrest "an image in the bed, with a pillow of goats' hair for his bolster." 1 Samuel 19:16.

Smarting under the mocking he had received from his own daughter, Saul thought to take advantage of David's loyalty to his civil offices. Jonathan carried his

★ "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts."



offices faithfully. Perhaps a wedge could be driven between them by this means. The royal councillors were summoned. David and Jonathan met again, and the shepherd sought the counsel of the prince, who advised that David absent himself for some days and thus give Jonathan time to discover his father's intentions.

For a day Saul contained his malice toward David, but for no longer. Came the second day, and the inevitable question about David's absence. When Jonathan explained, "Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion? . . . Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him to smite him." 1 Samuel 20:30-33.

As the dreadful weapon hissed, Jonathan eluded its bright steel, but severed now was all the hope he ever possessed of one day sitting on the throne of Israel. In this difficult situation he chose nobly to honour his failing father, gladly to yield the throne to the shepherd in this unequal contest.

For David, months of hardship followed. The frightful life of the hunted and the hated, with all its privation and sorrow, was his. Never did Jonathan see David bear his father malice. More than once did he witness the shepherd's mercy and forgiveness towards the king in moments of the king's complete helplessness. Jonathan could not but love the man who revered and respected his father so.

Amongst the barren hills and caves of David's haunts of safety, the moon one night wove its weird and mystical patterns of light and shade, and deeper shadow. Jonathan brooded over the darker scenes of his father's tragic reign, and stole from cave mouth to shadow, and from shadow to shade, seeking in the half-light the shepherd of Bethlehem. Only the wooded forest had not been searched by Saul, and there Jonathan found David.

Both prince and shepherd sensed that destiny would rule this their last hour together, these their last words one to another. Jonathan encouraged David. In recognition of the role Providence had chosen for his friend, as well as in his love for the shepherd he said, "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." 1 Samuel 23:17.

When ultimately Jonathan died in battle, still loyally by his demented father's side, the shepherd lamented, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." 2 Samuel 1:26.

"Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree; to his rival the most tender and faithful of friends, shielding David's life at the peril of his own; steadfast at his father's side through the dark days of his declining power, and at his side falling at the last—the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love."—"Education," pages 156, 157.



ROAD MAP FOR THE FUTURE

Concluded from page 7.

fiery flames. (Daniel 7:11.) They will be driven like the chaff of the mountains before the winds of God, and as the thistledown before the whirlwind. (Isaiah 17:13.) Jesus will smite the earth with the rod of His mouth, and slay the wicked with the breath of His lips. (Isaiah 11:4.)

The return of Jesus will be the signal for the resurrection of God's people from their graves. (1 Thessalonians 4:15, 16.) At that time the Lord's dead men shall live. (Isaiah 26:19.) They will come forth from their graves to eternal life. (Daniel 12:2.) This will be the great resurrection day (John 5:29) when the faithful of all ages will be recompensed. (Luke 14:14.) At this time the patriarchs long hidden in their graves will hear the Lord's voice and answer it. (Job 14:15.) Job will meet his Redeemer, and in his flesh will see God. (Job 19:26.) At the coming of Jesus, all of God's people will be raised to be equal with the angels and will never die again. (Luke 20:36.) Then the sons of God will be manifested. (Romans 8:19.) Then mortality will give place to immortality. (1 Corinthians 15:54.) Then these weak, feeble, diseased bodies of ours will be fashioned like unto His glorious body. (Philippians 3:21.) The graves will be opened, and God's people will be gathered from all lands. (Ezekiel 37:12, 13.) From the four winds from one end of heaven to the other, they will be brought to meet their King. (Mark 13:27.) As Jesus descends from heaven and the righteous dead arise to meet Him, He will catch up His people to be with Him for ever more.

These stupendous events are marked on God's calendar of coming events, and are absolutely certain of fulfilment. While it is true that we have heard from the lips of our aged and tried counsellors the startling and sobering announcement that we have had our last chance, be assured, dear friends, that God is not going to allow men to destroy themselves and this world by atomic bombs. He formed this earth to be inhabited by happy, sinless beings, and His plan will be carried out soon. He will send His Son back to this world again, not as its Saviour, to die again on Calvary, but as its King, to rule eternally. He is coming, and coming soon to take control of human affairs. When He comes, He will take His people to heaven to be with Him there for a thousand years. Then He will return to this earth with His saints and set up a kingdom in which will exist everything that can make the human heart happy and contented.

God, in these closing hours of human history, is making His last appeals to poor, anxious, weary souls to prepare for a place in the kingdom of His dear Son. "Come," is the invitation given—"Come, for all things are ready." "Come," if you would inherit mansions where sickness, sorrow, pain, and death can never enter. "Come," if you would enter those glistening gates of pearl. My friends, the hour is late. Soon the invitations will cease. May God help you today to take up your cross and follow Him, and ultimately receive your crown in the kingdom to come.



Signs COUNSEL CORNER

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

Viewed every Sunday
Melbourne, HSV7, 1.30 p.m.;
Perth, TVW7; Hobart, TVT6, as listed.



Pastor and Mrs. Fagal, who appear on "Faith for Today" TV programmes.

CHURCH AND "HOUSIE"

Many churches in our city have resorted to housie games in order to raise money. Some people like the idea; others are not so enthusiastic. What do you think?

I feel strongly that housie games are entirely out of place in the programme of the church. The Bible has never recognized any such plan for raising funds to support the work of God. Rather has He ordained the plan of tithes and offerings. If His people were faithful in giving 10 per cent of their income to His work, as well as being liberal in their offerings, there would be no need to resort to questionable money-raising methods like housie or other games of chance. Christ's attitude is clearly indicated by the following: "Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11:15-17. I believe that Jesus would surely cleanse some modern temples if He were to enter them as of old.

HAS ALCOHOL VALUE?

As a registered pharmacist I find that I am in disagreement with the stand of many churches on the subject of alcoholic beverages. Actually, certain alcoholic beverages have therapeutic value in medicine. For instance, whisky can be used in the treatment of angina. Brandy is a reflex respiratory stimulant. One drink—not several—prior to a meal produces mild sedation to offset daily tensions. Why then should the church not recognize this and cease attempting to make total abstainers out of everyone?

There is no doubt that alcohol does have therapeutic value, but there are other means of accomplishing the same results without the danger inherent in the use of alcoholic beverages. Many alcoholics today had good intentions as they started their use of alcoholic beverages. Many who thought to take only one drink—not several—prior to a meal have discov-

ered to their sorrow that one leads to another. If other drugs were not available, and if an emergency situation pertained, alcoholic beverages might conceivably meet a human need. However, under ordinary circumstances we cannot do better than to remember the counsel of the Good Book, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1.

PURPOSE OF THE OLD TESTAMENT

I have very little appreciation for the Old Testament and always have a bad reaction when I hear someone quoting from it. It seems to me that the Old Testament is just filled with death, while the New Testament is filled with life and hope. If I am wrong, I would appreciate your showing me in what way.

There is no question that Christ, who is revealed in the New Testament, has brought us light and hope. Life and peace have come through the gospel. However, it is a mistake to downgrade the Old Testament almost to the point of rejecting it entirely, as you seem to have done. Remember that the Old Testament made up the only Scriptures in existence in the days of Jesus. Of them Christ said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. The Old Testament does indeed testify of and point to Jesus Christ. It can be correctly said that the New Testament cannot be fully understood without first understanding the foundation presented through the Old Testament. Each has its proper place. Each is necessary in bringing us to a full understanding of Jesus Christ our Saviour.

THE APOSTLES' CREED

I would very much like to know just where I can find the Apostles' Creed in the Bible. Is it in some versions and not in others? I have been unable to locate it in mine.

The Apostles' Creed is not found in any version of the Bible. It was written by good and well-meaning men long after the Bible was completed. It first appeared under the title "Apostles' Creed" about A.D.

390, although it may have been in use earlier. It is based on the great affirmations of faith to be found in the Gospels. All evangelical Christians believe in Jesus Christ, and therefore believe in general all that the Apostles' Creed states. However, many churches do not use any creed, preferring to regard only the inspired words of the Bible as their rule of faith.

PROBLEM DAUGHTER

Our fifteen-year-old daughter is completely out of hand. She is disobedient and disrespectful and stays out late. Each time I tell her to do something she runs to her mother, who tells her that she doesn't have to obey me. I went to our minister about this, and he gave me some advice which has proved helpful. But my wife threatens to break up our home if I follow this course again. She insists that our girl is going through "a phase." However, the phase has lasted now for a number of years. Do you think there is anything to this "she'll outgrow it" attitude?

Undoubtedly there are some phases through which children pass which are best ignored by their parents. I cannot believe, however, that a phase which has lasted for years and which has made a fifteen-year-old disobedient and disrespectful should be considered unimportant and something to be ignored. Your first problem, however, is between you and your wife. How can any daughter know what is expected of her if she receives two sets of directions from her parents? Your daughter's life may be permanently ruined by such a divided situation. Next time you go to see your minister, take your wife along. Only together can you hope to give permanent help to your daughter.

TOO LATE TO HAVE CHILDREN?

I am a young woman of twenty and am considering marriage and a home. I see many of my friends being married, and not long after they have children. In the light of the knowledge that these young people have of the nearness of the return of our Lord and the persecutions and trials people will have to go through, I cannot understand why they bring children into the world at this time. Isn't there a verse in the Bible which says, "Woe to the mother that has an infant in that day"? Could you give me the place where that verse is found and give me your opinion? I love children, but have been puzzled about this matter.

The verse to which you refer is found in Matthew 24:19, "And woe unto them that are with child, and to them that give suck in those days!" Matthew 24 discusses two great events—the destruction of Jerusalem, and the second coming of the Saviour to this earth. The verses preceding the one which has puzzled you refer to the destruction of Jerusalem. They state, "Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." Verses 16-18. Jesus did not say that He disapproved of women having children in that time, but His great heart of love was touched as He realized the rigours and privations of flight which would be all but unbearable for women with small children.

The conditions which applied to the difficult days surrounding Jerusalem's destruction will have a parallel in the days just preceding the coming of our Lord. But again there is no scripture which commands God's people to cease bringing children into the world. It is our business to live normal lives in every respect while looking forward eagerly to the great day of the coming of Jesus Christ. The Saviour said, "Occupy till I come."

TO WHOM SHOULD SIN BE CONFESSED?

Why do members of some Christian churches confess their sins to a priest? I have always felt that there is no man who has a right to appoint himself to take care of people's sins. Although he may in turn confess the sins of these people to God, shouldn't the people do that for themselves?

The practise of confessing sins to another human being has probably arisen from the mistaken idea that man needs a human mediator between himself and God. The Bible teaches that we have such an individual in Jesus Christ. We are told, "For there is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2:5. We are counselled, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16. A Christian should recognize Jesus Christ as his Mediator with God. He can therefore pray directly to God in the name of Jesus, asking for forgiveness for all his sins. We can all rest on the wonderful promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

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WHEN
DOES

Life

REALLY BEGIN ?

At Birth?
At the Flowering of Youth?
At Maturity?
Or in the Kingdom of God?

★ ARTHUR L. BIETZ

A VARIETY of answers would meet the question, "When does life really begin?" The scientific mind would insist that life begins with the first heartbeat of the child within its mother's womb. The romanticist would tell us that youth with its vitality and limitless *joie de vivre*—its open horizons of energy—is the beginning of life. But perhaps the philosopher, speaking logically, would insist that only maturity has the wisdom, security, and stability to pursue the best in life.

I would like to suggest that life really begins when one's basic needs are satisfied. Only then can we experience life's fullness. These needs are identical in all of us, for the basic differences between human beings are very small. Ralph Waldo Emerson said it well: "If you can say what others think and express what other people feel, then you know yourself and you know all the rest of the human family."

Man's essential needs may be summarized in the following list: failure to satisfy any one of these nine will make full enjoyment of life impossible.

First, we have physical needs, the obvious needs for health and economic security. Food, shelter, and freedom from illness come under this heading.

Second, we need self-respect and a sense of personal adequacy.

Third, we need to belong. This includes the feeling that someone cares, that we are understood, and that friends give us their loyalty.

Fourth, we need growth. As soon as progress stops, life begins to bog down in boredom; it turns sour.

Fifth, we need to be able to make sense out of life. Not long ago a woman, afflicted physically and emotionally, said to me, "I could stand anything if it made sense." True; to have a clear understanding of



our own nature and our purpose, our goals, our ideals, is imperative.

Sixth, freedom from tyranny is of importance. As long as one feels oppressed, driven, fettered, life is a burden from which we cry to be delivered.

Seventh, we need liberation from fear and anxiety—today more than ever, in an epoch which may one day be known as the Age of Anxiety.

Eighth, we need a clear conscience, one that does not condemn, torment, whip. Very few people today are actually doing as well as they ought; consequently the feeling of guilt is dominating their life.

Last, we need permanence. The fear of death is man's greatest threat to abundant living. Wherever he goes, whatever he does, man is haunted by the feeling that one day the end will come, and he will enter into the unknown.

Students of human nature tell us that life remains lop-sided and dwarfed wherever these nine needs are not filled. Personality defects, mental aberrations, emotional disturbances, can all be traced back to the absence of one of these fundamental needs.

Now, we boldly and unhesitatingly submit that life can only begin in the better world which we know Christ has gone to prepare for us. In point of fact, His own words confirm our deep-seated hope: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. Both the Old and the New Testament abound in hopeful expressions and anticipation of the glorious life to come. The Apostle Paul, writing to the church in Corinth, said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. We accept with good faith the promise that a better day is coming where all of man's basic longings will find gratification. Believing these needs to be God-implanted, we look to God for their fulfilment. The optimism of Christianity lies in the rich life yet to come.

In this Paradise the physical needs will be met. And who of us is so bold as to say that he has no physical needs? All of our bodies creak a little here and there, even those of the young and athletic. We have our aches and pains; but these will vanish in the better world. The promise in this respect is specific: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

Someone asked me not long ago, "But will our bodies be real?" My answer is, Yes, they will be real—as fully real as they are now. After His resurrection Jesus said to Thomas, who had doubted, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." John 20:27, 28, R.S.V. Jesus' resurrected body was not a ghostlike, ethereal something; it was a discernible spiritual body. This body, however, was no longer the prisoner of death, pain, or disease. Likewise our resurrected bodies will never again experience the things which now make us shudder, tremble, or twist with pain.

Heaven will be a habitation where we shall find our self-respect, no longer frustrated by the gap between our aspirations and our actual feats. All sense of inferiority will be swallowed up in the joy of being a son or daughter of the Almighty.

The lack of belonging will no longer plague us. Paul says, "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. And the prophet Isaiah adds: "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:23. This imagery is a balm to our spirit in a world where international abuse and misunderstanding have been prevalent so long. To live in a world where there will be no harsh feelings, no unkind words, no defamation of character, no double dealing, is a consummation devoutly to be wished.

The need for growth will be amply met. New experiences and challenges will confront us so fast and so constantly that life itself will be an everlasting postgraduate course such as no earthly university has dreamed of listing in its catalogue. In God's own words, "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me."

Perhaps in heaven we shall watch and witness some feats so exciting as to leave us breathless. Can it be that we shall stand by as God brings new worlds into being, whirling them into space by His omnipotent word? In this study of the universe our professor will be the Infinite One. With Him all mysteries are unfolded, every power and capacity fulfilled. The grandest enterprises will be carried out. The Scriptures say, "Rejoice, ye heavens, and ye that dwell in them." Revelation 12:12. Mere words cannot express the scope of such growth. We only know that we shall "follow the Lamb whithersoever He goeth."

The need for meaning will be filled. All perplexities of life will then be made plain. The gap between knowledge and faith will be bridged at last. What presently is shrouded in mystery, seeming unfair, vague, unjust, in the new earth will be crystal clear with not a shadow of questioning as to its purpose.

Freedom from tyranny will be part of eternal life. Man's will and man's nature being one, he will know no conflict of freedom and duty. Desire and conduct, in harmonious co-existence, will add to our freedom.

Anxiety will be abolished. Whereas the Bible speaks of our time as an age when men's hearts fail them for fear (Luke 21:26), it describes the new earth as a place of peace, joy, and freedom from trouble.

Certainly in heaven man will find the beauty of a guiltless conscience. No more sleepless nights will mar the beauty of knowing that right prevails. As sin is replaced by righteousness, guilt is nonexistent.

Last, our greatest enemy and deepest fear will be conquered and for ever exterminated—death. "And there shall be no more death." Revelation 21:4. Suddenly the valley of shadows has disappeared. That terrifying feeling that haunted all our decisions and acts while on earth has lifted in the joy of eternal life. The house of our dreams will then become a reality. Best of all, God will ever be at our side. This is when life will really begin.

The Horns of a Dilemma

ONE of the most fascinating things about the Master when He dwelt among men, was the way in which He could extricate Himself from the impossible.

Time and again, His critics would conspire to ensnare Him, and time and again He would neatly and calmly evade their toils. I like to think of Him quietly smiling to Himself at their discomfiture when, at the end of the day, He could find a little solitude for reflection. There is nothing malicious or unkind in that smile, but there is a wholesome satisfaction.

I wonder if you remember that time when they contrived a situation and took to Him a woman, caught in adultery, "in the very act." So they take her to Jesus, and thrusting her unceremoniously forward, they put this poser to Him: "Now Moses in the law commanded us, that such should be stoned: but what sayest Thou?" John 8:5.

You can hear, can't you, the subtle innuendo. You detect the force of the antithesis in those words "commanded" and "sayest." You will have observed the cunning juxtaposition of the words "Moses" and "Thou." Jesus noticed them, too. But He also saw that He was on the horns of a dilemma. No matter how He answered, they knew they had Him trapped. There was no answer but one which would condemn Him. If He had said, "Stone her," the wrath of the Romans would have come cascading down upon Him, for what right had any Jew to condemn anyone to death while Rome ruled Jewry? And if His answer had shown any inclination to mercy, they would have accused Him of flying in the face of Moses the Law-giver.

But He knew the law. And better than His accusers. He knew that the Law also prescribed that the eye-witnesses of a crime such as the one they now brought before Him, must be the ones to commence the execution by hurling the first stones. His answer, then, so clever, so promptly given, was sufficient for the Roman, and gave no offence to the most stringent legalist. "He that is without sin among you," He said, "let him first cast a stone at her." No wonder that, as the record says, they were "convicted by their own conscience;" small wonder that, one by one, they slunk away.

Then there was that incident when a certain lawyer "stood up and tempted Him" by asking Him the apparently innocuous question, "Master, what shall I do to inherit eternal life?" Of course, it seems on the surface to be a natural and innocent question, asked by an earnest enquirer. In fact, it was a cunning trap conjured up by the rascally religionists who suspected anyone who seemed to question their authority. The lawyer and his friends were students of the law; He had no need to ask. Besides, notice that fallacious



theology that pricked through the question—"What shall I do?"

Here was an opportunity to ensnare the Master in some ceremonial technicality; they had grave doubts as to whether He observed all the rituals and ceremonials. Now they would see whether He would advocate adherence to these ceremonials, or whether He would betray His position to them. If the former, then they were ready to strike with further questions that would soon have this Jesus of Nazareth with His back to the wall; if the latter, then what kind of a Jew was He who ignored the requirements of the law? Again they had Him. He was on the horns of a dilemma. And Jesus knew it as well as did His inquisitors.

But see how skilfully He parries their thrust. He answers the question with a question: "What is written in the law? How readest thou?" The lawyer, a keen student of the law, was equal to the situation. Nimbly he quotes Deuteronomy 6:5: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul . . . and thy neighbour as thyself."

And his prompt reply wins the Master's acclamation; it also puts Him on-side with the Rabbis. Things are not going quite as they had planned. This man agrees with them!

Had they been as wise as they pretended, they would have seized their lawyer friend by the sleeve,

and carried him off; "But he, willing to justify himself, said unto Jesus, And who is my neighbour?" (Luke 10:25-29.)

It was a fatal error. The Jews, as it is well known, regarded this injunction as one reminding them of their own obligation to their fellow Jews. They never dreamed that the Scripture would include those without the pale of Jewry. Now they really had this Carpenter-turned-philosopher. Let Him get out of that one! Let Him say, "Any Jew, but only a Jew, is thy neighbour," and the Romans would descend upon Him for uttering subversive talk. Let Him but mention the Romans, or those ignorant "unclean" creatures who dwelt in the kingdoms around about, and they would smite Him hip and thigh with smooth logic and pseudo-theology.

Without so much as a sigh of resignation, Jesus launched into a story, a story, though told extemporaneously, which has become an immortal classic. He told them, without frill or flurry, the simple story we know as "The Parable of the Good Samaritan." And when He had concluded His simple tale, Jesus had a question for the lawyer. "Now which of these three," He asked, "was neighbour unto him that fell among the thieves?"

And rather than utter the hated name "Samaritan," the lawyer lamely replied, "He that shewed mercy on him" (Luke 10:37). It could have been the turn of Jesus to press home His victory; instead He said, "Go, and do thou likewise." Again He had defeated their wily plans; again He had foiled their trickery; He had escaped from the horns of a dilemma.

And so we could multiply these occasions; they take on a pattern that is almost monotonous—the plot, the question, the deft reply, and the silent accusers slinking away. Just when they think they have Him where they want Him, and poise themselves ready for the kill, He thrusts when they expect Him to parry; they find Him on the offensive when, by all the rules, He should be on the defensive, and they find they are hoist with their own petard.

In Matthew 22 you have the sorry story of their ultimate defeat. The Pharisees hear that He has silenced the Sadducees, so they pose a question which is sure to trip Him, but before He is done with them, they find that He has driven them into a corner, from which there is no retreat. And Matthew solemnly concludes: "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matthew 22:46.

It is nothing short of remarkable how deftly He answered the unanswerable; it is amazing how, when He was faced with an impossible question, He could turn it into an opportunity to put the hosts of evil to flight.

And is it not a matter of common sense that, He who so easily extricated Himself from the horns of a dilemma can help you when you find yourself in such a situation? He, says one authoritative writer, "has a thousand ways to provide for us of which we know nothing. Those who accept [this] principle . . . will find perplexities vanish, and a plain path before their feet."

Robert H. Parr

FOR JUNIORS WHO LOVE A STORY.

"Mother said..."



A TRAIN whistle blew in the distance. Carl held on to the sponge rubber ball he was set to throw back to his brother Billy. The other children playing in grandmother's back yard had heard the whistle, too.

"Here comes the 'Gallop Goose,'" cried Jean, for that is what nearly everyone called the Diesel-powered train that daily roared and rumbled by on the lines not twenty yards beyond grandma's back fence.

Again the whistle sounded.

"Let's all go and watch it come round the curve," suggested Billy, making a mad dash to get to the well-braced corner post of the fence and climb up to where he could see the train before anyone else.

Everyone dropped what he was doing and ran to the back fence. Jean scooped up her jacks and ran for the gate, the next best place to watch from. But she was too late. Carl was half-way up the gate before she got there.

Again the train whistled, and this time it seemed much louder.

Jean and the rest of the children who had been too slow to get the best places had to content themselves with climbing as high as they dared on the heavy wire fence.

"Jean, you can have my place," Carl offered, jumping to the ground on the other side. "I'm going to put my ear to the rail to listen if I can hear her coming." Carl climbed up the embankment and put his ear to the rail.

"Can you hear her?" Billy shouted.

"Sure, I can," replied Carl, "but not very loud. I'm going to try the other rail."

"You better watch out. It's just around the curve now," warned Jean from her new perch. "You know mother doesn't want us to play on the train lines."

"Don't worry," bragged Carl, "I could go back and forth a hundred times before it gets here. You keep count and just see if I can't."

Everyone counted as Carl jumped back and forth a hundred times between the rails. "One, two, three, four —" The counting was drowned out by a loud, clear blast of the whistle.

"Here she comes," cried Billy a split second before the others saw the train come speeding around the curve and head down the track toward where they were standing.

"Oh, Carl," cried Jean, for Carl had stumbled and fallen across the far rail. Without taking time to get to his feet, Carl scrambled on hands and knees to get out of the way of the onrushing train.

The driver had seen him, but too late to put on the brakes in time to stop. The whistle screamed as the driver continued to pull the cord.

In a second Carl crawled across the rail and thought he was clear, but his shoe lace had caught where the rails were joined. He jerked frantically, but it did not come loose. He jerked again with all his might. The shoe-lace broke, and he tumbled and rolled down the bank as the train thundered by.

Hardly had the last carriage of the train passed when Billy and Jean clambered up the embankment and peered down the other side. Carl sat picking grass seeds out of his socks. Through a torn shirt-sleeve could be seen a bleeding, cinder-ground elbow.

"Mother said —" but Jean didn't get to finish.

"Yes, I know what mother said," interrupted Carl; "and if I had done what mother said, I wouldn't have to tell her how I tore this shirt sleeve, and I wouldn't have this skinned arm, and—I'd just be a lot better off; that's what I'd be."

—Arthur F. Finch.



YOUR

Bible Questions ANSWERED

ORIGINAL SIN

If it was wrong for Adam and Eve to have knowledge of sex, how would the world have been populated? If there is only one God-given way of bringing a baby into the world, why should it be a sin? L.S.

Probably your questions are based on the presumption that the Genesis record regarding the taking of the forbidden fruit is but symbolic of a greater sin. Those who believe that the original sin was one of sex relations have overlooked the Divine command to be fruitful and multiply as chronicled in Genesis 1:28. Personally, we believe that the narration regarding the first sin is to be taken literally, as there are no indications that the early chapters of Genesis are other than inspired historical records.

IS CHRIST GOD?

Do you believe Christ is God? If so, to whom did Jesus pray in the Garden of Gethsemane, and when on the cross? Why did He speak always of His Father in heaven, and deny that He Himself was God? L.S.

Christ claimed that all men should honour Him as they should the Father. He claimed that He would judge all men and that He had the right to impart life to the dead. He accepted worship and forgave men their sins. Furthermore, in addition to declaring that He existed with His Father before the creation of the world, He asserted that He would return to this world with the glory of God and of the angels to be the eternal Ruler of the saved. Unless such claims came from a megalomaniac, they can be reconciled only with Deity. In the Bible doctrine of the Trinity, revealing Three Eternal Beings who are One in character and purpose, we find an explanation for Christ's prayers to Another whom He called "God" and "Father." It is not true that Jesus denied that He was God. On the contrary He accepted such appellations as given by Thomas in his awestruck confession, "My Lord and my God." John 20:28.

Readers' Questions Should Be Addressed to
PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

ETERNITY OF CHRIST

What is the significance of such terms as "the beginning of the creation of God," and "only begotten Son," when applied to Christ in Revelation 3:14 and John 3:16? D.S.

While the word for "beginning" in Revelation 3:14 is identical with that in John 1:1, "In the beginning was the Word." It should be remembered that the Greek term applies to priority in importance, as well as priority in time. Christ is referred to as the first-born of the dead in the sense that He is pre-eminent, although others had been raised from the dead before Him (Colossians 1:18). Similarly He is the Beginning of the Creation of God in the sense that He is supreme over all. Some translations have rendered Revelation 3:14, "The origin of the creation of God." Micah 5:2 makes it clear that Christ belongs to "the days of eternity" (see the marginal rendering). There never was a time when He was not. Notice that John 1:1 does NOT say "In the beginning was made the Word. It states "In the beginning was the Word." He always was.

The Greek term used for "only-begotten" means "unique," "the only one of its kind," and is applied, for example, to Isaac as Abraham's "only begotten son," although the patriarch had fathered Ishmael prior to Isaac's birth. See Hebrews 11:17. Thus John 3:16 is not stressing the fact that Christ was begotten, so much as the importance of His uniqueness.

PREHISTORIC MAN

If Adam was the founder of the race, and personally perfect in form, how can the examples of primitive man (such as the Australian aboriginal) be accounted for? How does one explain the positive proof of the existence of prehistoric man as shown by fossils, cave drawings, and artefacts? L.S.

It should be kept in mind that some of the instances of primitive man are entirely opposite in nature to that which you suggest is represented by the Australian aboriginal. The Cro-magnon man for example was tall and well-formed, possessing a larger brain capacity than modern man. Thus it is quite likely that types which are in contrast to the Cro-magnon represent degeneration. There is more evidence that the human race in its infancy was highly developed than the reverse. It has been often remarked that some primitive languages seem more the work of able philosophers than of chattering cave-men. When one recalls that even the experts can be fooled with reference to prehistoric events (witness the famous Piltdown hoax), it seems the path of wisdom to cherish the inspired revelations of the Scripture, rather than to forsake them for the suppositions of erring mortals.

UNPARDONABLE SIN

How long does the Holy Spirit strive with man? Is it possible to commit the unpardonable sin and still live on?

D.E.

The Holy Spirit continues to strive with man for as long as there is any desire for righteousness in the human heart. We turn from God, not He from us. Thus Christ promised: "All manner of sin and blasphemy shall be forgiven unto men." Matthew 12:31. When, however, men so continue to reject the convicting testimony of the Holy Spirit that they finally come to consider good as evil and evil as good, then they have wilfully placed themselves beyond the place of divine help. No doubt there are many in our world in this tragic state, but not one who years after holiness need fear that he or she is included in this number. "Whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.

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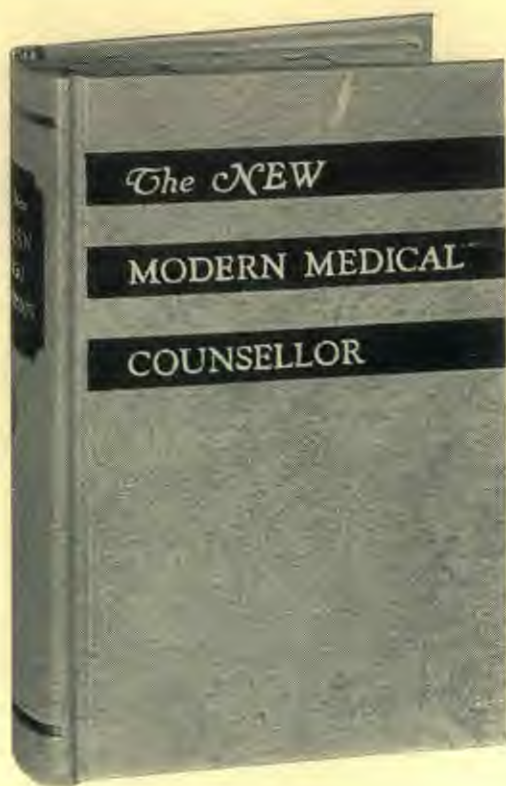
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